



The Old Log Church, Schellsburg Pennsylvania,
built in 1806. Probably similar to our first church



Circa 1900

The Early History of St. Peter's Pikeland United Church of Christ

Early Historical Background (1700 – 1812) Prepared in 2011 for our Bi-Centennial
Celebration - Chapter One



1193 Clover Mill Rd.
Chester Springs, PA 19425

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Preface

2012 is our bi-centennial year. Our Church, St. Peter’s Pikeland United Church of Christ, has been in existence for two hundred years and is still going strong! We are planning to celebrate this important milestone throughout 2012 beginning in January.

To give everyone, members, friends and neighbors a better understanding of our history and heritage, we have scheduled monthly gatherings from January through June and will celebrate in a grand way in October 2012. At each monthly event we are planning to build the program around a chronologic theme. The first event in January will feature key influences from about 1700 to 1812 that led to the formation of our church on the hill. Subsequent monthly events will concentrate on:

- 1813 through 1835 - our earliest pastors and the great fire.
- 1835 through 1882 – rebuilding our church including Jesse B. Knipe who served our church for fifty years.
- 1883 through about 1935
- 1936 through today – we are blessed to have current members who have been active for this entire period. We will be featuring ‘living’ oral accounts of life at St. Peter’s. How many know the history of the ‘baseball’ teams, the great window debate or the role that people like Aunt Sara and Jack Dunmore and Phillip Jenny played in our past.

To fully understand these early times in our church history you need to be familiar with the social, economic, political and religious tensions so prevalent in these tumultuous times. Although we think that we are living today in a fast paced tension filled world you will gain a new appreciation for the challenges our church ancestors faced on a daily basis. Living in colonial times may sound exciting. Perhaps you have wished you could have lived in those days. As you learn about the early colonists and what they faced, your appreciation for the founders of this country will grow. It took brave hearts, determination, and the desire to fulfill a dream. This compilation of events of the times as well as the more focused history of our church is intended to give the reader context and perspective.

The Middle colonists were a mixture of religions, including Quakers (led by William Penn), Catholics, Lutherans, Jews, and others. Back then, going to church was a very important affair, and people believed that it should be an all-day event.

Childhood in colonial times was not easy. In fact, children in those days did not have much time for play at all. Children had to work hard, study, and be obedient and respectful. Strict discipline could determine the survival of a complete family. A boy was a man at sixteen, and girls often married at the same age.

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Boys and girls in those days worked as hard as their mother and father. The boys did all the work that the father did--caring for the animals, cutting firewood, building fires, shoveling snow, getting water, sowing and weeding crops--and then he would go to school! The girls learned all the household chores that her mother did--weaving, sewing, making brooms, candles, soap, doing laundry, knitting, cooking, etc. All girls had samplers (an embroidered picture).

Play time came after chores were done if at all. It seems that girls usually had a doll of some kind. Sometimes these were made of corncobs when there was nothing else to use. Boys had homemade carved toys. Many boys had jackknives from which they could whittle various things.

Life in colonial times was hard. As more people came and the colonies began to prosper things got somewhat easier. Tradesmen and craftsmen came to the towns and things needed for everyday life became more readily available.

It took courageous men and women to succeed in this new land. Yet they did succeed. And they set a precedent for others, with dreams of their own, to follow.

We hope you enjoy this collection of facts and we hope for a broad base of support across our entire Congregation for our program. The best way to get the message out is on a personal level – people to people contact. Our monthly events are aimed at bringing us all closer together.

Acknowledgements

This compendium of facts, stories and recollections could only be assembled by relying upon the excellent and scholarly research done by many individuals and organizations. Most notably, St. Peter’s Lutheran Church, East Vincent UCC, St. Vincent UCC, East and West Pikeland Townships and the Chester County Historical Society. Our own church historian, Gail Freese has done an outstanding job researching church, library and Chester Country Historical records. We thank all of them.

Introduction – world and North American events influencing the early years

In 1682, William Penn petitioned King Charles II to make payment in land for a debt owed by the Crown to his father, an Admiral in the British Navy. The land was called West New Jersey, which included the land west of the Delaware River that was to later become Pennsylvania. Penn was granted a royal charter appointing Penn and his heirs “true and absolute Proprietors of a tract of land, called Pennsylvania, lying north of Maryland, south of New York”. He saw the

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land west of the Delaware as an opportunity for his "Holy Experiment" – a Quaker colony, first called the Society of Friends of West New Jersey, a realization of his ideal to enable Quaker households to practice their discipline of familial and spiritual communities in an agrarian society.

Swedish, Finnish and Dutch settlements had existed along the rivers for several decades before William Penn formed the three original counties: Chester, Bucks and Philadelphia. The original Quaker homesteading settlements, the Cheshire or Chester Meeting Tract, and the Welsh or Radnor Meeting Tract, were laid out between the Delaware and the Schuylkill, covering parts of present day Chester, Delaware and Montgomery Counties.

The Radnor Tract then extended only as far as Gulph Mills on the Schuylkill. But the Quaker settlements soon went far beyond to land farther up the Schuylkill, including The Pikelands. However, some of these properties became the tools of speculators. Dr. Daniel Coxe, Court Physician to King Charles II and friendly with William Penn, was able to obtain a land patent, together with investors Sir Matthias Vincent and Major Robert Thompson, each having 10,000 of the 30,000 acres that make up what are today four townships – East and West Pikeland, and East and West Vincent. This was one of many pieces of land involved in a grand scheme that intended to control the fur trade in beaver skins, all the way out to Lake Erie. Together with other investors they formed the "New Mediterranean Sea Company" to pursue their elaborate trading plan.

Pike's Land was the first name given to the grant of 10,000 acres to Joseph Pike in 1705. Joseph Pike was the eldest son of an English father and an Irish mother. His father had served in Cromwell's army in Ireland with distinction, but both parents later took the Quaker faith. From agrarian family beginnings Joseph began in business at age 18 as a wool trader and later as a dry goods merchant, opening a shop in Cork. In the course of his business that took him to Holland and Flanders, he gained friendly relations with William Penn. He was a strong supporter of Quaker teachings, writing and publishing tracts. This and a friendship with a Thomas Story, another friend of Penn, led to Story becoming Pike's agent in Pennsylvania.

With the death of Joseph Pike in 1729, having never set foot in Pennsylvania, Elizabeth Pike, his wife, held the lands until her death in 1733, and bequeathed them to her son, Richard Pike, in fee. Richard Pike died in 1752, and by his will devised all his estates in Pennsylvania to his kinsmen, Samuel Hoare and Nathaniel Newberry, merchants, of London, England, subject to the payment of certain legacies. In 1756, Samuel Hoare purchased the interest of Nathaniel Newberry and became sole owner. On Dec. 3, 1773, Samuel Hoare, by his attorney, Amos Strettle, sold and conveyed the lands "known by the name of Pikeland" to Andrew Allen, and took from him a mortgage thereon for sixteen thousand pounds, part of the purchase money.

Note that this transaction took place two years after our church was begun on the hill. This later becomes a source of confusion and conflict.

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The Great Land Scandal – who really owned the land our church, was built upon?

Pikelanders had lived on the land for more than half a century, paying taxes assessed under "Pikeland Township." With the lingering uncertainty of deeds to their land, they were all still tenants. Hoare administered the properties, pursuing collection of rents from the Pikelands tenants. After Richard's death, he moved to sell the land to the leaseholders, who formed themselves into the loosely-knit "Pikeland Company" in 1762 to negotiate with Hoare. A court battle with the Pike family contesting Richard's will continued, based on a charge of mental incapacity when it was written, but the outcome gave Hoare undisputed control, acting as owner of the properties by 1764. Hoare offered a deal to the Pikeland Company to enable the tenants to purchase their holdings, with L 2,500 down payment and L 4,000 per year for 3 years, beginning in 1763. This was divided on the basis of property value, and 68 tenants signed for it. Apparently Lightfoot, the agent, had great difficulty collecting. After years of frustration, Hoare replaced the Lightfoots in 1773 with Andrew Allen, attorney and member of the first Continental Congress. Hoare soon conveyed the properties to Allen for a L 16,000 mortgage.

Andrew Allen sold an conveyed parcels of it to one hundred and fifteen persons, and received from them the purchase moneys therefor. The mortgage given by Allen to Hoare not being paid, it was sued out against Allen, and the one hundred and fifteen purchasers from him, as terre-tenants, and the entire township---which was covered by the mortgage--was sold as one tract by Ezekiel Leonard, sheriff of Chester County, and repurchased by Samuel Hoare, the holder of the mortgage, and conveyed to him by deed dated Aug. 26, 1789. *Our property was part of this transaction.* The persons to whom Allen had made sales had failed or neglected to procure releases of the lands purchased by them from him of the mortgage, and consequently the sheriff's sale to Hoare divested their titles. They generally, however, compromised with Hoare, and by making additional payment of purchase moneys received deeds of confirmation from him. Some of them, however, were unable to effect any arrangement, and lost their lands and whatever improvements they had made thereon. An examination of the proceedings on the mortgage above mentioned shows that the writ sued out was served on the various persons who held titles to the land covered by the mortgage, either by purchase or lease, and thus we are furnished with the names of those who occupied lands in Pikeland at that time, and who suffered in consequence of the neglect of Allen to pay the moneys secured by the mortgage given by him to Hoare. Many of the ancestors of the present inhabitants then resided in the township. The following are the names of those given in the sheriff's return, in the order by that officer made, viz.:

Thomas Allison, Andrew Herman Beerbower, Conrad Betts, Martha Boggs, George Chrisman, John Corle, Elias Chrisman, Philip Clinger, Jacob Danfield, Frederick Dedrick, Wiliam Eachus, *George Emrey*, John Emrey, Philip Emrey, Frederick Foos, Valentine Foos, John Francis, Casper Fitting, John Griffith, David Gundy, Valentine Himes, Jacob Hartman, Conrad Henry, Lawrence Hipple, Michael Holman, Stephen Holman, *Peter Hartman*, Henry Hipple, John Harley, John Hinch, Jr., Jacob Hinch, George Hinch, John Hoofman, John Holman, Robert Hatton, Joseph

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Jones, Griffith John, George Irie, Philip King, Widow King, Jacob Kinter, Thomas Lightfoot, William Lightfoot, John Loubough, Baltzer Lucwick, Valentine Ludwick, Alexander McKinley, John Moses, Alexander McCaraher, John Marsh, Jacob Meyer, John Nailor, Jacob Nailor, Eli Packer, James Reese, John Rogers, John Rice, Zachariah Rice, Christian Rice, Henry Ricabaugh, Michael Roye, Frederick Strough, Frederick Smith, Leonard Smith, Fetty Smith, Christian Smith, Jacob Steer, Henry Sloyer, Conrad Sheimer Michael Sheimer, George Snyder, Casper Snyder, John Snyder, Casper Snyder, Jr., John Shoff, David Sheldrich, Peter Sheink, Conrad Sherra, Christian Teamy, Peter Timber, John Urney, Valentine Orner, or Urner, John Walter, John Wagner, Philip Wagner, Sebastian Wagner, Peter Timbler, Benjamin Shimer, Adam Stone, George Weamer, James Johnston, Henry Hipple, Ludwick Emrey, John Hartman, Jacob Smith, John Snyder, Thomas Francis, Leonard Walker, Jacob Slyder, Philip Steptry, Peter Jacob, Joseph Lyons, Samuel Bougher, Jacob Kerns, Martin Holman, Conrad King, Joseph Barton, Daniel Gravell, Peter Rice, James Mather, John Mowrer, John Yelles, and John Young.

At the same time as these land transactions were taking place delegates from Zion's Lutheran living on this side of the French Creek purchased land on which to build a church... St. Peter's. "The first authentic record is that Michael King and Henry Hipple, on May 16, 1771, conveyed to Peter Hartman, George Emerie, Conrad Miller, and Adam Moses, as trustees, the former one acre and eight perches for twenty shillings, and the latter forty-five perches for five shillings. On this ground the Lutheran congregation erected... a log church." According to USGenWeb Archives by Sandra Ferguson there were 86 original 'subscribers' to this new church. Appendix D. contains the names of each subscriber. It is interesting to note that only male names are listed. If you assume that most men were married with large families it is likely that on any given Sunday in the early days 4-600 folks attended worship.

Major World, US, Religious and Political Milestones

The following chronology highlights major events in the colonies including the major influences that led to our nation's founding and the Revolutionary War. During these years our church forefathers emigrated and established the German Reformed Church and co-located with the Lutherans in many cases.

The events and dates that are specific to the very beginnings of our church are in red and italicized.

1700 - In June, Massachusetts passes a law ordering all Roman Catholic priests to leave the colony within three months, upon penalty of life imprisonment or execution. New York then passes a similar law.

1702 - In March, Queen Anne ascends the English throne. In May, England declares war on France after the death of the King of Spain, Charles II, to stop the union of France and Spain. This War of the Spanish Succession is called Queen Anne's War in the colonies, where the

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English and American colonists will battle the French, their Native American allies, and the Spanish for the next eleven years.

1702 - In Maryland, the Anglican Church is established as the official church, financially supported by taxation imposed on all free men, male servants and slaves.

1704 - In April, the first enduring newspaper in America, The Boston News-Letter, is published.

1705 - In Virginia, slaves are assigned the status of real estate by the Virginia Black Code of 1705. In New York, a law against runaway slaves assigns the death penalty for those caught over 40 miles north of Albany. Massachusetts declares marriage between African Americans and whites to be illegal.

1706 - January 17, Benjamin Franklin is born in Boston. In November, South Carolina establishes the Anglican Church as its official church.

1709 - In 1709 German settlers came to this part of Pennsylvania.

Most were Reformed Protestants, falling into one of two branches: (1) "Reformed" (following the teachings of Ulrich Zwingli); or (2) "Lutheran" (following the teachings of Martin Luther). These early settlers had more commonalities than differences, and as such, often times "Reformed" and "Lutheran" congregations shared buildings and unofficially shared pastoral services. It would not be until 1997 that pastors of each denomination could officially serve in both denominations.

1710 - The English Parliament passes the Post Office Act which starts a postal system in the American colony controlled by the postmaster general of London and his deputy in New York City.

1711 - Hostilities break out between Native Americans and settlers in North Carolina after the massacre of settlers there. The conflict, known as the Tuscarora Indian War will last two years.

1712 - In May, the Carolina colony is officially divided into North Carolina and South Carolina. In June, the Pennsylvania assembly bans the import of slaves into that colony. In Massachusetts, the first sperm whale is captured at sea by an American from Nantucket.

1714 - Tea is introduced for the first time into the American Colonies. In August, King George I ascends to the English throne, succeeding Queen Anne.

1716 - The first group of black slaves is brought to the Louisiana territory.

1718 - New Orleans is founded by the French.

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1718 - The Tuscarora people are defeated in a war with North Carolina colonists. With many of their people killed they move north to live with other Iroquois nations in New York Colony.

1718 - Blackbeard, the pirate, is killed, putting an end to pirate raids along the southern colonial coast.

1720 - The population of American colonists reaches 475,000. Boston (pop. 12,000) is the largest city, followed by Philadelphia (pop. 10,000) and New York (pop. 7000).

1725 - The population of black slaves in the American colonies reaches 75,000.

1725 - In 1725 the Rev. John Philip Boehm became the first German Reformed Pastor in Pennsylvania. His pastorate was a cause for scandal.

He had immigrated in 1720 and was ordained by the Reformed Church of Holland. Boehm was not ordained until 1729 retroactively by the Dutch Reformed Church. This was considered scandalous at the time.

1726 - Riots occur in Philadelphia as poor people tear down the pillories and stocks and burn them.

1727 - King George II ascends the English throne.

1728 - Jewish colonists in New York City build the first American synagogue.

1729 - Benjamin Franklin begins publishing The Pennsylvania Gazette, which eventually becomes the most popular colonial newspaper.

1731 - The first American public library is founded in Philadelphia by Benjamin Franklin.

1732 - February 22, George Washington is born in Virginia. Also in February, the first mass is celebrated in the only Catholic Church in colonial America, in Philadelphia. In June, Georgia, the 13th English colony, is founded.

1732-1757 - Benjamin Franklin publishes Poor Richard's Almanac, containing weather predictions, humor, proverbs and epigrams, selling nearly 10,000 copies per year.

1734 - In November, New York newspaper publisher John Peter Zenger is arrested and accused of seditious libel by the Governor. In December, the Great Awakening religious revival movement begins in Massachusetts. The movement will last ten years and spread to all of the American colonies.

1735 - John Peter Zenger is brought to trial for seditious libel but is acquitted after his lawyer successfully convinces the jury that truth is a defense against libel.

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1739 - England declares war on Spain. As a result, in America, hostilities break out between Florida Spaniards and Georgia and South Carolina colonists. Also in 1739, three separate violent uprisings by black slaves occur in South Carolina.

1740 - Fifty black slaves are hanged in Charleston, South Carolina, after plans for another revolt are revealed. Also in 1740, in Europe, the War of the Austrian Succession begins after the death of Emperor Charles VI and eventually results in France and Spain allied against England. The conflict is known in the American colonies as King George's War and lasts until 1748.

1743 - The American Philosophical Society is founded in Philadelphia by Ben Franklin and his associates.

1744 - The "Reformed Congregation of Vincent Township beyond the Schuylkill" was organized.

There are baptismal records dating back to 1733. This Reformed congregation worshipped conjointly with the Lutheran congregation in Zion's church. They were served by traveling missionary pastors. This included the Rev. Jacob Lischy in 1744, who was a Reformed pastor but ordained by the Moravian church. There was tension and competition between the Moravian and Reformed church at the time. Rev. Lischy believed in unity of Reformed, Lutheran, and Moravian people.

1747 - The New York Bar Association is founded in New York City.

1747 The Rev. Michael Schlatter was sent by the Reformed church in Holland to Pennsylvania from Switzerland.

In 1747 he organized the various Reformed churches in the area into a "Coetus" (pronounced "seetus" and means "coming together"). At first this was 4 ministers, 27 elders, and 12 congregations.

1750 - The Reformed and Lutheran congregations continued to grow to the point that the building could no longer hold two congregations.

The Vincent Reformed congregation sold their investment in Zions church to the Lutheran congregation for 20 pounds.

1750 - The Iron Act is passed by the English Parliament, limiting the growth of the iron industry in the American colonies to protect the English Iron industry.

Iron Act, (1750), in U.S. colonial history, one of the British Trade and Navigation acts; it was intended to stem the development of colonial manufacturing in competition with home industry by restricting the growth of the American iron industry to the supply of raw metals. To

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meet British needs, pig iron and iron bar made in the colonies were permitted to enter England duty free. In the colonies the following were prohibited: the new establishment of furnaces that produced steel for tools, and the erection of rolling and slitting mills and of plating forges; the manufacture of hardware; and the export of colonial iron beyond the empire. The British policy was successful in its goal of suppressing the manufacture of finished iron goods in the colonies, but colonial production of basic iron and pig iron (which were then shipped to England) flourished under the Iron Act.

Much more detail is found in the section describing Chester County

1751 - The Currency Act is passed by the English Parliament, banning the issuing of paper money by the New England colonies.

1752 - The first general hospital is founded, in Philadelphia.

1753 - Benjamin Franklin and William Hunter are appointed as postmasters general for the American colonies.

1754 -1763 - Seven Years' War or The French and Indian War takes place between the French and Algonquin Indians and the Iroquois, allied by the English.

1754 - In May, George Washington leads a small group of American colonists to victory over the French, then builds Fort Necessity in the Ohio territory. In July, after being attacked by numerically superior French forces, Washington surrenders the fort and retreats.

1755 - In February, English General Edward Braddock arrives in Virginia with two regiments of English troops. Gen. Braddock assumes the post of commander in chief of all English forces in America. In April, Gen. Braddock and Lt. Col. George Washington set out with nearly 2000 men to battle the French in the Ohio territory. In July, a force of about 900 French and Indians defeat those English forces. Braddock is mortally wounded. Massachusetts Governor William Shirley then becomes the new commander in chief.

1756 - England declares war on France, as the French and Indian War in the colonies now spreads to Europe.

1757 - In June, William Pitt becomes England's Secretary of State and escalates the French and Indian War in the colonies by establishing a policy of unlimited warfare. In July, Benjamin Franklin begins a five year stay in London.

1758 - In July, a devastating defeat occurs for English forces at Lake George, New York, as nearly two thousand men are lost during a frontal attack against well entrenched French forces at Fort Ticonderoga. French losses are 377. In November, the French abandon Fort Duquesne in the Ohio territory. Settlers then rush into the territory to establish homes. Also in 1758, the first Indian reservation in America is founded, in New Jersey, on 3000 acres.

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1758 *The first church building which is now East Vincent UCC was begun in the fall of 1757, completed in the winter of 1758, and dedicated on May 27, 1758 to the worship of the Triune God by its first pastor, the Rev. Johann Philipp Leydick (John Philip Leydick). The consistory at the time was composed of: Sebastian Wagner, Sr., Simon Schenck, John Scönnholz, Thomas Schneider, and Lorentz Hipple.*

1759 - French Fort Niagara is captured by the English. Also in 1759, war erupts between Cherokee Indians and southern colonists.

1760 - The population of colonists in America reaches 1,500,000. In March, much of Boston is destroyed by a raging fire. In September, Quebec surrenders to the English. In October, George III becomes the new English King.

1762 - England declares war on Spain, which had been planning to ally itself with France and Austria. The British then successfully attack Spanish outposts in the West Indies and Cuba.

1763 - The French and Indian War, known in Europe as the Seven Year's War, ends with the Treaty of Paris. Under the treaty, France gives England all French territory east of the Mississippi River, except New Orleans. The Spanish give up east and west Florida to the English in return for Cuba.

The Paxton Boys
and the Regulators; frontier vigilantes 1763 and 1771

As the colonies became more populated, pioneers moved into a region called the Old West. It consisted of the Piedmont, the valleys of the Appalachians, and the back country of New England. In the Old West, fur traders offered Indians weapons and tools in exchange for deer hides, beaver pelts, and other skins and furs. Cattle owners in the Southern Colonies found ample grazing lands in the Piedmont for their expanding herds, and cowboys led roundups and cattle drives. Farmers followed the fur traders and cattle ranchers into the Old West, settling in the Shenandoah Valley in Virginia and in the fertile hills and valleys of North and South Carolina.

Many kinds of people came to the Old West. Some owned small farms in the coastal lowlands but sought better land to the west. Others were the landless younger sons and daughters of established families in the East. These colonists were joined by new arrivals from Europe. For example, many German and Scotch-Irish immigrants fled hard times and religious persecution in Europe and settled in Pennsylvania during the early 1700's.

Settlers from different lands brought their own customs and way of life to the frontier. In the process, they helped create American culture. For example, Scandinavian settlers brought the log cabin to America. Other settlers copied the log cabin throughout the Old West. German gunsmiths in Pennsylvania adapted a European rifle to pioneer needs. The result--the Kentucky rifle--proved essential on the frontier for shooting game and for defense against wild animals.

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As each frontier became settled, tensions developed between western settlers and colonial governments in the east and between Indians and the frontiersmen in the west. The westerners resented paying taxes to distant governments that provided them with few benefits. The easterners viewed the west as a backwoods inhabited by people incapable of governing themselves. At times, disputes between the groups turned violent. In 1763 Pennsylvania frontiersmen known as "the Paxton Boys" massacred all of the people of a peaceful Conestoga village.

In 1764, these same vigilantes marched on Philadelphia, the colony's capital, but Pennsylvania statesman Benjamin Franklin persuaded them to turn back. In the Carolinas, a group of westerners known as the "Regulators" assembled to protest high taxes, insufficient representation in colonial government, and other injustices. A battle was narrowly avoided at the Saluda River in South Carolina in 1769.

In 1771 Alamance Battlefield, near Burlington North Carolina, was the scene of a historic battle shortly before the Revolutionary War. About 2,000 Regulators, rebelled against the eastern planters. The Regulators suffered a heroic defeat on May 16.

To read a full account of the Paxton Boys and their pursuit of Moravian Indians see Appendix A.

1763 - In May, the Ottawa Native Americans under [Chief Pontiac](#) begin all-out warfare against the British west of Niagara, destroying several British forts and conducting a siege against the British at Detroit. In August, Pontiac's forces are defeated by the British near Pittsburgh. The siege of Detroit ends in November, but hostilities between the British and Chief Pontiac continue for several years.

1763 - The Proclamation of 1763, signed by King George III of England, prohibits any English settlement west of the Appalachian mountains and requires those already settled in those regions to return east in an attempt to ease tensions with Native Americans.

1764 - The Sugar Act is passed by the English Parliament to offset the war debt brought on by the French and Indian War and to help pay for the expenses of running the colonies and newly acquired territories. This act increases the duties on imported sugar and other items such as textiles, coffee, wines and indigo (dye). It doubles the duties on foreign goods reshipped from England to the colonies and also forbids the import of foreign rum and French wines.

1764 - The English Parliament passes a measure to reorganize the American customs system to better enforce British trade laws, which have often been ignored in the past. A court is established in Halifax, Nova Scotia, that will have jurisdiction over all of the American colonies in trade matters.

1764 - The Currency Act prohibits the colonists from issuing any legal tender paper money. This act threatens to destabilize the entire colonial economy of both the industrial North and agricultural South, thus uniting the colonists against it.

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1764 - In May, at a town meeting in Boston, James Otis raises the issue of taxation without representation and urges a united response to the recent acts imposed by England. In July, Otis publishes "The Rights of the British Colonies Asserted and Proved." In August, Boston merchants begin a boycott of British luxury goods.

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1765 - In March, the Stamp Act is passed by the English Parliament imposing the first direct tax on the American colonies, to offset the high costs of the British military organization in America. Thus for the first time in the 150 year old history of the British colonies in America, the Americans will pay tax not to their own local legislatures in America, but directly to England.

Under the Stamp Act, all printed materials are taxed, including; newspapers, pamphlets, bills, legal documents, licenses, almanacs, dice and playing cards. The American colonists quickly unite in opposition, led by the most influential segments of colonial society - lawyers, publishers, land owners, ship builders and merchants - who are most affected by the Act, which is scheduled to go into effect on November 1.

1765 - Also in March, the Quartering Act requires colonists to house British troops and supply them with food.

1765 - In May, in Virginia, Patrick Henry presents seven Virginia Resolutions to the House of Burgesses claiming that only the Virginia assembly can legally tax Virginia residents, saying, "If this be treason, make the most of it." Also in May, the first medical school in America is founded, in Philadelphia.

1765 - In July, the Sons of Liberty, an underground organization opposed to the Stamp Act, is formed in a number of colonial towns. Its members use violence and intimidation to eventually force all of the British stamp agents to resign and also stop many American merchants from ordering British trade goods.

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1765 - August 26, a mob in Boston attacks the home of Thomas Hutchinson, Chief Justice of Massachusetts, as Hutchinson and his family narrowly escape.

1765 - In October, the Stamp Act Congress convenes in New York City, with representatives from nine of the colonies. The Congress prepares a resolution to be sent to King George III and the English Parliament. The petition requests the repeal of the Stamp Act and the Acts of 1764. The petition asserts that only colonial legislatures can tax colonial residents and that taxation without representation violates the colonists' basic civil rights.

1765 - On November 1, most daily business and legal transactions in the colonies cease as the Stamp Act goes into effect with nearly all of the colonists refusing to use the stamps. In New York City, violence breaks out as a mob burns the royal governor in effigy, harasses British troops, then loots houses.

1765 - In December, British General Thomas Gage, commander of all English military forces in America, asks the New York assembly to make colonists comply with the Quartering Act and house and supply his troops. Also in December, the American boycott of English imports spreads, as over 200 Boston merchants join the movement.

1766 - In January, the New York assembly refuses to completely comply with Gen. Gage's request to enforce the Quartering Act.

1766 - In March, King George III signs a bill repealing the Stamp Act after much debate in the English Parliament, which included an appearance by Ben Franklin arguing for repeal and warning of a possible revolution in the American colonies if the Stamp Act was enforced by the British military.

1766 - On the same day it repealed the Stamp Act, the English Parliament passes the Declaratory Act stating that the British government has total power to legislate any laws governing the American colonies in all cases whatsoever.

1766 - In April, news of the repeal of the Stamp Act results in celebrations in the colonies and a relaxation of the boycott of imported English trade goods.

1766 - In August, violence breaks out in New York between British soldiers and armed colonists, including Sons of Liberty members. The violence erupts as a result of the continuing refusal of New York colonists to comply with the Quartering Act. In December, the New York legislature is suspended by the English Crown after once again voting to refuse to comply with the Act.

1767 - In June, The English Parliament passes the Townshend Revenue Acts, imposing a new series of taxes on the colonists to offset the costs of administering and protecting the American colonies. Items taxed include imports such as paper, tea, glass, lead and paints. The Act also establishes a colonial board of customs commissioners in Boston. In October, Bostonians decide to reinstate a boycott of English luxury items.

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1768 - In February, Samuel Adams of Massachusetts writes a Circular Letter opposing taxation without representation and calling for the colonists to unite in their actions against the British government. The letter is sent to assemblies throughout the colonies and also instructs them on the methods the Massachusetts general court is using to oppose the Townshend Acts.

1768 - In April, England's Secretary of State for the Colonies, Lord Hillsborough, orders colonial governors to stop their own assemblies from endorsing Adams' circular letter. Hillsborough also orders the governor of Massachusetts to dissolve the general court if the Massachusetts assembly does not revoke the letter. By month's end, the assemblies of New Hampshire, Connecticut and New Jersey have endorsed the letter.

1768 - In May, a British warship armed with 50 cannons sails into Boston harbor after a call for help from custom commissioners who are constantly being harassed by Boston agitators. In June, a customs official is locked up in the cabin of the Liberty, a sloop owned by John Hancock. Imported wine is then unloaded illegally into Boston without payment of duties. Following this incident, customs officials seize Hancock's sloop. After threats of violence from Bostonians, the customs officials escape to an island off Boston, then request the intervention of British troops.

1768 - In July, the governor of Massachusetts dissolves the general court after the legislature defies his order to revoke Adams' circular letter. In August, in Boston and New York, merchants agree to boycott most British goods until the Townshend Acts are repealed. In September, at a town meeting in Boston, residents are urged to arm themselves. Later in September, English warships sail into Boston Harbor, then two regiments of English infantry land in Boston and set up permanent residence to keep order.

1769 - In March, merchants in Philadelphia join the boycott of British trade goods. In May, a set of resolutions written by George Mason is presented by George Washington to the Virginia House of Burgesses. The Virginia Resolves oppose taxation without representation, the British opposition to the circular letters, and British plans to possibly send American agitators to England for trial. Ten days later, the Royal governor of Virginia dissolves the House of Burgesses. However, its members meet the next day in a Williamsburg tavern and agree to a boycott of British trade goods, luxury items and slaves.

1769 - In July, in the territory of California, San Diego is founded by Franciscan Friar Juniper Serra. In October, the boycott of English goods spreads to New Jersey, Rhode Island, and then North Carolina.

1770 - The population of the American colonies reaches 2,210,000 persons.

1770 - Violence erupts in January between members of the Sons of Liberty in New York and 40 British soldiers over the posting of broadsheets by the British. Several men are seriously wounded.

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March 5, 1770 - The Boston Massacre occurs as a mob harasses British soldiers who then fire their muskets pointblank into the crowd, killing three instantly, mortally wounding two others and injuring six. After the incident, the new Royal Governor of Massachusetts, Thomas Hutchinson, at the insistence of Sam Adams, withdraws British troops out of Boston to nearby harbor islands. The captain of the British soldiers, Thomas Preston, is then arrested along with eight of his men and charged with murder.

1770 - In April, the Townshend Acts are repealed by the British. All duties on imports into the colonies are eliminated except for tea. Also, the Quartering Act is not renewed.

1770 - In October, trial begins for the British soldiers arrested after the Boston Massacre. Colonial lawyers John Adams and Josiah Quincy successfully defend Captain Preston and six of his men, who are acquitted. Two other soldiers are found guilty of manslaughter, branded, then released.

1771 – Our current church’s beginning. The congregations, especially Zion’s, grew rapidly, and the old log church was soon too small to hold the people.

Though all desired a new church, there was hopeless division of opinion or desire as to its location. Those living on the south side of French Creek desired the church to be built nearer them, but the majority favored the old site. The founders of St. Peter’s Lutheran Church purchased a site in Pikeland on top of the hill.

1772 - The first independent Anglo-American government is founded in May by the Watauga Association in East Tennessee, a group of settlers needing mutual protection along the Watauga River. The written agreement allowed for a five man court to act as the government. Also in 1772, the Wataugans would negotiate a ten year lease with the Cherokee for land along the river.

1772 - In June, a British customs schooner, the Gaspee, runs aground off Rhode Island in Narragansett Bay. Colonists from Providence row out to the schooner and attack it, set the British crew ashore, then burn the ship. In September, a 500 pound reward is offered by the English Crown for the capture of those colonists, who would then be sent to England for trial. The announcement that they would be sent to England further upsets many American colonists.

1772 - In November, a Boston town meeting assembles, called by Sam Adams. During the meeting, a 21 member committee of correspondence is appointed to communicate with other towns and colonies. A few weeks later, the town meeting endorses three radical proclamations asserting the rights of the colonies to self-rule.

1773 - In March, the Virginia House of Burgesses appoints an eleven member committee of

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correspondence to communicate with the other colonies regarding common complaints against the British. Members of that committee include, Thomas Jefferson, Patrick Henry and Richard Henry Lee. Virginia is followed a few months later by New Hampshire, Rhode Island, Connecticut and South Carolina.

1773 - May 10, the Tea Act takes effect. It maintains a three penny per pound import tax on tea arriving in the colonies, which had already been in effect for six years. It also gives the near bankrupt British East India Company a virtual tea monopoly by allowing it to sell directly to colonial agents, bypassing any middlemen, thus underselling American merchants. The East India Company had successfully lobbied Parliament for such a measure. In September, Parliament authorizes the company to ship half a million pounds of tea to a group of chosen tea agents.

1773 - In October, colonists hold a mass meeting in Philadelphia in opposition to the tea tax and the monopoly of the East India Company. A committee then forces British tea agents to resign their positions. In November, a town meeting is held in Boston endorsing the actions taken by Philadelphia colonists. Bostonians then try, but fail, to get their British tea agents to resign. A few weeks later, three ships bearing tea sail into Boston harbor.

1773 - November 29/30, two mass meetings occur in Boston over what to do about the tea aboard the three ships now docked in Boston harbor. Colonists decide to send the tea on the ship, Dartmouth, back to England without paying any import duties. The Royal Governor of Massachusetts, Hutchinson, is opposed to this and orders harbor officials not to let the ship sail out of the harbor unless the tea taxes have been paid.

December 16, 1773 - When the English East India Company sought financial assistance, England allowed the company to ship surplus tea to America at low cost. This rankled the American colonists, who resented the implementation of a single company controlling the tea trade, as well as the right of the British government to tax the colonies without their consent. Meeting at the Old South Meeting House, Bostonians led by Josiah Quincy and Samuel Adams discussed the new British tax on tea and subsequently boarded three ships in the nearby harbor, tossing the 342 chests of tea overboard. The Boston Tea Party caused Parliament to close the port of Boston and pushed the American colonies one step closer to war.

The laws and ordinances of the city of Albany, New York are published.

June 2, 1774 - The Intolerable Acts, including the reestablishment of the Quartering Act, requiring colonists allow British soldiers into their homes, and the curtailment of Massachusetts self-rule, are enacted by the British government. Later led to the 3rd Amendment of the U.S. Constitution, which prohibits the U.S. Army from doing the same.

September 5 to October 26. The First Continental Congress was held in Carpenter's Hall in

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Philadelphia, protesting the Intolerable Acts. The Congress, attended by all American colonies except Georgia, petitioned King George to stop the new regulations on Massachusetts, and called for civil disobedience and boycotts of British wares by the American Association. No concessions were made by the King or English parliament.

The colonies of Rhode Island and Connecticut ban the further importation of slaves.

1775 - By the end of January 1775, there were 37 newspapers being printed in the American colonies. Seven newspapers were published in Massachusetts; one in New Hampshire; two in Rhode Island; and 4 in Connecticut. Three papers were published in New York City, with one additional New York paper published in Albany. Nine were published in Pennsylvania; two in Maryland; two in Virginia (both at Williamsburg); two in North Carolina; three in South Carolina, and one in Georgia.

1775 - February 1, in Cambridge, Mass., a provincial congress is held during which John Hancock and Joseph Warren begin defensive preparations for a state of war. February 9, the English Parliament declares Massachusetts to be in a state of rebellion. March 23, in Virginia, Patrick Henry delivers a speech against British rule, stating, "Give me liberty or give me death!" March 30, the New England Restraining Act is endorsed by King George III, requiring New England colonies to trade exclusively with England and also bans fishing in the North Atlantic.

1775 - In April, Massachusetts Governor Gage is ordered to enforce the Coercive Acts and suppress "open rebellion" among the colonists by all necessary force.

May 10, 1775 - The Second Continental Congress convenes in Philadelphia, with John Hancock elected as its president. On May 15, the Congress places the colonies in a state of defense. On June 15, the Congress unanimously votes to appoint George Washington general and commander-in-chief of the new Continental Army.

June 17, 1775 - The first major fight between British and American troops occurs at Boston in the Battle of Bunker Hill. American troops are dug in along the high ground of Breed's Hill (the actual location) and are attacked by a frontal assault of over 2000 British soldiers who storm up the hill. The Americans are ordered not to fire until they can see "the whites of their eyes." As the British get within 15 paces, the Americans let loose a deadly volley of musket fire and halt the British advance. The British then regroup and attack 30 minutes later with the same result. A third attack, however, succeeds as the Americans run out of ammunition and are left only with bayonets and stones to defend themselves. The British succeed in taking the hill, but at a loss of half their force, over a thousand casualties, with the Americans losing about 400, including important colonial leader, General Joseph Warren.

July 3, 1775 - At Cambridge, Massachusetts, George Washington takes command of the Continental Army which now has about 17,000 men.

July 5, 1775 - The Continental Congress adopts the Olive Branch Petition which expresses hope

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for a reconciliation with Britain, appealing directly to the King for help in achieving this. In August, King George III refuses even to look at the petition and instead issues a proclamation declaring the Americans to be in a state of open rebellion.

July 6, 1775 - The Continental Congress issues a Declaration on the Causes and Necessity of Taking Up Arms detailing the colonists' reasons for fighting the British and states the Americans are "resolved to die free men rather than live as slaves."

July 26, 1775 - An American Post Office is established with Ben Franklin as Postmaster General.

November 28, 1775 - The American Navy is established by Congress. The next day, Congress appoints a secret committee to seek help from European nations.

December 23, 1775 - King George III issues a royal proclamation closing the American colonies to all commerce and trade, to take effect in March of 1776. Also in December, Congress is informed that France may offer support in the war against Britain.

January 5, 1776 - The assembly of New Hampshire adopts the first American state constitution.

January 9, 1776 - Thomas Paine's "Common Sense" is published in Philadelphia. The 50 page pamphlet is highly critical of King George III and attacks allegiance to Monarchy in principle while providing strong arguments for American independence. It becomes an instant best-seller in America. "We have it in our power to begin the world anew...American shall make a stand, not for herself alone, but for the world," Paine states.

March 4-17, 1776 - American forces capture Dorchester Heights which overlooks Boston harbor. Captured British artillery from Fort Ticonderoga is placed on the heights to enforce the siege against the British in Boston. The British evacuate Boston and set sail for Halifax. George Washington then rushes to New York to set up defenses, anticipating the British plan to invade New York City.

April 6, 1776 - The Continental Congress declares colonial shipping ports open to all traffic except the British. The Congress had already authorized privateer raids on British ships and also advised disarming all Americans loyal to England.

April 12, 1776 - The North Carolina assembly is the first to empower its delegates in the Continental Congress to vote for independence from Britain.

May 2, 1776 - The American revolutionaries get the much needed foreign support they had been hoping for. King Louis XVI of France commits one million dollars in arms and munitions. Spain then also promises support.

May 10, 1776 - The Continental Congress authorizes each of the 13 colonies to form local

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(provincial) governments.

June 28, 1776 - In South Carolina, American forces at Fort Moultrie successfully defend Charleston against a British naval attack and inflict heavy damage on the fleet.

June-July, 1776 - A massive British war fleet arrives in New York Harbor consisting of 30 battleships with 1200 cannon, 30,000 soldiers, 10,000 sailors, and 300 supply ships, under the command of General William Howe and his brother Admiral Lord Richard Howe.

June-July, 1776 - On June 7, Richard Henry Lee, a Virginia delegate to the Continental Congress, presents a formal resolution calling for America to declare its independence from Britain. Congress decides to postpone its decision on this until July. On June 11, Congress appoints a committee to draft a declaration of independence. Committee members are Thomas Jefferson, Benjamin Franklin, John Adams, Roger Livingston and Roger Sherman. Jefferson is chosen by the committee to prepare the first draft of the declaration, which he completes in one day. Just seventeen days later, June 28, Jefferson's Declaration of Independence is ready and is presented to the Congress, with changes made by Adams and Franklin. On July 2, twelve of thirteen colonial delegations (New York abstains) vote in support of Lee's resolution for independence. On July 4, the Congress formally endorses Jefferson's Declaration, with copies to be sent to all of the colonies. The actual signing of the document occurs on August 2, as most of the 55 members of Congress place their names on the parchment copy.

July 4, 1776 - United States Declaration of Independence

July 12, 1776 - As a show of force, two British frigates sail up the Hudson River blasting their guns. Peace feelers are then extended to the Americans. At the request of the British, Gen. Washington meets with Howe's representatives in New York and listens to vague offers of clemency for the American rebels. Washington politely declines, then leaves.

August 27-29, 1776 - Gen. Howe leads 15,000 soldiers against Washington's army in the Battle of Long Island. Washington, outnumbered two to one, suffers a severe defeat as his army is outflanked and scatters. The Americans retreat to Brooklyn Heights, facing possible capture by the British or even total surrender.

But at night, the Americans cross the East River in small boats and escape to Manhattan, then evacuate New York City and retreat up through Manhattan Island to Harlem Heights. Washington now changes tactics, avoiding large scale battles with the British by a series of retreats.

September 11, 1776 - A peace conference is held on Staten Island with British Admiral, Lord Richard Howe, meeting American representatives including John Adams and Benjamin Franklin. The conference fails as Howe demands the colonists revoke the Declaration of Independence.

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September 16, 1776 - After evacuating New York City, Washington's army repulses a British attack during the Battle of Harlem Heights in upper Manhattan. Several days later, fire engulfs New York City and destroys over 300 buildings.

September 22, 1776 - After he is caught spying on British troops on Long Island, Nathan Hale is executed without a trial, his last words, "I only regret that I have but one life to lose for my country."

September 26, 1776 - Congress appoints Jefferson, Franklin and Silas Deane to negotiate treaties with European governments. Franklin and Deane then travel to France seeking financial and military aid.

October 9, 1776 - San Francisco is established by Spanish missionaries on the California coast.

October 11, 1776 - A big defeat for the inexperienced American Navy on Lake Champlain at the hands of a British fleet of 87 gunships. In the 7 hour Battle of Valcour Bay most of the American flotilla of 83 gunships is crippled with the remaining ships destroyed in a second engagement two days later.

October 28, 1776 - After evacuating his main forces from Manhattan, Washington's army suffers heavy casualties in the Battle of White Plains from Gen. Howe's forces. Washington then retreats westward.

November, 1776 - More victories for the British as Fort Washington on Manhattan and its precious stores of over 100 cannon, thousands of muskets and cartridges is captured by Gen. Howe. The Americans also lose Fort Lee in New Jersey to Gen. Cornwallis. Washington's army suffers 3000 casualties in the two defeats. Gen. Washington abandons the New York area and moves his forces further westward toward the Delaware River. Cornwallis now pursues him.

December 6, 1776 - The naval base at Newport, Rhode Island, is captured by the British.

December 11, 1776 - Washington takes his troops across the Delaware River into Pennsylvania. The next day, over concerns of a possible British attack, the Continental Congress abandons Philadelphia for Baltimore.

Among Washington's troops is Thomas Paine, author of Common Sense, who now writes "...These are the times that try men's souls: The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of his country: but he that stands it NOW deserves the love and thanks of man and woman. Tyranny, like Hell, is not easily conquered. Yet we have this consolation with us, that the harder the conflict, the more glorious the triumph."

January 3, 1777 - A second victory for Washington as his troops defeats the British at Princeton and drive them back toward New Brunswick. Washington then establishes winter quarters at

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Morristown, New Jersey. During the harsh winter, Washington's army shrinks to about a thousand men as enlistments expire and deserters flee the hardships. By spring, with the arrival of recruits, Washington will have 9000 men.

March 12, 1777 - The Continental Congress returns to Philadelphia from Baltimore after Washington's successes against the British in New Jersey.

April 27, 1777 - American troops under Benedict Arnold defeat the British at Ridgefield, Connecticut.

June 14, 1777 - The flag of the United States consisting of 13 stars and 13 white and red stripes is mandated by Congress; John Paul Jones is chosen by Congress to captain the 18 gun vessel Ranger with his mission to raid coastal towns of England.

June 17, 1777 - A British force of 7700 men under Gen. John Burgoyne invades from Canada, sailing down Lake Champlain toward Albany, planning to link up with Gen. Howe who will come north from New York City, thus cutting off New England from the rest of the colonies.

July 6, 1777 - Gen. Burgoyne's troops stun the Americans with the capture of Fort Ticonderoga on Lake Champlain. Its military supplies are greatly needed by Washington's forces. The loss of the fort is a tremendous blow to American morale.

July 23, 1777 - British Gen. Howe, with 15,000 men, sets sail from New York for Chesapeake Bay to capture Philadelphia, instead of sailing north to meet up with Gen. Burgoyne.

July 27, 1777 - Marquis de Lafayette, a 19 year old French aristocrat, arrives in Philadelphia and volunteers to serve without pay. Congress appoints him as a major general in the Continental Army. Lafayette will become one of Gen. Washington's most trusted aides.

August 1, 1777 - Gen. Burgoyne reaches the Hudson after a grueling month spent crossing 23 miles of wilderness separating the southern tip of Lake Champlain from the northern tip of the Hudson River.

August 16, 1777 - In the Battle of Bennington, militiamen from Vermont, aided by Massachusetts troops, wipe out a detachment of 800 German Hessians sent by Gen. Burgoyne to seize horses.

August 25, 1777 - British Gen. Howe disembarks at Chesapeake Bay with his troops.

September 9-11, 1777 - In the Battle of Brandywine Creek, Gen. Washington and the main American Army of 10,500 men are driven back toward Philadelphia by Gen. Howe's British troops. Both sides suffer heavy losses. Congress then leaves Philadelphia and resettles in

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Lancaster, Pennsylvania.

September 26, 1777 - British forces under Gen. Howe occupy Philadelphia. Congress then relocates to York, Pennsylvania.

October 7, 1777 - The Battle of Saratoga results in the first major American victory of the Revolutionary War as Gen. Horatio Gates and Gen. Benedict Arnold defeat Gen. Burgoyne, inflicting 600 British casualties. American losses are only 150.

October 17, 1777 - Gen. Burgoyne and his entire army of 5700 men surrender to the Americans led by Gen. Gates. The British are then marched to Boston, placed on ships and sent back to England after swearing not serve again in the war against America. News of the American victory at Saratoga soon travels to Europe and boosts support of the American cause. In Paris the victory is celebrated as if it had been a French victory. Ben Franklin is received by the French Royal Court. France then recognizes the independence of America.

November 15, 1777 - Congress adopts the Articles of Confederation as the government of the new United States of America, pending ratification by the individual states. Under the Articles, Congress is the sole authority of the new national government.

December 17, 1777 - At Valley Forge in Pennsylvania, the Continental Army led by Washington sets up winter quarters.

February 6, 1778 - American and French representatives sign two treaties in Paris: a Treaty of Amity and Commerce and a Treaty of Alliance. France now officially recognizes the United States and will soon become the major supplier of military supplies to Washington's army. Both countries pledge to fight until American independence is won, with neither country concluding any truce with Britain without the other's consent, and guarantee each other's possessions in America against all other powers.

The American struggle for independence is thus enlarged and will soon become a world war. After British vessels fire on French ships, the two nations declare war. Spain will enter in 1779 as an ally of France. The following year, Britain will declare war on the Dutch who have been engaging in profitable trade with the French and Americans. In addition to the war in America, the British will have to fight in the Mediterranean, Africa, India, the West Indies, and on the high seas. All the while facing possible invasion of England itself by the French.

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Slavery in These Times – a Major Influence in Shaping Our Country

1770-1780 - Quakers felt uneasy about slavery; in part because they had doubts about the propriety of owning another person, but also because they feared it was a luxury that marked them as worldly, and in part because they feared Africans would be a bad influence on their families. Pennsylvania Mennonites had expressed concerns about slavery since the 17th century, but it was only in 1758 that Philadelphia Yearly Meeting of the Society of Friends made buying or selling a slave a bar to leadership in the Quaker meetings. In 1774 it became cause for disowning. Moral arguments were advanced against slave-owning. But the main motive for the Society's shift against slavery seems to have been an internal clash of values between the few wealthy Quakers who owned the slaves and the many poor ones who did not.

The surrender of slavery was a minor disruption to most Pennsylvania Quakers' lives. Slavery in Pennsylvania had died of the market economy long before Quaker morality shifted against it. Despite the spike in the 1760s, there was never enough critical mass of slaveholding in Pennsylvania to produce a slave-based agricultural economy. In 1730, about one in 11 Pennsylvanians had been slaves; by 1779 the figure was no more than one in 30. The lack of a support structure by this time prevented it from catching on, even during the peak of slave importation.

Abolition debates in the Pennsylvania Assembly began in 1778, using the language of the Declaration of Independence. It is also probably not a coincidence that the discussion began after the "Lower Counties" were finally separated from Pennsylvania as the independent state of Delaware (1776). This removed perhaps three-fourths of the slaves who would have been affected by any act of the Pennsylvania Assembly. "[M]oral arguments against slavery were buttressed by the practical consideration that slaves no longer played an important role in the economy.[2] Quakers were not involved politically. As a conservative and pacifist element, they had been shoved from power in the colony by the revolution of 1776. But they certainly supported from the sidelines the efforts of the Presbyterian Scots-Irish who were in charge in Philadelphia.

The law for gradual emancipation in Pennsylvania passed on February 1780, and that's when the Mason-Dixon line began to acquire its metaphoric meaning as the boundary between North and South. But the law was no proclamation of emancipation. It was deeply conservative. The 6,000 or so Pennsylvania slaves in 1780 stayed slaves. Even those born a few days before the passage of the act had to wait 28 years before the law set them free. This allowed their masters to recoup the cost of raising them.

The abolition bill was made more restrictive during the debates over it -- it originally freed daughters of slave women at 18, sons at 21. By the time it passed, it was upped to a flat 28. That meant it was possible for a Pennsylvania slave's daughter born in February 1780 to live her life in bondage, and if she had a child at 40, the child would remain a slave until 1848.[3]

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There's no record of this happening, but the "emancipation" law allowed it. It was, as the title of one article has it, "philanthropy at bargain prices."

1777-1778 During the Revolutionary War our church, the Vincent Church, Zion's Lutheran Church, and Uwchlan Friends' Meeting-House were used by General George Washington as hospitals for his troops in Valley Forge.

During the winter of 1777-1778 a terrible pestilence broke out, and affected troops were hospitalized in these churches. Washington visited these troops frequently. Twenty-two troops who died of this pestilence were buried in the cemetery near the present day East Vincent Church. In 1831, a monument was erected in their memory by the Military Volunteer Association of Chester County. Our St. Peter's cemetery is believed to be the final resting place for several Revolutionary soldiers as well. Every year the Revolutionary War Society visits and decorates selected graves in memory of these soldiers.

1793 - *The signing of the Declaration of Independence had a significant effect on the Reformed church. In 1793 the Reformed church declared its independence, and officially separated from the church of Holland to become the "German Reformed Church in the United States." This new denomination had grown to 13 ministers, 178 congregations, and 15,000 members and ranged from New York to Virginia, and from the east coast to slightly past the Allegheny Mountains. By the early 1800s, the German Reformed Church spread to North Carolina, Ohio, Wisconsin, and beyond.*

1800s - *In the 1800s another migration of German settlers took place. These were of the "Evangelical Church of Prussia", which was a denomination founded on the uniting of the "Reformed" and "Lutheran" branches of the Protestant Reformation. The name came from "evangel" means "gospel" or "good news", or in other words, "the church that shares good news." In the U.S., this would eventually become the "German Evangelical Church," and then just the "Evangelical Church."*

1811 Our St. Peter's Reformed forefathers reached agreement with the Lutherans and signed an agreement to purchase one half of the building and property.

1812 In April of 1812 the St. Peter's Reformed congregation paid their share for the building and moved in October of 1812.



EAST VINCENT REFORMED CHURCH

At East Vincent congregation from 1758 to 1812 there were 650 persons baptized and 290 confirmed. In 1812 the second church building was erected. This new building was 45 feet by 35 feet, and built of red, yellow, and white free-stone. Sadly and unconscionably, in 1815 the corner-stone was broken and robbed of its documents. In 1834, "It is said that this building was then regarded as the most beautiful

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edifice in this section of country" (Rev. Fluck, 1892, p37). In 1860, this building was remodeled and enlarged from 45 to 60 feet long.

1821 - *In 1821, at the age of 22, the Rev. John C. Guldin succeeded his father-in-law and mentor to become the pastor of Vincent Reformed Church. In that same year he was married. A small group of ministers who were members of the regularly organized Synod of the Reformed Church, seceded in 1822 and proceeded to organize a Synod of their own called the "Free Synod" or sometimes referred to as the "Herman Synod". Among the churches to secede were the congregations in the charge of the Rev. Dr. Frederick Herman's son-in-law, the Rev. John C. Guldin, which included Vincent (East Vincent), Coventry (Brownback's), and St. Peter's (probably the St. Peter's located on Rt 23 in Warwick Township) in Chester County. The Rev. John C. Guldin's pastoral preaching became part of a new religious order called the "New Measure." He was also an advocate of the "Temperance Movement". This created doctrinal differences among the members that in 1828 divided the congregation of East Vincent Church. After the split, Rev. Guldin continued to serve as East Vincent's pastor until 1840.*

1832 Vincent Township split into East Vincent and West Vincent Townships.

1834 By 1834 the Rev. Andrew Hoffman of Falkner Swamp Church notes this doctrinal difference as, "a division of the people into two parties." These parties historically known as the "New Measure" and the "Anti-New Measure."

1837 In 1837 those of the "Anti-New Measure" organized as an "independent congregation". The Vincent Church split into the congregations of East Vincent and St. Vincent. It was customary during this time period that all who monetarily contributed to the church as members also owned the church building and property. The two congregations drew up an article of agreement where both congregations worshipped in the same building, but on alternating Sundays until 1848.

Early Historical Background (1700 – 1812) Of St. Peter's Pikeland United Church of Christ
Prepared December 2011

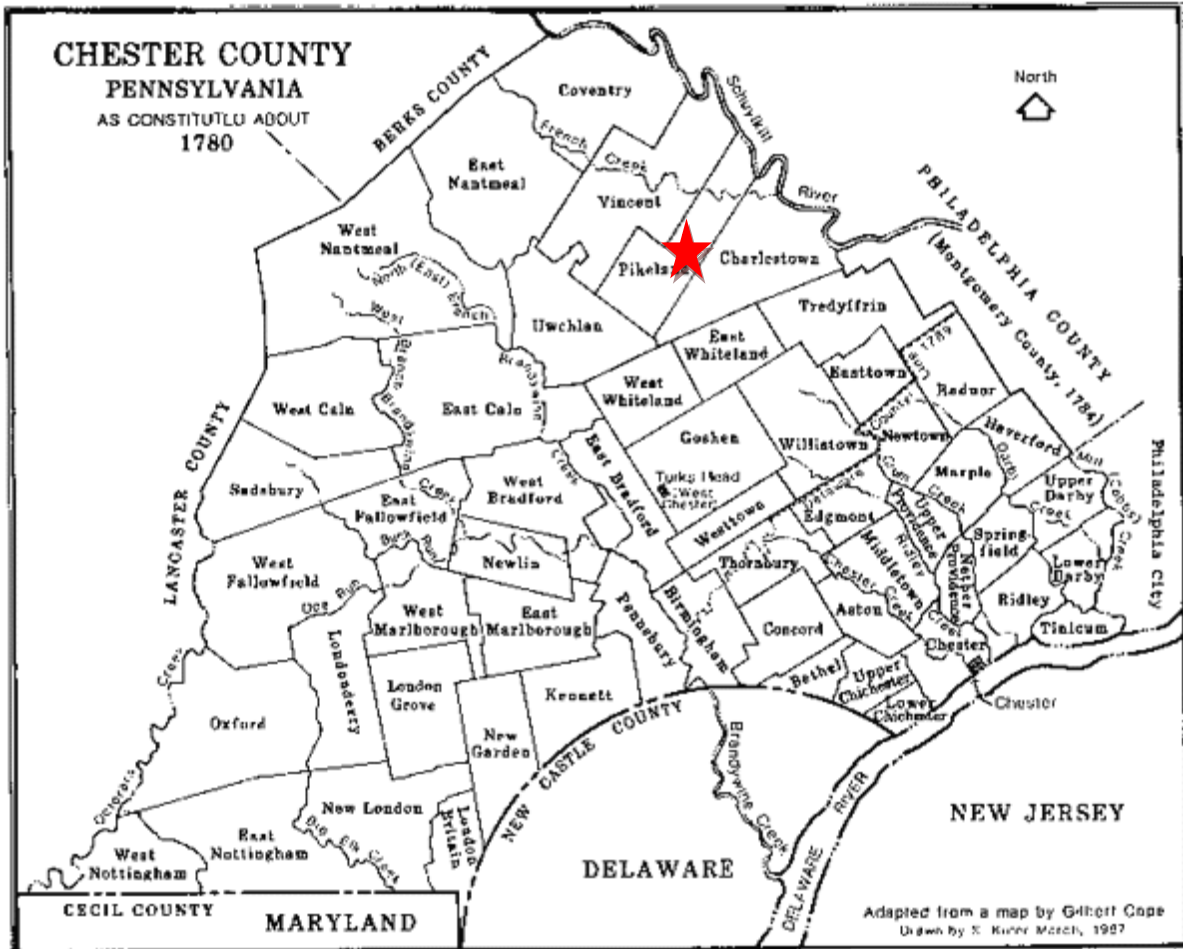


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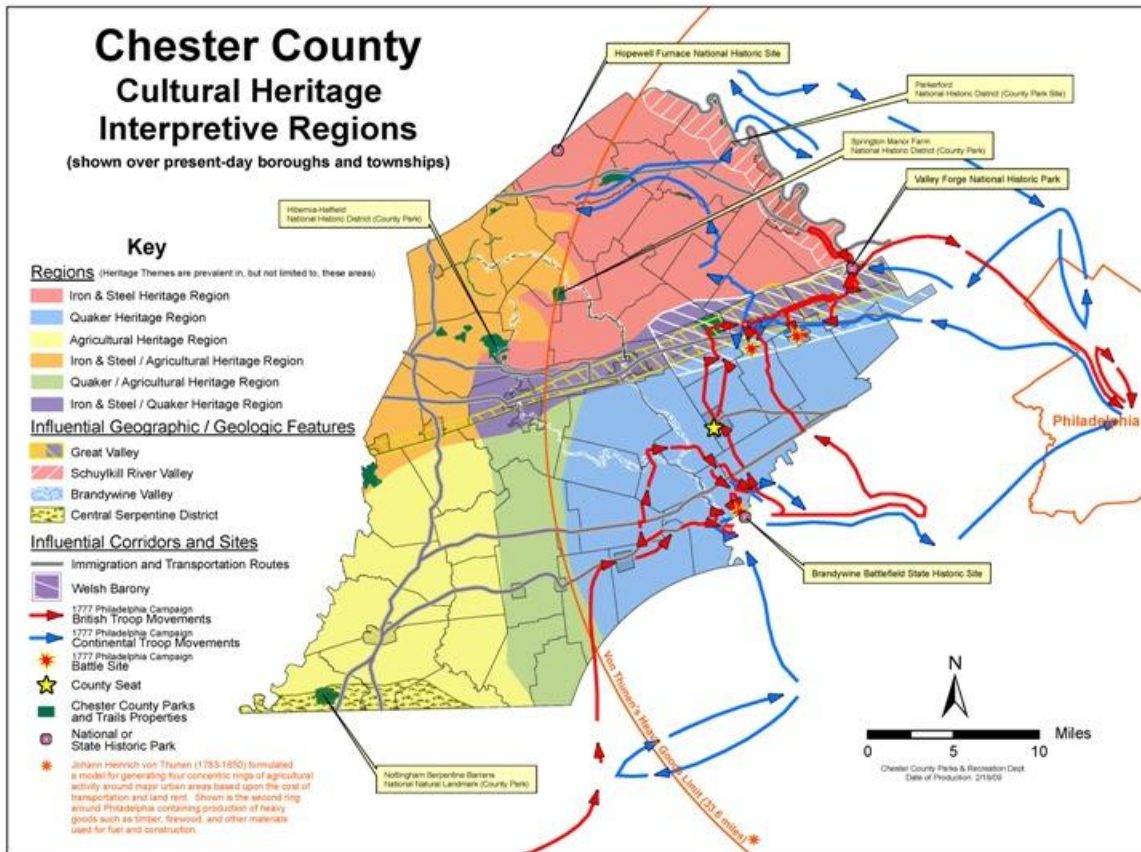
Chester County – Early History

As one of three original counties founded by William Penn, Chester County enjoys a rich and vitally important role in the development of this country.

Map of Chester County from 1780 (includes present day Delaware County).



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Take a moment, step back in time and become a person learning about the New World in the 18th century. It is late winter in Europe, still chilling cold and damp, but you need to close your affairs before setting sail across the Atlantic Ocean. Knowing that the baggage is limited, you methodically go through your possessions, deciding what to take and what items to leave for family and friends. Lastly, you make arrangements to sell the remainder of your goods and chattels.

You determine your route of travel to a major seaport and the cost before beginning your summer long, arduous journey to Philadelphia, Pennsylvania or New Castle, Delaware. Then you discover that the trip is actually four weeks longer because the ship has to be supplied at a seaport along the southern coast of England. This was not the situation for those families living in Wales, Scotland or England.

There is a nip of cool autumn air as you disembark from the ship at the Philadelphia dock and, depending on your ethnic group, you have to sign your allegiance to the King of England at the Customs House in town. If you did not have any contacts in America, you walked on one of several cartways to find the nearest vacant land in Chester County's frontier, backwoods, or in the case of West Caln Township, the "backside of the mountains."

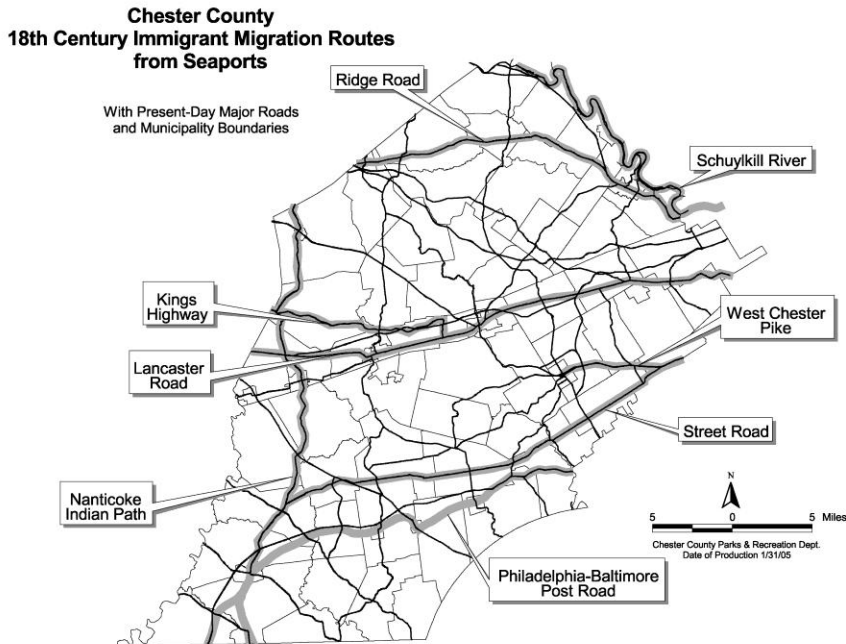
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You soon learn that the Swiss and Swiss-Germans, sometimes called Pennsylvania Dutch, walked to the Schuylkill River and then traveled upstream and found land along the Ridge Road in Chester County, or they settled on acreage that later became Berks and Montgomery Counties. The Lancaster Road was their alternate route in the limestone valley to points west.

Very early on, the English, Irish and Welsh established or used several east - west cartways to stake their claims: Lancaster Road, Kings Highway, Street Road, Philadelphia - Baltimore Post Road and a road that is later named the West Chester Pike.

Sometimes the Scots and Scots-Irish saw the New World for the first time at New Castle in the Delaware Bay. After leaving the ships, they walked to the Quakers living on the Nottingham Plots, rested and then journeyed northward on the Nanticoke Indian Path, now Route 10, to vacant land.

WOW!!!!!! At last you have freedom. You have clothes. You have little money. You have land. BUT, NO HOUSE. You realize it is getting colder and colder day-by-day, so you seek shelter for the winter with a neighbor, a new-found friend or a relative. Spring, you declare, will arrive in the New Year and you can build a house and clear the land - one acre at a time year. Finally, you sit down to write a message in your almanac - "Pennsylvania is my country, Chester County is my home."



Immigrants followed one of several cartways across the county during the 18th century trying to find vacant lane upon which they could settle and improve for their own personal use.

Map Credit: Mark A Mattie and Jane L.S. Davidson

Background info about iron mining in Chester County History

Chester County has the nation’s longest history of iron and steel production, dating back to the early 1700s, and one of the highest concentrations of iron and steel industry historic sites in the country can be found within its boundaries. The Iron and Steel Heritage Region is bounded to the west by Lancaster County and its rural Amish farmland, to the north by the envisioned Schuylkill River Heritage Corridor, to the east by Valley Forge National Historic Park, and to the south/southeast by the Brandywine Valley and the City of Philadelphia. Each of these locations supports a wide range of relevant historic and cultural landmarks in close proximity to the Iron and Steel Heritage Region.

Located in the Mid-Atlantic Region, professional historians have recognized that Chester County has one of the best collections of historic resources, over 50,000, spanning more than three centuries.

In the 1970s, several municipalities (Warwick, South Coventry, East Vincent, West Vincent, and East Pikeland Townships) formed a coalition known as the Federation of Northern Chester County Communities. Their heritage story is just as fascinating as the landscape of extant historic resources.

The collection of diversified natural resources influenced the composition of what would become the man-made historic landscape of residential, commercial, transportation, industrial and agricultural resources. The Schuylkill River watershed supported the extensive stands of hardwoods in northern Chester County. Geologically, red sandstone, limestone, and iron ore became building blocks for the local economy. Elsewhere in the County, a limestone lode, one to three miles wide and 600 to 800 feet deep, dominated the middle section between what later became Paoli and Coatesville. Kaolin and clay were prominent natural resources in the southern part of the County.

Although archaeological artifacts have identified human habitation during the Archaic and Woodland Periods, later evidence also documents the Lenni Lenape Indians residing in the area before and during the European contact period. Native Americans used two prominent routes that settlers later converted to cartways: French Creek Path (Phoenixville to Conestoga Indian Town) and Blue Rock Path (Phoenixville to Washington Borough). Wallace Township owns the only documented Chester County Native American burial ground.

Article IX in the 1681 land charter issued to William Penn from King Charles II to pay off a debt owed to Penn’s father, Sir Admiral Penn, gave William the right to keep 10,000 acres out of every 100,000 acres for his own personal use. These tracts were to be organized as Manors, of which Springton Manor, 8,313 acres, is the largest in Chester County. In 1701 Penn authorized it to be surveyed along the Brandywine in central Chester County. It was moved and surveyed to what is now Wallace Township after Penn died.

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On the Schuylkill River, fur traders Peter Bezellion, born in Canada in 1662 of French parentage, and Jacques LeTort joined Captain John Dubois to establish a fur trading post in the 1690s. Bezellion’s knowledge about the customs of about forty Native American tribes served the trio well in their commercial endeavor to the dislike of the immigrants shortly after their arrival to the New World.

During the 18th century, Chester County was dominantly agrarian. English, Welsh, Swiss, and Swiss-German immigrants disembarked at the Philadelphia dock to pursue a better life in the New World. Probably traveling by foot or hiring a boat to take them up the Schuylkill River, they were known as ‘squatters’ as they sought vacant land upon which to settle. Each farmer paid several taxes, cleared the land, and built a log house. In time, the immigrants obtained warrants from the Surveyor General to have their plantations of 100 to 300 acres surveyed. After the Deputy Surveyors filed survey returns in Philadelphia, the heads of the households were able to obtain the properties fee simple from the Penn family with Land Patents. Thereafter, deeds were drafted when property ownerships changed. Homes were constructed in the German Colonial, English Colonial, or Penn Plan architectural traditions. By the 1850s stone edifices supplanted the earlier log abodes. However, in some sections of northern Chester County other land ownership arrangements occurred. Dr. Daniel Coxe, Sir Mathias Vincent, and Major Robert Thompson formed a land company. Vincent died shortly thereafter and his 10,000 acres was confirmed by William Penn to Joseph Pike, which later became East and West Pikeland Townships. Dr. Coxe put 20,000 acres under the jurisdiction of the West New Jersey Society. This area later became East and West Vincent Townships. The title for the 20,000 acres was encumbered in the courts for one hundred years by Thomas Penn and his family until 1792.

The English quickly recognized the value of the local natural resources: abundant water, iron ore, limestone, and stands of hardwood. In 1717, Samuel Nutt, a native of Coventry in Warwickshire, England, constructed Coventry Forge on French Creek, also known as St. Vincent’s River – this was the 1st forge in Chester County. Although no longer standing, the site is marked in Warwick County Park. Within several decades this initial industrial initiative influenced the proliferation of iron furnaces and forges in the French Creek Valley: Reading, Warwick, Rebecca, and Vincent, the cradle of Chester County’s 18th century iron industry. The Reading and Warwick Furnaces production was equal to any furnaces of their time in England and Sweden. Later, Springton Forge (1766) and Hopewell Furnace (1770), located on the Brandywine Creek and French Creek respectfully, joined the iron industrial landscape. During the Revolutionary War, Reading and Warwick Furnaces produced cannons, etc. for the patriotic cause. Pennsylvania furnaces continued to operate during the Revolutionary War while the operation of furnaces financed by European funding stopped as soon as the war began.

Six percent of land was authorized in every deed to be set aside for cartways. Local citizens filed a petition with the County Clerk of Quarter Sessions for a County Court to layout a cartway “to mill, to meeting, to market.” As examples, Samuel Nutt, the Coventry ironmaster, built what is now Route 23 to transport iron. Route 113 was surveyed from Jacob’s Ford (Phoenixville) to Yellow Springs and unto the Red Lion (Lionville) and southwesterly to Downingtown.

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Earlier in the century, Scots and Scots-Irish disembarked at New Castle, Delaware between 1725 and 1739, and walked north on the Nanticoke Indian Trail, now Route 10, to find vacant land upon which they could settle. They squatted on vacant land only to realize they were trying to claim portions of Springton Manor. An engaged dialogue ensued between the Deputy Surveyors, the Penn Proprietary government, and the thirty-one families. They received their land patents only after the Penns and the colonial government became more involved with the British during the latter part of the 18th century.

On the eve of the industrial revolution, Nutt, a man of financial means, probably traveled either Northeast or Southeast from Coventry to explore the iron mining economy. Or he may have gone west to Merthyr Tydfil, an iron-mining town that became the iron capital in the British 18th century industrial revolution.

Nutt was not only interested in iron. George Fox, born 1624 in Fenny Drayton, founded the Religious Society of Friends, also known as Quakers. Coventry, a few miles to the south, was his nearest major city. Shortly after 1652 a Quaker meeting was established, and in 1668 a property on Hill Street just outside the city boundary was purchased as a burial ground. The meeting house is where Nutt attended the monthly meeting and obtained a certificate dated 2 - 7 - 1714 to take on his journey to America. During late winter and spring of 1714, he devoted time to his personal affairs. He held discussions with Benjamin Weight, also from Coventry, from whom he purchased 1,250 acres in Pennsylvania.

Nutt spent the summer on the high seas before sailing up the Delaware River and disembarking at Philadelphia. Utilizing one of the area's primitive cartways, he traveled west to the newly constructed Quaker meeting house and, on October 13, 1714, presented his English certificate of transfer at the Concord Monthly Meeting.

Between 1717 and 1719, Nutt garnered local natural resource assets to construct an iron forge downstream from the confluence of the French Creek's North and South branches. Situated in a valley surrounded by plentiful hardwood forests to make charcoal, the Catalan forge had sufficient waterpower and accessible iron ore lodes nearby for a successful business venture. Remembering the strength of the iron industry back home, he returned to England to solicit and bring skilled workers to Coventry.

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Nutt's knowledge and entrepreneurial skills served him well as he expanded his enterprise. According to historical research, he opened ore mines at St. Mary's, purchased 300 acres adjacent to the Coventry holdings, and obtained two large tracts in East Nantmeal Township, one of which is where the Warwick Furnace was later constructed. Using his own funds, Nutt also built a road from Coventry to Philadelphia, now known as PA Route 23.

Nutt married Anna Savage, daughter of Thomas Rutter and widow of Samuel Savage, who, along with Thomas Potts, had constructed a forge in 1716 on Manatawny Creek, the first in the Pennsylvania colony. In 1720 Nutt moved the works to higher ground, and three years later created a partnership with William Branson and Mordecai Lincoln, the great-great grandfather of Abraham Lincoln.

The diversified personality of Nutt and prolific businessman acumen supported his ability to become a prominent member in colonial circles. From 1723 - 1726 he represented Chester County in the Assembly and was also a Justice of the King's peace. At the time of his death in 1737/8, his will contained instructions for a second furnace to be located on the French Creek's South branch. Anna, his widow, and sons from her former marriage completed Warwick Furnace in 1738.

Furthermore, Coventry Ironworks was left to Samuel Nutt Jr., his nephew. The death of his nephew in 1739 left twenty-two year old Rebecca, his wife, a very wealthy woman with extensive property. It was not long before, Robert Grace, a prominent young Philadelphian, met and married 'the loveliest Savage in America.' Shortly thereafter, Warwick Furnace and Coventry Forge operated together as Anna Nutt and Company.

The French Creek Mines, Chester County, Pennsylvania

Located in Warwick Township, the French Creek Mines consisted of two ore bodies. The first ore body was exposed at the surface and first worked by hand around 1717. During the 1800's and a succession of land owners, the shallow pits known as the Crossley Iron Ore Pits developed into the Keim Mine and later the Elizabeth Mine. Magnetite and chalcopryrite were the primary ores with the mine operating for both iron and copper.



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Actinolite



Chalcopyrite



Hydroxyapophyllite



Andradite



Azurite and Malachite

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Pyrite on Magnetite

In the 19th century, iron continued to support northern Chester County’s economy along with agriculture, especially gristmills. The increased demand for goods and services required the English Colonial German Colonial Penn Plan talents of artisan shops: blacksmiths, wheelwrights, saddlers, and cobblers. Crossroad hamlets expanded into villages, such as Coventryville, Kimberton, and Glenmoore, while others subsequently became commercial town centers. Larger, more diversified mills, including the textile industry, attracted more ethnic groups arriving from Europe. The Schuylkill Canal created a sub-economy at Pottstown Landing, Parker Ford, and Laurel Locks.

Introduction to St. Peter’s Lutheran Church Chester Springs

On a hill in West Pikeland Township, in northern Chester County, Pennsylvania, stand two churches. Many visitors ask why there are two edifices on this one high point. They are even more puzzled when told that once three churches stood on this same hill.

The story of these churches provides a study in small scale of the history of American Lutheranism for two centuries. The growth, the divisions, and the reunions of the church have all been lived and known in this place. These divisions and reunions are portrayed on St. Peter’s family tree. At first there was one congregation, founded by German Lutherans who built on land purchased in 1771. Their church was of logs and was located between the two present buildings. In 1811, the Lutherans joined with their German Reformed neighbors to erect a stone building, which was used until destroyed by fire in 1835. This was replaced by the building used today by St. Peter’s United Church

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of Christ and located on the lower part of the hill. From 1836 until 1889, the Lutheran and Reformed congregations shared this building, known as Lower Pikeland. In 1841, the Lutheran congregation divided, and a second Lutheran congregation was formed, which built the structure now used by the Lutherans and located on the top of the hill (Upper Pikeland). In 1889, the original Lutheran congregation separated from the Reformed congregation to build a church across the road, between the two older edifices.

Therefore, at the turn of the 20th century, three church buildings stood on this hill. Because of their relative position, they are remembered, respectively, as: Upper Pikeland, built in 1843, the present Lutheran Church; Middle Pikeland, built in 1889 and destroyed by fire in 1918; and Lower Pikeland, built in 1836. As a result of the fire in 1918, the two Lutheran congregations merged, so that today there are two churches on Pikeland Hill.

To understand this story we must go back to the early eighteenth century when the first German settlers carved farms out of the forest which once covered these hills. Just over two centuries ago, when the first Lutherans came here seeking religious freedom and a peaceful place to raise their families, “back home” was Germany, a trip to the thriving city of Philadelphia required a hard day’s ride on horseback. Because of poor travel and communication, each settlement was independent of the others, and groups of Lutherans worshipping together were pretty much on their own. They had no regular pastors, but were dependent on the ministrations of itinerant preachers, who often were looking for their own profit rather than to serve God.

The period of isolation and lack of proper pastoral care came to an end when Henry Melchior Muhlenberg arrived in Philadelphia in 1742. He was sent by the church in Halle, Germany, to be a missionary and to provide pastoral care to three congregations... one in Philadelphia, one at Trappe, and one at New Hanover. He organized the first Lutheran synod in North America as a Ministerium of pastors in 1748, and visited congregations from Georgia to Upper New York. As a missionary, he wrote and transmitted careful reports of his activities to the church in Germany. In these reports we find the earliest history of our congregation.

In May of 1744, Muhlenberg records that he baptized seven children of Lutheran families in this area... families active in St. Peter’s more than a century and a quarter later: Heilman (Hallman), Moses, Dury (Deery), Stein, and Fedderling. Tradition says he preached in homes here in 1751, and he mentioned the home of Michael Koenig, or King, as his headquarters.

Founding of St. Peter’s Lutheran Church Chester Springs

The first church organization in this vicinity was at Zion’s Church, in Pikeland Township, near the present Spring City. The Lutherans had a loose church organization in 1743. Then, in 1757, they joined with the German Reformed, secured a piece of land, and built a church. From Zion’s, the pastor reached out into the “regions beyond”, especially across French Creek and into this vicinity into the homes of our first members.

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“Before long, additional pastors came from Halle, ... including a man who occupies a large and honorable place in our church in this region... the Rev. J. Ludwig Voigt. He became pastor at Trappe, Swamp (New Hanover), and Zion’s in 1764. The congregations, especially Zion’s, grew rapidly, and the old log church was soon too small to hold the people. Though all desired a new church, there was hopeless division of opinion or desire as to its location. Those living on the south side of French Creek desired the church to be built nearer them, but the majority favored the old site.” The outcome was a split in the congregation and the formation of a new church body which proceeded to raise funds and to erect a new church building in West Pikeland. In 1770, the dispute was taken to the synod which had been founded by Muhlenberg in 1748. Since there were insufficient pastors to supply the congregations already in this area, the synod adopted the following recommendations, as recorded in the official minutes of the Ministerium:

1. “The congregation should, if the building of a church were necessary, build on the old place.”
2. “Those living beyond the France (French) Creek (i.e., St. Peter’s), who wished to undertake another building, should wait with it, and rather out of Christian love contribute to this church.”
3. “If after the completion of this church, those across the France Creek also wished to begin a building for themselves, the Ministerium would promise to assist them on this side with a preacher of their own as soon as possible.”
4. “And then those living on this side of the France Creek (i.e., Zion’s) should practice the same Christian love and contribute to the building of the new church. This answer was given to the delegates in writing.”

The delegates from this side of the French Creek did not follow the recommendation of the synod. They purchased land on which to build a church... St. Peter’s. “The first authentic record is that Michael King and Henry Hipple, on May 16, 1771, conveyed to Peter Hartman, George Emerie, Conrad Miller, and Adam Moses, as trustees, the former one acre and eight perches for twenty shillings, and the latter forty-five perches for five shillings. On this ground the Lutheran congregation erected... a log church.”

The next year it is recorded in the synod minutes: “Seeing, therefore, that they, so to say, have swarmed away from the first Peikstown beehive, and have attached themselves to the new hive across the Franzkrick, the question arises whether they can be cared for in the new hive, or shall be left to roving birds of prey.”

Pastor Voigt was chosen to minister to St. Peter’s, along with his numerous other charges. He and Pastor Muhlenberg dedicated the first building on November 8, 1772.

From Rev. Muhlenberg’s journal, “In the intervening time, I took opportunity to speak privately with Pastor Voigt about the circumstances of the congregation, for he had to hasten back home. It is not enough to build and dedicate churches, but one must also be concerned chiefly with the means of achieving the most necessary result in souls. I asked him whether he intended, according to the recommendation of the Reverend Ministerium, to serve both little churches in Peikstown every fourth Sunday, seeing that they were now six miles apart. He replied that it seemed impossible to him, because the first church in Peikstown was situated twelve English miles from his residence in New Hannover and the new church was six miles farther away, making a distance of eighteen miles.

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Hence, when the days are short, it would be impossible to hold services in Peikstown at one church in the morning and at the other in the afternoon of the same day. He said that it always took him three days to do this work... Saturday to ride eighteen miles besides crossing the dangerous Schulkiel River to get there, Sunday to preach twice, and Monday to ride back home again; and when he was away from Hannover for three days all sorts of necessary ministerial duties turned up, and, if he was not at hand, the result was confusion, grumbling, and discontent. The congregation in Providence, he said, was dissatisfied up to now and was decreasing and scattering because they had service only every fourth Sunday, and there was also another little village or hamlet, called Pottsgrove or Pottstown, five miles to the left above New Hannover, where a little group of Lutherans had for a long time been requested that they might be united with the congregation in New Hannover and be served from there every other Sunday, as was shown by the petition which had been delivered to me today by delegates, as well as by other previous petitions.”

Following the second day of dedication

November 9th, 1772

NOVEMBER 9, Monday. The most gracious God again vouchsafed us pleasant weather and a day of salvation for the sake of our Redeemer and Advocate. About nine o’clock we went to the church, where a small group of Germans and English had assembled. We sang “Auf Christen Mensch, auf, auf zum Streit,” etc. I first preached in German on the beginning of yesterday’s Epistle, Ephesians 6, “Finally, my brethren, be strong in the Lord, and in the power of his might,” etc., and then said farewell for this time. Immediately afterwards I delivered an English sermon on Luke 24:29, “But they constrained him saying, Abide with us: for it is toward evening, and the day is far spent.” After this we sang Psalm 1 in English.

A God-fearing housewife who loved Jesus dearly and had an industrious husband and nine living children, and was nearing the time of her delivery of the tenth, had imitated Martha, despite her difficult circumstances, and prepared a friendly repast for us. When we went to her house after the service, many friends went along with us, but she was not at all embarrassed by the number, but rather was happier. Despite her heavy burden, it was impossible to persuade her to sit down. She served the dinner and looked upon the day as a day of salvation, wherein salvation had come to her house. She refreshed about forty-five persons with the material blessings which the Lord had vouchsafed her amid hard toil, labor, and prayer on her farm, and she also edified the guests with heart-strengthening expressions from the Word, which is spirit and life. I can say quite truthfully that I have not in a long time enjoyed a meal wherein I tasted and saw more vividly how good the Lord is. She wished, among other things, to have her prayer answered and see the day when an upright, faithful pastor would come to dwell in this neighborhood... a pastor who would take an interest especially in the numerous children and nurture them as lambs, out of constraining love for the Lord who purchased them with his blood. Though money was scarce, she would be all the more ready to come to the aid of a faithful servant of Christ with generous gifts of white and yellow turnips, lettuce, peas, beans, cabbage, dried apples, chickens, home-baked bread, butter, cheese, and the like.

After prayer and a hymn of praise our coach was again hitched up and we had to visit several leading families on their farms before evening if we were not to be the cause of sadness and

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weeping. We took our Martha with us in the coach, and all who could walk followed; the adults mounted on horseback and did not remain behind. First we viewed the mineral spring, called the yellow spring, which is tintured by ironstone, etc., and is visited and used by many people every year. From there we were able to visit only two more places, where we were welcomed with joy and spent the time not unprofitably.

In the evening we arrived safely at our lodging where, again, there gathered unexpectedly a group of about forty people who desired one more farewell devotional session. Among them was the above-mentioned pregnant mother who was approaching the time of her delivery. She had walked a mile and a half to get there. I pitied her and feared that it might hurt her, but she said that when her soul was refreshed she felt no bodily discomfort and that she did not want to miss this good opportunity even though it might be ever so toilsome for the flesh. What is done for love’s sake is not hard. First we sang several powerful stanzas from the Freylinghausen hymnbook and then took several pointed passages, applied the divine truths to our hearts, and discussed them together in child likeness and simplicity until ten o’clock, when we closed with a hymn and prayer and said farewell. The elders and deacons stayed for a while to ask my advice as to how and in what way this and other small congregations might be assisted in securing a pastor. I was unable to give them any adequate advice, but promised that as soon as I got back home I would take the first opportunity to report the circumstances to The Reverend Directors and Fathers in London and Halle and then await God’s gracious guidance through their good offices. My traveling companion, Pastor Goransson, who had been present at all the discussions and devotional sessions and who understands most of what was said in German, seemed to be greatly pleased with the stirring of souls.

St. Peter’s Lutheran Church Chester Springs from 1771-1839

The original St. Peters Church building was constructed of logs and was used nearly 40 years until a new church structure was built in 1811. That building served as a hospital during the Revolution, as did other meeting houses in that part of the country. The two congregations, St. Peters and Zion Lutheran, employed the same pastors. They lived in a parsonage purchased in 1776 jointly by the churches until 1840. At the time of the building of the log church, there was no provision for regular pastoral care. Since the break with Zion’s was not made with the encouragement of the sister congregation, her members were unwilling to share with the new congregation the limited time that Pastor Voigt could spend in Pikeland. By 1776 another pastor was sent over from Halle and Voigt resigned from all his charges except Pottstown, Zion’s, and St. Peter’s, which he served until his death in 1800. In 1776, Zion’s and St. Peter’s purchased fifty acres near Zion’s and built a parsonage. There Pastor Voigt lived until his death. In his late years Rev. J. F. Weinland was his assistant here.

During Pastor Voigt’s time of service, St. Peter’s played its part in American history. At the time of St. Peter’s founding, the American colonies were rapidly moving toward a break from Great Britain. The ensuing Revolution came home to St. Peter’s after the Battle of Brandywine. According to later accounts, both Zion’s and St. Peter’s were used as hospitals for the sick of the army on its way to Valley Forge and during its encampment there in the spring of 1778. Pastor Voigt continued to think

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of himself as a subject of Great Britain during the Revolution, and refused to stop praying for the king. On this account he was subjected to persecution.

Following the death of the venerable pastor, there was a period of some confusion. Rev. H. A. Geissenheiner was elected in St. Peter’s but rejected in Zion’s where Rev. F. Plitt was pastor, who later also preached here. Rev. Ravenaugh also ministered here for a few years “but he did not live in the parsonage and was discharged on account of his lady.” During these early years there was no regular pattern by which congregations banded together for the support of a pastor. For example, about 1805, “the Rev. Henry Anastasius Geissenheiner served St. Peter’s, Nice’s congregation, East Nantmeal, and the church in Amity.”

A better day dawned when Rev. F. W. Jasinsky became pastor in 1808. He met with marked success and was beloved by the people. A fine new stone parsonage and barn were built. During his ministry the new church of 1811 was built. He died in 1815 and at his request was buried in our cemetery. “The next pastor was Rev. F. W. Geissenheiner, D. D. About the same time his father, of the same name, was chosen pastor of the adjoining charge in Montgomery County. Then the father and son united their two fields and served them together.” “It was during the ministry of these two men that English preaching was permitted on Sunday afternoon in both churches.” Rev. Jacob Wampole, Sr., began his aggressive ministry in 1827. He built a new church in Montgomery County and organized St. Matthew’s Church in Chester County, near Chester Springs, in 1833. During his pastorate the fire and subsequent rebuilding of St. Peter’s occurred. According to a different tradition from that mentioned earlier, Pastor Wampole introduced English in the services of St. Peter’s. “Then English became from necessity more and more frequent, until 1844, when the German was entirely discontinued.

Meet Two Early St. Peter’s Families – Hench and Rice, bound together by proximity and circumstance

It was in the Pikeland farm home setting and under the influence of the St. Peter’s Church’s spiritual atmosphere that Johannes and Christina saw their children grow to maturity and in some instances establish livelihoods and homes of their own. In 1787 John Hench (2) was assessed for 100 acres of land, one horse and one cow; Jacob Hench with 75 acres of land, one horse and one cow; and George Hench, 75 acres of land, two horses and two cows. Three of the Henches—John (2), Elisabetha, and Jacob, found spouses from the family of Zachariah and Abigail Hartman Rice who lived nearby: John (2) married Margaret Rice; Elisabetha, John Rice; and Jacob eventually marrying Susannah Rice. George Hench married Catharina Hoff on April 11, 1781, the Rev. Heinrich Muhlenberg performing the ceremony. George’s sister, Maria Elizabeth, married George Hartman, grandson of Johannes’s neighbor, Johannes Hartman, who was the father of Abigail Hartman Rice.

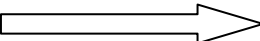
Zachariah Rice (Reys or Reiss), progenitor of the Rice family in America, three of whose children married into the Johannes Hench immediate family, were among the 30,000 German immigrants who landed in Philadelphia between 1727 and 1776. He arrived at Philadelphia on September 16, 1751, on the ship Edinburgh. He was born in 1731 and came to this country a millwright by trade.

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The family was regular attendants at St. Augustine's Lutheran Church some thirteen miles from their home. They traveled the distance on horseback on bridle paths, since carriages and wagon roads were not available. En route they forded the Schuylkill River and on arrival sat often in a cold church for two or three hours. In 1771 when St. Peter's log church was built, the family then attended that church. Soon after arrival, he came to Chester County and designed and built a mill for the separation of clover seed. The mill was situated along Pickering Creek on Clover Mill Road off Pennsylvania Highway 113 opposite the old Johannes Hench home. The mill house was of stone and stood until early in the 1900's. Traces of the head and tail races still were visible in 1971 along with the crumpled stone remains of the mill house. The Farm itself has a long history. The original farmhouse dates back to the pre-Revolutionary War period of the 1760s. Around 1767, the Zachariah Rice built a grist mill along Pickering Creek. In 1785 the mill was modified to process clover seed, which was planted by area farmers to replenish the soil. The cleaned clover seeds were very important for farmers because the seeds were also used as food for their cattle. The farmer sowed these seeds on some of his fields for ground cover. These very expensive seeds were put on good, fertile land so the soil wouldn't get washed away by rain storms. A field of clover helped keep all kinds of animals from burrowing in the soil and the farmer's wives were happy to see their husbands sowing clover seed because a field of thick, purple clover was an exceptionally beautiful sight.

Zachariah taught his trade to his sons and to others as well. He not only built other clover mills; but in addition to his farming, he did work for the government, including working on a hospital built at Yellow Springs, in Pikeland, for the sick and wounded of the Revolution. It was to this hospital that his wife, on her errands of mercy, carried food and delicacies to the sick soldiers. On these visits she contracted the typhus fever, from the effects of which she incurred such weakness that she afterward died on November 6, 1790, and was buried at St. Peter's Church, Pikeland, Chester County.

In later years the mill house was used as a storehouse, but the machinery had disappeared. The mill was the first of many built in later years by Zachariah. The mill no longer stands, but remnants of the old mill race may still be seen. In September of 1777, following the Battle of the Clouds, General Anthony Wayne's troops are said to have camped on the property as the storm-swollen creek blocked their passage to rejoin Washington's army.

Bill Denny's home and winery 



The Hench and Rice Contributions to the Revolutionary War

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Like Johannes and Christina Hench, Zachariah and Abigail Rice have been recognized for patriotic service during the Revolutionary War. When the troublesome times of the Revolution descended upon the Hench family, they were not found wanting, either in patriotism or in service to their country. In defense of home and homeland, they responded with sacrifice, giving not only service, and property, but in some instances even life itself. Peter, a fifer and drummer, and Henry, served on a war vessel during the War of the Revolution, were captured and died of neglect and starvation sometime later on a prison ship at New York, Their graves are in an unmarked mound in the churchyard of Trinity Church in New York City. The name of Peter appears in the Pennsylvania Archives.

Johannes and Christina's oldest son John enlisted in 1777 and served as a second lieutenant, Fourth Battalion, Pennsylvania Continental Line, under a kinsman, Major Peter Hartman, son of Johannes Hartman. Another son, George, was a private and fifer in the Pennsylvania Auxiliary Force.

The War of the Revolution provided both Johannes and Christina opportunities for service and sacrifice. In Christina's instance, her service culminated in the sacrifice of her life and in Johannes's instance the loss of his life helpmate and partner, mother of his nine children.

There were other instances less tragic of their service and sacrifice. Dr. William D. Hartman, great grandson of Johannes and Christina, has given us details of some of these events. After the battle of Brandywine in which General George Washington's troops were defeated, a portion of General Wayne's division retreated across the valley and encamped in the evening in the meadow on the Hench farm. A strong Whig, Johannes told the soldiers they might take whatever they needed. As soon as the soldiers had pitched their tents and lighted their campfires, using 60 rails from the fences nearby as firewood, they drove 40 head of Johannes's fat bullocks into the barnyard and continued slaughtering them until their hunger was satisfied.

Many of the soldiers were shoeless and their feet sore and bleeding. They made protection for their feet by using the skins of the cattle. They placed their feet on the flesh side of the hide, doubled it about in the form of a shoe, and secured the wrapping with thongs also cut from the hide. From the large Hench peach orchard adjoining their camp, the soldiers stripped the fruit and every man took a knapsack full of the fruit with him the next morning.

During the whole night while the soldiers were encamped on the Hench farm, Christina was occupied with her dough tray kneading and making bread for the officers. The next morning she observed some commotion among the officers occupying rooms in the house. Two wounded officers, who were in separate beds in one of the rooms, were about to fight a duel, sitting up in their beds. Their seconds were downstairs cleaning and loading pistols for the duel. Christina soon settled the quarrel by taking the pistols from the seconds. She went to the officers' room and gave the men involved in the quarrel a lecture, ending, with the declaration that she would not permit such conduct in her house. The quarrel had arisen from a dispute concerning the Battle of Brandywine. Before the two officers left, she succeeded in restoring friendship between the two men.

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The Battle of Brandywine was fought along the banks of Brandywine Creek, a small stream of Pennsylvania and Delaware formed of two forks, the east and the west, which affect a junction in Chester County, and taking a southeasterly course, empty into Christina Creek two miles below Wilmington, Delaware. In June, 1777, General Howe, the British Commander, left North Brunswick and evacuated New Jersey. On July 23, he set sail from New York in a fleet with 15,000 troops, and late in August landed at the head of the Elk River with the intent of making a direct descent on Philadelphia. As the British advanced, General Washington retreated across Brandywine Creek, taking a post opposite Chad's Ford.

On September 11, 1777, the British advanced in two columns—the right wing under William Von Knyphausen, and the left under Cornwallis. While the former engaged in an artillery duel with the Americans at the fork of the Creek, Cornwallis crossed above the fork, attacked General Sullivan's troops at Birmingham Church, near Dilworth, and forced them to retire. General Washington sent Greene's brigade to support Sullivan, but Greene found Sullivan in full flight and could only cover the retreat.

Meanwhile Von Knyphausen attacked Wayne at Chad's Ford and drove his troops back in disorderly flight. Then Washington retreated to Chester and the next morning to Philadelphia unmolested by the British who were too weary to continue the pursuit. The American loss was 300 killed, 600 wounded, among them Lafayette, and 400 taken prisoners. On September 26, Howe occupied Philadelphia.

Dr. Hartman has given us a further account of events at the Hench farm following the departure of General Wayne's troops. The next morning (following the duel episode related above), Johannes "supposing that in consequence of his having entertained the army, the British and Tories might be induced to wreak their vengeance upon him, decided to leave home. Collecting his goods and loading them on a four-horse wagon and driving his stock before him, he, with his family, following the army into the forest, where they remained encamped for several days.

"Previous to leaving home Nr. Hench took his gold and silver and, placing it in a milk pot, buried it in one corner of the cellar, calling only my grandmother [Maria Elisabeth Hench Hartman] to witness the deposit and telling her if all should lose their lives she, being the youngest of the family, might be spared. About ten days after leaving their home, hearing that the British army had gone to Philadelphia, they returned home, finding everything as they had left it, save the destruction of fences around the building by the army."

Since the Hench farm and home were near the hospital erected by General Washington at Yellow Springs, Christina often ministered to the sick and wounded soldiers brought there for treatment. In this service she, and her neighbor, Abigail Hartman Rice (wife of Zachariah Rice, who had been a principal in the construction of the Hospital) contracted typhus fever, from the effects of which they afterwards died. Christina's demise came in late 1789 or early 1790.

Yellow Springs has since 1722 been a gathering place for health-seekers and builders of American culture, freedom, and government. It is a 145-acre tract consisting of a complex of 18th and 19th century buildings clustered near several active mineral springs. It was the site of a major

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Continental Army Hospital closely associated with General Washington. For the period 1781-1860 it served as a popular health spa.

By order of General Washington the "construction of a commodius building" was "immediately started" to serve both as the Yellow Springs Medical Department Headquarters and principal hospital unit for the Valley Forge encampment. "Washington Hall", as it was later called, was the only hospital erected for the soldiers of the Continental Army.

The building was three and one-half stories high. The third floor was divided into many small rooms, while the second contained two large wards. The kitchen, dining room, and utilitarian quarters were located on the ground floor. The hospital was filled with the sick and wounded from Valley Forge even before construction was completed.

A Sad Ending to the Hench and Rice Family Holdings in Pikeland

In the spring of 1789, Johannes Hench, along with 114 other farmers of Chester County, lost his land thru foreclosure of an old English mortgage. Following succession of owners from William Penn down, Pikeland Township was finally held by Samuel Hoare, a wealthy merchant of London, England. Hoare sold a Pikeland tract to Andrew Allen, a merchant of Philadelphia and a member of the Continental Congress. Allen in turn sold farms of two hundred and three hundred acres to the German immigrants and pocketed the money, making only a partial payment on the land to Hoare and giving a mortgage for 1600 pounds. The immigrants, relying on Allen's honesty, accepted the papers he gave them and made no back searches for titles. During the Revolution, after Lord Howe had captured Trenton, Allen turned traitor, went to Trenton, and asked Howe for protection.

The land forming the townships of East and West Pikeland Townships was patented by William Penn to Joseph Pike, merchant of Cork, Ireland, December 3, 1705, and contained 11,116 acres, more or less. Pike died in 1727 and willed his lands in Pennsylvania to Elisabeth, his wife. She died in 1733, the land going to their son, Richard Pike. He died in 1752 having already devised the land to his kinsmen, Samuel Hoare and Nathaniel Newbury, merchants of London, England. Hoare purchased the interest of Newbury in 1750 and on December 3, 1773 conveyed Pikeland to Allen, who sold parcels to 115 persons, including land later occupied by Johannes Hench, Johannes Hartman, and Zachariah Rice.

After the Revolution was over and civil courts were established in Chester County, Ezekiel Howard, sheriff, was given writs, dated August 26, 1789, to sell out all the Pikeland tract under foreclosure of the Hoare-Allen mortgage. Every farm was sold and even St. Peters' Church site, on which land the immigrants had built the church of logs in 1771. However, on August 9, 1791, Samuel Hoare by his attorneys, Benjamin Chew, Alexander Wilcocks, and Benjamin Chew, Jr., gave the church officials a release in consideration of five shillings.

Some of the settlers, by payment of additional sums, were enabled to retain their lands and improvements, but some lost all they had. Among those who lost their farms were Johannes Hench, Zachariah Rice, and Johannes Hartman's son Jacob Hartman.

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Buildings of St. Peter’s Lutheran Church Chester Springs

Over the past two centuries five buildings have been used for worship by Lutherans and Reformed on this hill. The first building was the log structure dedicated by Muhlenberg. In 1811, the deterioration of this edifice prompted the congregation to cooperate with the German Reformed neighbors in the construction of a new building. The following account of the cornerstone laying, dedication, and subsequent installation of an organ, is translated from records in the original German, now preserved in the library of the Lutheran Theological Seminary in Philadelphia.

“It is hereby set forth that those who follow may know of the great love God has shown us and how he has blessed us; that we, in our great joy, on August 13, 1811, laid the cornerstone of a new Church in Pikeland Township, Chester County. On that day (the organizations of the Evangelical Lutheran and the Reformed congregations) laid it with song, prayer, and discourse in the pastorate of the Rev. Frederick W. Jasinsky, minister at that time.

The House of God, in the following year, with God’s help and blessing, was completed, and on October 4, 1812, under the name of St. Peter’s Church, in a fit and proper manner was dedicated and consecrated to God. It cost \$2,836.45-1/2.

The outstanding accomplishment of the Councils of the Lutheran and Reformed Church of St. Peter’s, in Pikeland Township, Chester County, was the determination to beautify the Church service by means of an organ. One was secured for \$800 and on November 7, 1819, it was consecrated to the Worship of God.”

It is probable that the organ was manufactured by Christian Dieffenbach, from Bethel Township, Berks County, Pennsylvania. An Dieffenbach organ is on display at the National Music Museum in South Dakota. The NMM's Dieffenbach organ was built for Zion Lutheran and Reformed Church near Orwigsburg, Pennsylvania, for \$300, and was dedicated on October 16, 1808. While a number of late 18th-and early-19th-century Pennsylvania-German organs have survived in churches and local historical museums, the Dieffenbach organ at the NMM is the only example from this important tradition to be seen in a major public collection of musical instruments. It is also one of the best preserved.



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Note the similarities in the comparative photos of the St. Peter’s Sanctuary and the Orwigsburg Zion’s Lutheran Church.



← Orwigsburg



St. Peter's →

According to tradition, these first two buildings were located in the middle of the cemetery which now lies between the two churches.

On January 20, 1835, the second building was consumed by an incendiary fire. The following news account of the fire is preserved for us:

“The building for public worship in Pikeland Township, Chester County, denominated St. Peter’s Church, was set fire to, as is supposed, by some incendiary, on the night of the twentieth inst., and entirely consumed. Circumstances indicate that the fire was communicated from the cellar; there had been no fire in the building for several days. The fire was far advanced before it was discovered, and the whole building cost 4 or 5,000 dollars was consumed; the silver cups, and other Church furniture and an organ estimated at 7 or 800 dollars, were entirely destroyed. The Trustees of the Society offer a reward of \$200. for the detection of the villain, and the adjoining congregation of St. Zion have added \$50. more.”

Reconstruction began immediately, and April 15, 1836, the new church was dedicated. This building of 1835-36 is still standing and is used by St. Peter’s United Church of Christ.

The story of the remaining two buildings will await other developments in congregational life which will explain why there were three buildings on this hill at the same time.

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Appendix A. – The Paxton Boys

William Penn established Pennsylvania in 1682 as a "holy experiment" in which Europeans and Indians could live together in harmony. In his book, historian Kevin Kenny explains how this Peaceable Kingdom--benevolent, Quaker, pacifist--gradually disintegrated in the eighteenth century, with disastrous consequences for Native Americans.

From “Recollections written in 1830 of life in Lancaster County 1726-1782 and a History of settlement at Wright’s Ferry, on Susquehanna River,” by Rhoda Barber

“They were called the Conestoga Indians, but I think there was some among them of the Shanee tribe...they were here when the first white settlers came, they were entirely peaceable and seem’d as much afraid of the other Indians as the whites were, they often had their cabins here by the little mill my older brother and sisters us’d to be whole days with them they were great beggars and the children were so attached to them they could not bear to hear them refus’d any thing they asked for. Their principle residence was at the place call’d Indian Town about 9 miles down from here at a little distance from Turkey Hill the land was given them by the proprietor, they made brooms and baskets and exchang’d them for food and often spent the night by the kitchen fire of the farmers round about, they appear’d so much attach’d to the white people calling their children after their favorite neighbors...accordingly a company from Paxton township under the name of the Paxton boys agreed to come by night and destroy the poor Indians at their town.”

Kenny recounts how rapacious frontier settlers, most of them of Ulster extraction, began to encroach on Indian land as squatters, while William Penn's sons cast off their father's Quaker heritage and turned instead to fraud, intimidation, and eventually violence during the French and Indian War. In 1763, a group of frontier settlers known as the Paxton Boys exterminated the last twenty Conestogas, descendants of Indians who had lived peacefully since the 1690s on land donated by William Penn near Lancaster. Invoking the principle of "right of conquest," the Paxton Boys claimed after the massacres that the Conestogas' land was rightfully theirs. They set out for Philadelphia, threatening to sack the city unless their grievances were met. A delegation led by Benjamin Franklin met them and what followed was a war of words, with Quakers doing battle against Anglican and Presbyterian champions of the Paxton Boys. The killers were never prosecuted and the Pennsylvania frontier descended into anarchy in the late 1760s, with Indians the principal victims. The new order heralded by the Conestoga massacres was consummated during the American Revolution with the destruction of the Iroquois confederacy. At the end of the Revolutionary War, the United States confiscated the lands of Britain's Indian allies, basing its claim on the principle of "right of conquest."

But the "Paxton Boys" were now like wild beasts that had tasted blood. They threatened to attack the Quakers and all persons who sympathized with or protected Indians. They openly mocked and derided the governor and his proclamations, and set off at once for Philadelphia, announcing their intention of killing all the Moravian Indians who had been placed under the

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protection of the military there.

Their march through the country was like that of a band of maniacs. In a private letter written by David Rittenhouse at this time, he says, "About fifty of these scoundrels marched by my workshop. I have seen hundreds of Indians traveling the country, and can with truth affirm that the behavior of these fellows was ten times more savage and brutal than theirs. Frightening women by running the muzzles of guns through windows, hallooing and swearing; attacking men without the least provocation, dragging them by the hair to the ground, and pretending to scalp them; shooting dogs and fowls: these are some of their exploits."

It is almost past belief that at this time many people justified these acts. An Episcopalian clergyman in Lancaster wrote vindicating them, "bringing Scripture to prove that it was right to destroy the heathen;" and the "Presbyterians think they have a better justification nothing less than the Word of God," says one of the writers on the massacre.

"With the Scriptures in their hands and mouths, they can set at naught that express command, 'Thou shalt do no murder,' and justify their wickedness by the command given to Joshua to destroy the heathen. Horrid perversion of Scripture and religion, to father the worst of crimes on the God of Love and Peace!" It is a trite saying that history repeats itself; but it is impossible to read now these accounts of the massacres of defenseless and peaceable Indians in the middle of the eighteenth century, without the reflection that the record of the nineteenth is blackened by the same stains. What Pennsylvania pioneers did in 1763 to helpless and peaceable Indians of Conestoga, Colorado pioneers did in 1864 to help less and peaceable Cheyenne at Sand Creek, and have threatened to do again to helpless and peaceable Ute in 1880. The word "extermination" is as ready on the frontiersman's tongue to-day as it was a hundred years ago; and the threat is more portentous now, seeing that we are, by a whole century of prosperity, stronger and more numerous, and the Indians are, by a whole century of suffering and oppression, fewer and weaker. But our crime is baser and our infamy deeper in the same proportion.

Close upon this Conestoga massacre followed a "removal" of friendly Indians-the earliest on record, and one whose cruelty and cost to the suffering Indians well entitle it to a place in a narrative of massacres.

Everywhere in the provinces fanatics began to renew the old cry that the Indians were the Canaanites whom God had commanded Joshua to destroy; and that these wars were a token of God's displeasure with the Europeans for permitting the "heathen" to live. Soon it became dangerous for a Moravian Indian to be seen anywhere. In vain did he carry one of the Pennsylvania governor's passports in his pocket. He was liable to be shot at sight, with no time to pull his passport out. Even in the villages there was no safety. The devoted congregations watched and listened night and day, not knowing at what hour they might hear the fatal war whoop of hostile members of their own race, coming to slay them; or the sudden shots of white settlers, coming to avenge on them outrages committed by savages hundreds of miles away.

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With every report that arrived of Indian massacres at the North, the fury of the white people all over the country rose to greater height, including even Christian Indians in its un reasoning hatred. But, in the pious language of a narrative written by one of the Moravian missionaries, "God inclined the hearts of the chief magistrates to protect them. November 6th an express arrived from Philadelphia, bringing an order that all the baptized Indians from Nain and Wechquetank should be brought to Philadelphia, and be protected in that city, having first delivered up their arms."

Two days later both these congregations set out on their sad journey, weeping as they left their homes. They joined forces at Bethlehem, on the banks of the Lecha, and "entered upon their pilgrimage in the name of the Lord, the congregation of Bethlehem standing spectators, and, as they passed, commending them to the grace and protection of God, with supplication and tears."

Four of the Moravian missionaries were with them, and some of the brethren from Bethlehem accompanied them all the way, "the sheriff, Mr. Jennings, caring for them as a father."

The aged, the sick, and the little children were carried in wagons. All the others, women and men, went on foot. The November rains had made the roads very heavy. As the weary and heart-broken people toiled slowly along through the mud, they were saluted with curses and abuse on all sides. As they passed through the streets of Germantown a mob gathered and followed them, taunting them with violent threats of burning, hanging, and other tortures. It was said that a party had been organized to make a serious attack on them, but was deterred by the darkness and the storm. Four days were con-sinned in this tedious march, and on the 11th of November they reached Philadelphia. Here, spite of the governor's positive order, the officers in command at the barracks refused to allow them to enter. From ten in the forenoon till three in the afternoon there the helpless creatures stood before the shut gate messengers going back and forth between the defiant garrison and the bewildered and impotent governor; the mob, thickening and growing more and more riotous hour by hour, pressing the Indians on every side, jeering them, reviling them, charging them with all manner of outrages, and threatening to kill them on the spot. The missionaries, bravely standing beside their flock, in vain tried to stem or turn the torrent of insult and abuse. All that they accomplished was to draw down the same insult and abuse on their own heads.

Nothing but the Indians' marvelous patience and silence saved them from being murdered by this exasperated mob. To the worst insults they made no reply, no attempt at retaliation or defense. They afterward said that they had comforted themselves "by considering what insult and mockery our Savior had suffered on their account."

At last, after five hours of this, the governor, unable to compel the garrison to open the barracks, sent an order that the Indians should be taken to Province Island, an island in the Delaware liver joined to the mainland by a dam. Six miles more, every mile in risk of their lives,

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the poor creatures walked. As they passed again through the city, thousands followed them, the old record says, and " with such tumultuous clamor that they might truly be considered as sheep among wolves."

Long after dark they reached the island, and were lodged in some unused buildings, large and comfortless. There they kept their vesper service, and took heart from the fact that the verse for the day was that verse of the beautiful thirty-second psalm which has comforted so many perplexed souls: "I will teach thee in the way thou shalt go."

Here they settled themselves as best they could. The missionaries had their usual meetings with them, and humane people from Philadelphia, "especially some of the people called Quakers," sent them provisions and fuel, and tried in various ways to " render the inconvenience of their situation less grievous."

Before they had been here a month some of the villages they had left were burnt, and the riotous Paxton mob, which had murdered all the peaceful Conestoga Indians, announced its intention of marching on Province Island and killing every Indian there. The Governor of Pennsylvania launched proclamation after proclamation, forbidding any one, under severest penalties, to molest the Indians under its protection, and offering a reward of two hundred pounds for the apprehension of the ringleaders of the insurgents. But public sentiment was inflamed to such a degree that the Government was practically powerless. The known ringleaders and their sympathizers paraded contemptuously in front of the governor's house, mocking him derisively, and not even two hundred pounds would tempt any man to attack them. In many parts of Lancaster County parties were organized with the avowed intention of marching on Philadelphia and slaughtering all the Indians under the protection of the Government. Late on the 29th of December rumors reached Philadelphia that a large party of these rioters were on the road; and the governor, at daybreak the next day, sent large boats to Province Island, with orders to the missionaries to put their people on board as quickly as possible, row to Leek Island, and await further orders. In confusion and terror the congregations obeyed, and fled to Leek Island. Later in the day came a second letter from the governor, telling them that the alarm had proved a false one. They might return to Province Island, where he would send them a guard; and that they would better keep the boats, to be ready in case of a similar emergency.

The Paxton Boys marched toward Philadelphia in January of 1764 with about 250 men. Benjamin Franklin led a group of civic leaders to meet them in Germantown and hear their grievances. After leaders agreed to read their pamphlet of issues before the colonial legislature, the mob of men agreed to disperse.

Many colonists were outraged about the killings in November of innocent Conestoga, describing the murders as more savage than those committed by Indians. Benjamin Franklin's "Narrative of the Late Massacres" concluded with noting that the Conestoga would have been safe among any other people on earth, no matter how primitive, except "'white savages' from

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Peckstang and Donegall!"

"They immediately returned with joy to their former habitation," says the old record, " comforted by the text for the day' The Lord is my strength and my shield; my heart trusted in him ' (Ps. xxviii., 7)-and closed this remarkable year with prayer and thanksgiving for all the proofs of the help of God in so many heavy trials."

Four days later the missionaries received a second order for instant departure. The reports of the murderous intentions of the rioters being confirmed, and the governor seeing only too clearly his own powerlessness to contend with them, he had resolved to send the Indians northward, and put them under the protection of the English army, and especially of Sir William Johnson, agent for the Crown among the Northern Indians. No time was to be lost in carrying out this plan, for at any moment the mob might attack Province Island. Accordingly, at midnight of January 4th, the fugitives set out once more, passed through Philadelphia, undiscovered, to the meetinghouse of the Moravian Brethren, where a breakfast had been provided for them. Here they were met by the commissary, Mr. Fox, who had been detailed by the governor to take charge of their journey. Mr. Fox, heart-stricken at their suffering appearance, immediately sent out and bought blankets to be distributed among them, as some protection against the cold. Wagons were brought for the aged, sick, blind, little children, and the heavy baggage; and again the pitiful procession took up its march. Again an angry mob gathered fast on its steps, cursing and reviling in a terrible manner, only restrained by fear from laying violent hands on them. Except for the protection of a military escort they would scarcely have escaped murderous assault.

At Amboy two sloops lay ready to transport them to New York; but just as they reached this place, and were preparing to go on shore, a messenger arrived from the Governor of New York with angry orders that not an Indian should set foot in that territory. Even the ferrymen were forbidden, under heavy penalties, to ferry one across the river.

The commissioner in charge of them, in great perplexity, sent to the Governor of Pennsylvania for further orders, placing the Indians, meantime, in the Amboy barracks. Here they held their daily meetings, singing and praying with great uncton, until finally many of their enemies were won to a hearty respect and sympathy for them; even soldiers being heard to say, " Would to God all the white people were as good Christians as these Indians."

The Pennsylvania governor had nothing left him to do but to order the Indians back again, and, accordingly, says the record, " The Indian congregation set out with cheerfulness on their return, in full confidence that the Lord in his good providence, for wise purposes best known to himself, had ordained their traveling thus to and fro. This belief supported them under all the difficulties they met with in their journeys made in the severest part of winter."

They made the return journey under a large military escort, one party in advance and one bringing up the rear. This escort was composed of soldiers, who, having just come from

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Niagara, where they had been engaged in many fights with the North-western savages, were at first disposed to treat these defenseless Indians with brutal cruelty; but they were soon disarmed by the Indians' gentle patience, and became cordial and friendly.

The return journey was a hard one. The aged and infirm people had become much weakened by their repeated hardships, and the little children suffered pitiably. In crossing some of the frozen rivers the feeble ones were obliged to crawl on their hands and feet on the ice.

On the 24th of January they reached Philadelphia, and were at once taken to the barracks, where almost immediately mobs began again to molest and threaten them. The governor, thoroughly in earnest now, and determined to sustain his own honor and that of the province, had eight heavy pieces of cannon mounted and a rampart thrown up in front of the barracks. The citizens were called to arms, and so great was the excitement that it is said even Quakers took guns and hurried to the barracks to defend the Indians; and the governor himself went at midnight to visit them, and reassure them by promises of protection.

On February 4th news was received that the rioters in large force were approaching the city. Hearing of the preparations made to receive them, they did not venture to enter. On the night of the 5th, however, they drew near again. The whole city was roused, church-bells rung, bonfires lighted, cannon fired, the inhabitants waked from their sleep and ordered to the town-house, where arms were given to all. Four more cannon were mounted at the barracks, and all that day was spent in hourly expectation of the rebels. But their brave boasts were not followed up by action. Seeing that the city was in arms against them, they halted. The governor then sent a delegation of citizens to ask them what they wanted.

They asserted, insolently, that there were among the Indians some who had committed murders, and that they must be given up. Some of the ringleaders were then taken into the barracks and asked to point out the murderers. Covered with confusion, they were obliged to admit they could not accuse one Indian there. They then charged the Quakers with having taken away six and concealed them. This also was disproved, and finally the excitement subsided.

All through the spring and summer the Indians remained prisoners in the barracks. Their situation became almost insupportable from confinement, unwholesome diet, and the mental depression inevitable in their state. To add to their misery smallpox broke out among them, and fifty-six died in the course of the summer from this loathsome disease.

" We cannot describe," said the missionaries, " the joy and fervent desire which most of them showed in the prospect of seeing their Savior face to face. We saw with amazement the power of the blood of Jesus in the hearts of poor sinners." This was, no doubt, true; but there might well have entered into the poor, dying creatures' thoughts an ecstasy at the mere prospect of freedom, after a year of such imprisonment and suffering.

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At last, on December 4th, the news of peace reached Philadelphia. On the 6th a proclamation was published in all the newspapers that war was ended and hostilities must cease. The joy with which the prisoned Indians received this news can hardly be conceived. It "exceeded all descriptions," says the record, and "was manifested in thanksgivings and praises to the Lord."

It was still unsafe, however, for them to return to their old homes, which were thickly surrounded by white settlers, who were no less hostile now at heart than they had been before the proclamation of peace. It was decided, therefore, that they should make a new settlement in the Indian country on the Susquehanna River. After a touching farewell to their old friends of the Bethlehem congregation, and a grateful leave-taking of the governor, who had protected and supported them for sixteen months, they set out on the 3d of April for their new home in the wilderness. For the third time their aged, sick, and little children were placed in overloaded wagons, for a long and difficult journey a far harder one than any they had yet taken. The inhospitalities of the lonely wilderness were worse than the curses and reviling of riotous mobs. They were overtaken by severe snowstorms. They camped in icy swamps, shivering all night around smoldering fires of wet wood. To avoid still hostile whites they had to take great circuits through unbroken forests, where each foot of their path had to be cut tree by tree. The men waded streams and made rafts for the women and children. Sometimes, when the streams were deep, they had to go into camp, and wait till canoes could be built. They carried heavy loads of goods for which there was no room in the wagons. Going over high, steep hills, they often had to divide their loads into small parcels, thus doubling and trebling the road. Their provisions gave out. They ate the bitter wild potatoes. When the children cried with hunger, they peeled chestnut-trees, and gave them the sweet-juiced inner bark to suck. Often they had no water except that from shallow, muddy puddles. Once they were environed by blazing woods, whose fires burnt fiercely for hours around their encampment. Several of the party died, and were buried by the way.

"But all these trials were forgotten in their daily meetings, in which the presence of the Lord was most sensibly and comfortably felt. These were always held in the evening, around a large fire, in the open air."

They celebrated a "joyful commemoration" of Easter, and spent the Passion-week "in blessed contemplation" of the sufferings of Jesus, whose "presence supported them under all afflictions, insomuch that they never lost their cheerfulness and resignation" during the five long weeks of this terrible journey.

On the 9th of May they arrived at Machwihilusing, and "forgot all their pain and trouble for joy that they had reached the place of their future abode. With offers of praise and thanksgiving, they devoted themselves anew to Him who had given them rest for the soles of their feet."

"With renewed courage" they selected their home on the banks of the Susquehanna, and proceeded to build houses. They gave to the settlement the name of Friedenshutzen a name full of significance, as coming from the hearts of these persecuted wanderers: Friedenshutzen"

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Tents of Peace."

If all this persecution had fallen upon these Indians because they were Christians, the record, piteous as it is, would be only one out of thousands of records of the sufferings of Christian martyrs, and would stir our sympathies less than many another. But this was not the case. It was simply because they were Indians that the people demanded their lives, and would have taken them, again and again, except that all the power of the Government was enlisted for their protection. The fact of their being Christians did not enter in, one way or the other, any more than did the fact that they were peaceable. They were Indians, and the frontiersmen of Pennsylvania intended either to drive all Indians out of their State or kill them, just as the frontiersmen of Nebraska and of Colorado now intend to do if they can. We shall see whether the United States Government is as strong today as the Government of the Province of Pennsylvania was in 1763; or whether it will try first (and fail), as John Penn did, to push the helpless, hunted creatures off somewhere into a temporary makeshift of shelter, for a temporary deferring of the trouble of protecting them.

Sixteen years after the Conestoga massacre came that of Gnadenhutten, the blackest crime on the long list; a massacre whose equal for treachery and cruelty cannot be pointed out in the record of massacres of whites by Indians.

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Appendix B. - The German Reformed Church in Colonial America

Source: *The Historical Handbook of the Reformed Church*, 1902, James I. Good, Electronic version, © 2004, The Synod of the Reformed Church in the U.S.

EUROPE was too small a continent to contain the Reformed Church; she spread to other continents. Africa, Asia, and, too, our America received her. The Middle Ages saw the Crusades, those marching armies going eastward to rescue the Holy Land from the power of the infidel Moslem. The last two centuries saw another crusade, not eastward but westward, not of war, but of peace, as thousands sailed from the old world to capture the new world of America for Christ. A voyage across the ocean in those days was a dangerous one. It was long, and in it, storms, sickness, perhaps shipwreck awaited them. (Thus of the 4,000 sent by Queen Ann in 1709, 1,700 died either on, or from the effects of, the voyage.) And even after our forefathers landed, there was danger of sickness so common to new land, and the greater danger of death from the Indians.

While the independent Congregationalists had been struggling in New England to recover and maintain biblical faithfulness, a stream of German and German-Swiss settlers-farmers laborers, trade and craftpersons, many "redemptioners" who had sold their future time and services to pay for passage, flowed into Pennsylvania and the Middle Atlantic region. Refugees from the waste of European wars, their concerns were pragmatic. They did not bring pastors with them. People of Reformed biblical faith, at first sustained only by family worship at home, they were informed by the Bible and the Heidelberg Catechism.

Why then did our ancestors come to this western world in the face of so many dangers? Because they felt that there were greater dangers behind them in the old world than those before them in America. And they expected to get here what they did not have in Europe, peace and freedom to worship God according to their beloved Reformed faith. The causes of this emigration are given in a Memorial published in 1754. "Some of them fled from the severe persecution to which they had been exposed at home on account of their being Protestants, others from the oppression of civil tyranny and attracted by the pleasant hope of liberty under the milder influence of the British government, others were drawn by the solicitations of their countrymen who had settled there before them, but far the greatest part by the prospect they had of relieving themselves under the deep poverty and providing better for themselves and their families." The last point, however, is emphasized all through the Memorial too strongly, as the Germans were not so poor or illiterate as it makes them out to be. But these were the reasons why the Germans came in such numbers that, it is said, there were 30,000 of them in Pennsylvania (15,000 Reformed) in 1731, and the British became alarmed lest Pennsylvania would become a German rather than an English colony.

They began coming in the latter part of the 17th century. Peter Minuit, the first governor of New Amsterdam (New York), who was a deacon in the Reformed Church of Wesel, Germany, and afterwards an elder of the Reformed Church at New Amsterdam (New York), came earlier (1626). Later, in 1638, he founded the first Swedish colony in Delaware, where a Dutch Reformed Church

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was founded at New Castle, but given up. It was not, however, until the end of that century that the Germans began coming in such large numbers as to form congregations. Many of them settled near Philadelphia, in a town which received its name from them, Germantown. But as most of them were farmers and the most desirable farms in the neighborhood of Philadelphia had already been taken by the Quakers, they pushed out further into the wilderness and began settling Montgomery and Bucks counties. At first they had no regular pastors, but sometimes would employ a pious schoolmaster who would read sermons to them or they would appoint one of their own number to hold such a service, and thus they would worship God as best they could.

Strong relationships developed between Lutheran and Reformed congregations; many union churches shared buildings. At first, there were no buildings and laymen often led worship. In 1710, a Dutch Reformed minister, Paul Van Vlecq, assisted a German congregation gathered at Skippack, Pennsylvania. At nearby White Marsh, Van Vlecq established a congregation in the house of elder William Dewees, who held the congregation together until the church was reestablished in 1725.

Another layman, tailor Conrad Templeman, conducted services in Lancaster county, ministering to seven congregations during the 1720s.

Samuel Guldin and John Philip Boehm

The first Reformed minister in Pennsylvania, Samuel Guldin, came in 1710. But although he preached as occasion offered (Boehm says he occasionally preached in the Reformed church at Germantown) he never attempted to organize the Reformed congregations. His only attempt was a book, published in 1743, in which, although he had been a Pietist at Bern, Switzerland, he wrote against the religious movement which arose under Count Zinzendorf in Pennsylvania.

It was left for an unordained but pious schoolmaster, John Philip Boehm, to found our Church. Schoolmaster John Philip Boehm had maintained a ministry for five years without compensation. Responsible for the regular organization of 12 German Reformed congregations in Pennsylvania, although not regularly ordained, he reluctantly was persuaded to celebrate the sacraments for the first time on October 15, 1725, at Falkner Swamp, with 40 members present. Boehm -- orderly, well educated, devout -- spent the ensuing years traveling the country on horseback, 25,000 miles in all, preparing Reformed Church constitutions.

In 1725, the Reformed people living in Skippack, Falkner Swamp, and White Marsh, north of Philadelphia, asked him to become their minister. He consented and at their first communion, in 1725, there were 101 communicants at the three places mentioned. He proposed to them a Church constitution, which they adopted and which organized them after the Reformed custom, by having a consistory of regularly elected elders and deacons.

George Michael Weiss

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On September 18, 1727, Rev. George Michael Weiss arrived at Philadelphia with a colony of Germans and became pastor of the first German Reformed church of Philadelphia. The coming of a regularly ordained minister like Weiss led some of Boehm's people to begin to oppose him, as he had never been ordained, so he applied to the Reformed Classis of New York, which was ordered by the Church of Holland, to ordain him, which they did November 23, 1729. Then Rev. Mr. Weiss, seeing the great need of funds to carry on the work among the German Reformed of Pennsylvania, went back to Europe (1730) to raise money for them, leaving the Philadelphia church in the care of Boehm. This lone man seemed destined to be the strong tower—the pioneer of the Reformed in this country and her defender against all storms and dangers. Rev. Mr. Weiss returned the next year, but without money. Then Mr. Weiss left Pennsylvania and settled at Rhinebeck, N.Y. So Boehm was left almost alone to minister to the Pennsylvania churches for 15 years. It is true; a few ministers arrived to aid him, such as Goetschy, Dorsius, and Rieger. But the weight of the care of the widening territory of the Reformed rested mainly on Boehm's shoulders. Gradually these settlements of the Germans spread out into the wilderness beyond Montgomery and Bucks counties into Berks, Lehigh, Lebanon and Lancaster counties. A call came to Boehm to come to Conestoga, near Lancaster, and administer the communion, which he did, Oct. 14, 1727, to 59 members; also from Tulpehocken, near Lebanon, where he administered the communion October 18, 1727, to 32 communicants. Twice every year after that, this faithful servant of God would go to these outlying districts and administer {53} the Lord's Supper to them until finally Miller came to his assistance for a time and went to Tulpehocken, and Rieger at last went to Conestoga. Boehm was a sort of overseer of the Reformed of Pennsylvania. His territory extended from Egypt, near Allentown, west to Tulpehocken and Lancaster and south to Philadelphia. His consecration to this arduous work is shown by his death, for it was while on a long, hard journey to the Egypt congregation, near Allentown, that he died, April 29, 1749. He may well be called the ***founder*** of the German Reformed congregations in Pennsylvania.

He was her ***defender*** too. For at this time she passed through a severe storm that strained her to the utmost. As there were so few ministers there was danger of our people being carried away to other denominations or led away by anyone who came along and claimed to be a minister. As early as 1736 an inspirationist named Gruber had begun a fanatical movement, but it was the coming of Count Zinzendorf, the great Moravian bishop (1741), that gave a power to this movement. By his influence he carried a number of our people over to the Moravians. Now the Moravian Church was in the last century a splendid witness for the truth against the rationalists of Germany, but she was charged by the other Churches with proselytizing. She had, however, a policy of gathering all earnest believers, no matter of what denomination, into circles called Tropes. The members of these could then semi-officially belong to the Moravians, although still remaining in their own denominations. Zinzendorf attempted such a union movement of Lutherans, Reformed, and Moravians in Pennsylvania, when he arrived. He could do this the better because the Moravians, like the Lutherans, held to the Augsburg Confession; while the Reformed would be attached to him by the fact that he had been ordained by a Reformed minister, Jablonsky, the court preacher of Berlin, who at the same time was a Moravian bishop. So he began to organize a movement called "The Congregation of God in the Spirit," composed of

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different religious elements. From January 1742, to June of that year, these held six Synods, and at the seventh, in August of that year, this "Congregation of God in the Spirit" was founded. Quite a number of the Reformed went into the movement. Already John Peter Miller, the pastor of the Reformed church at Tulpehocken, had joined the Seventh Day Baptists (1735) at Ephrata. And now Henry Antes, the prominent Elder of Falkner Swamp, John Bechtel, John Brandmuller, Christian Henry Rauch, and Jacob Lischy went into the movement and were ordained by Zinzendorf as ministers of the Reformed Church in this Union.

The man who rose up against this movement, which threatened to disorganize the Reformed, was Boehm, who did it in order to preserve the Reformed faith and organization (for Weiss by this time was in New York state). He published his "True Letter of Warning," August 23, 1742, addressed to the Reformed congregations of Pennsylvania, warning the Reformed against Zinzendorf's efforts. It was signed by the officers of the six congregations-Falkner Swamp, Skippach, White Marsh, Philadelphia, Oley, and Tulpehocken. On May 19, 1743, he published another attack especially directed against Lischy, Bechtel, and Antes. On the other hand, the Reformed who were in "The Congregation of God in the Spirit," claimed that they were also Reformed. Bechtel published a brief Catechism based on the Articles of Bern. They, however, claimed to be lower Calvinists than Boehm, who held to the Heidelberg Catechism and the Canons of Dort. They claimed that their low Calvinistic views were also truly German Reformed, because they had always been the views of the Reformed churches of Brandenburg, where Jablonsky, who ordained Zinzendorf, lived. Their claims were true, and yet, like so many union movements, they went to pieces because theirs was made up of such different elements. The churchly Lutherans reacted against them, especially as Muhlenberg had arrived from Germany to organize them. The Moravians themselves, after Zinzendorf left America, became somewhat more churchly, so that Antes rather lost interest in them. The Reformed element in the Union either faded out or was absorbed in the Moravian Church. But the one man who stood against them like a tower through the storm was Boehm. He saved the Reformed Church, and continued her historic existence. Our Church should ever honor him as the defender as well as the founder of our denomination.

Organization of the Coetus

If Rev. Mr. Boehm was the founder of our Church, Rev. Michael Schlatter was the organizer of it. It was a glad day for the former when the latter arrived on our shores. For he was bowed down with the weight of years and when he saw Schlatter coming to take the work off his shoulders he could say, like Simeon of old, "Lord, now lettest thou thy servant depart in peace." {56}

Michael Schlatter

Rev. Michael Schlatter was born at St. Gall, in northeastern Switzerland, July 14, 1716. He studied at his native place and after two brief assistant pastorates in Switzerland, he went to Holland, where he was appointed by the deputies of the Synods of North and South Holland, May 23, 1746, to go to America and organize the German churches of Pennsylvania. On August 1, 1746, he arrived at Boston, and on September 6 of that year he arrived at Philadelphia, where he was

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gladly received by the Reformed congregation. As soon as he arrived he began his missionary journeys, which were truly surprising in their length and continuance. The day after he arrived at Philadelphia he traveled 16 miles to visit Rev. Mr. Boehm, and the next day, eight miles further to meet Mr. Reiff and try to close Reiff's account with the Reformed about the money he had collected for them in Europe 16 years before. The following day he traveled 23 miles back to Philadelphia. The next week he visited Rev. Mr. Dorsius, pastor of a Dutch Reformed church in Bucks County, Pa., 16 miles from Philadelphia. The week following he went with Rev. Mr. Weiss over the mountains to Oley, Berks county, and the following day to Lancaster to meet Rev. Mr. Rieger. Meanwhile Rev. Mr. Boehm had gone to Tulpehocken, where on September 24, Mr. Schlatter and Mr. Weiss, after traveling 29 miles the previous day, also arrived. The Reformed people of the Tulpehocken charge on Sunday, September 25, wept at the sight of three Reformed ministers together in the pulpit-a sight that they had not seen since they left their Reformed churches in the fatherland. Mr. Schlatter invited the three German Reformed ministers and Rev. Mr. Dorsius to a conference, October 12, 1746, at Philadelphia. All came but the latter, which sent a friendly letter. This was the first meeting of the Reformed ministers in America. It was an informal meeting for conference.

No organization was made till the Coetus was organized next year. Then Mr. Schlatter, like the Apostle Paul, went again on his missionary journeys, so that he might organize the Reformed into congregations and find out how many of these would be willing to support a minister. At Providence, October 18, he preached in a barn and in the afternoon traveled 18 miles to Goshenhoppen to see Mr. Weiss. On the 20th he went to Indianfield, and by the 22nd was back again at Philadelphia. On November 4th he went to New Jersey, 33 miles. But during the winter, owing to the inclemency of the weather and the roughness of the roads, he remained in Philadelphia, organizing that congregation and also the congregation at Germantown. But as soon as the spring opened, he started out in March again and by the end of April, in response to many letters, he made a journey southward. On May 2, 1747, he arrived at Yorktown (York), visiting Conewago, Monocacy, and returning to Philadelphia by way of Lancaster, May 14, having traveled homeward 88 miles. On June 10, he started on an extensive trip to Seltenreich's congregation, near Lancaster, Donegal, Modencreek, Cocalico and Weiseichland, where he found a pious tailor named Templeman had been preaching to the people. Then he went to Tulpehocken, and eastward to Manatawny, Magunschy, Egypt, and Bethlehem, where he met with Jacob Lischy, who had been fraternizing with the Moravians; but who, repenting of this, now agreed to join the Reformed Church. He returned by way of {58} Sacony and Springfield to Philadelphia, where he arrived July 3rd.

On September 29th, 1747, the first Coetus of our Church was held at Philadelphia. Rev. Messrs. Boehm, Weiss, Rieger and Schlatter were the ministers present. There were also 27 elders present from the congregations in Philadelphia, Falkner Swamp, Providence and Witpen, Old Goshenhoppen and Great Swamp, Schaffer's church and Erlentown, Tulpehocken, Indianfield, Springfield, Blue Mountain and Egypt, Klein Lechau (Little Lehigh), Sacony, and York-12 congregations in all, Lancaster, however, being unrepresented because it had no pastor. The first item of business was the formal reading of Mr. Schlatter's instructions from the Synods of

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Holland, which were approved by the Coetus. Then he read his journal, in which he detailed his travels and the results of his attempts to organize the various charges. The Coetus appointed Mr. Schlatter to make a report to the Synod of Holland for their approval and to ask for more ministers, especially for Manakesy, Caniketschek in Maryland, Schanador, South Branch, Botomic, Lykens Run and Germantown. It also took action in regard to Mr. Lischy and decided that the monies collected by Rev. Mr. Boehm in New York should be given to the Church in Witpen Township, Montgomery County.

In the fall of 1747 Mr. Schlatter visited York and also western New Jersey. In the spring of 1748 he made a longer tour, going as far as Frederick, Md. Very interesting are his notes. "On the 10th of May, after we had gone twenty miles farther, we took our dinner in Fredericktown, in Virginia. On this road we met a fearful rattlesnake seven or eight feet long and five inches thick across the back. This is one of the most dangerous kinds of snakes. Still it warns the traveler by rattling when he is even yet twenty steps off, so that he has time to avoid it." "On the 15th of May, I preached at Fredericktown, in a new church which is not yet finished, standing behind a table upon which had been placed the holy covenant seals of baptism and the Lord's Supper. When I was preparing myself for the first prayer and saw the tears of the spiritually hungry souls roll down their cheeks, my heart was singularly moved and enkindled with love, so that I fell on my knees, in which the whole congregation followed me, and with much love and holy desire I commended the house and the congregation to the Triune God and wrestled for a blessing from the Lord upon them."

He returned to Philadelphia by May 19. On September 28, 1748, the second Coetus was held at Philadelphia. Rev. Mr. Weiss was absent, but three new ministers had come from Europe; Rev. Messrs. Leydich, Bartholomaeus and Hochreutiner. This Coetus formally adopted the Heidelberg Catechism and the Canons of Dort as its Creeds. Rev. Mr. Schlatter continued his journeys through the churches, often preaching day after day, traveling thousands of miles, and organizing the churches.

The Coetus of 1749 met at Lancaster, September 27th. But a storm was gathering in the new Coetus. Rev. Mr. Steiner, of Switzerland, a fine pulpit orator, had arrived at Philadelphia September 25, 1749, and Coetus held a special meeting October 20th of that year to receive him. He was called to Lancaster, but delayed his going and soon a party was formed in the Philadelphia congregation favorable to him and against Mr. Schlatter. This resulted in a division in the congregation, but the civil courts decided in favor of the Schlatter party. A new congregation was then formed of which Mr. Steiner became the pastor (1750-1751) when he resigned and afterward Rev. Mr. Rubel took charge of the congregation. But the Synods of Holland decided against Rubel and he left (1755). Finally the new congregation went back into the old church; and once again united, called Rev. Mr. Steiner (1759-1762).

In 1751 Rev. Mr. Schlatter was requested by the Coetus to go to Europe to get money and ministers for the Pennsylvania congregations, who were as scattered sheep having no shepherd. He visited Holland, Germany, and Switzerland, and created a great interest in the Pennsylvania churches: He stated that there were 30,000 Reformed in Pennsylvania in 46 congregations, with

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only six ministers to serve them. He also refers in this appeal to the missionary work of Eliot and Brainerd among the Indians. Even the poor Palatinate Reformed Church, though then struggling for its very existence under a Catholic rule, raised three hundred dollars for the fund for Pennsylvania. The States General of Holland and West Friesland granted \$800 a year. But best of all, Mr. Schlatter was able to secure six young ministers for America, with whom he arrived in Pennsylvania, July 28, 1752. It now looked as if the German churches were to be placed on a firmer footing, but a new difficulty soon confronted them.

One of the things that were expected to greatly aid them was the one that turned out to their injury. Mr. Schlatter's trip to Europe created so much interest that Rev. Mr. Thomson, pastor of the English Reformed congregation at Amsterdam, went to England and Scotland and, with others, raised considerable money, about \$20,000, to establish charity schools among the Germans here. This kindly movement, however, soon roused great opposition among the Germans, which was led especially by Saur, the publisher, of Germantown. The English circular describing the scheme cast serious reflections, some thought, on the Germans here, for illiteracy and poverty and semi-heathenism. Some of them suspected it was an effort to rob them of their loved German language, as English was to be taught in the schools; while others looked on it as an effort to secretly introduce the Episcopal Church among the Germans. Rev. Mr. Schlatter, by request of the Trustees, became the Superintendent of these charity schools. At first the Coetus stood by Mr. Schlatter and the charity schools and suggested two of its ministers, Rev. Messrs. Otterbein and Stoy, as persons who could be used by that society, but by and by the opposition to them became so strong that it reacted against Mr. Schlatter too, and he became very unpopular with the Germans. In 1754 Mr. Schlatter was dismissed from the Coetus at the request of the Holland Fathers.

For 33 years he lived at Germantown and never in all those years attended a Coetus meeting, although he occasionally, it is said, preached in Reformed churches. Nevertheless, he did a remarkable work in the few years that he was in the Coetus. During the ten years that he labored for it, his labors were incessant. He gave himself no rest, riding occasionally as high as 80 miles a day, preaching day after day, and outdoing other ministers, who sometimes tired by the way and had to stop. In all he traveled more than 8,000 miles, not counting his travels across the ocean to Europe and back. All honor to him and his industry.

Mr. Schlatter, having retired from the Coetus, became chaplain in the British army and was at the siege of Louisburg, Nova Scotia, in 1757. After his return he lived at his home, "Sweetland," Chestnut Hill, near Germantown. In 1764 he was appointed chaplain of the Bouquet expedition to Pittsburgh (Fort Pitt) against the French. During the Revolution his home was attacked and plundered by the British, who still looked on him as a chaplain of their army, and were angry with him for his sympathy with the American cause. He died in 1790, universally respected, and having among his intimate acquaintances many of the leading men of Pennsylvania such as General Hiester.

History of the Coetus

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Our early Reformed Church had to pass through many vicissitudes before it was permanently founded and could spread itself through our Western land. We have already called attention to some of the dangers that surrounded it. In Boehm's time the Moravian movement threatened to undermine it. In Schlatter's time the quarrel concerning Steiner and Rubel threatened to divide it. As an ecclesiastical body, it now began growing more compact. But now, instead of danger within the Church, political dangers outside of it appeared. The French war broke out and some of the border churches suffered a good deal (1755). Rev. Mr. Stoy vividly describes the sufferings of the Tulpehocken charge from the Indians. The charge of Wissler on the Lehigh, near Allentown, also suffered. But although political dangers threatened it, the Church began to increase in efficiency. This was due to the fact that some of her best ministers began to arrive, as Alsentz, Gros, Weyberg, Bucher, Henop, Hendel, Gobrecht, J. F. Faber, Pomp, and later Helffenstein and Helffrich. The Church had often been compelled to contend with unworthy men, who tried to become pastors of the congregations or to be elected into the Coetus such as Pithan at Easton, Berger at Reading, and later Spangenberg at Shamokin, and others. Nobly she tried to prevent these adventurers from entering like wolves into her fold and scattering the sheep. Over against these she began rearing her own ministry, in addition to receiving those sent from Holland. Wack, Wagner, Weymer and others she trained herself, as they studied privately under Hendel, Gros, Weyberg, and others.

When the American Revolution broke out, the Coetus had spread her territory beyond the Blue Mountains on the north and westward down the Cumberland Valley to Frederick, Hagerstown, and Baltimore. The Germans pretty generally sympathized with the Americans against England, although there were some Tories among them. One minister, Stahlschmidt, reveals the awkward position of some of our ministers, in his book, "A Pilgrimage by Land and Sea." He says: "I acted with extreme caution, so as not to give offence to the Royalists in my congregation (near York), but where such a party spirit reigns, it is impossible for a minister's political sentiments to remain long concealed. An order was issued by the American government to march against the enemy, which produced such confusion that I could not do otherwise than advise them to yield as much as possible to present circumstances, because it was incumbent upon us to be obedient to the existing authorities in all things not contrary to conscience. Those who vented their rage against the Congress were dissatisfied with me, especially one Royalist, who went about among the congregation and stirred them up against me. The confusion increasing to the highest pitch, I perceived it was best to resign my charge." He left and went back to Europe.

But many of the Reformed ministers were more outspoken patriots than Stahlschmidt. We have not yet found any action taken by the Coetus in favor of the Colonies and against England. Perhaps, although most of the ministers were patriots, yet they did not think it wise to mingle politics with their Coetus' acts, especially as they were under the control of a foreign Church and did not wish to implicate Holland or complicate her relations to England. The meetings of the Coetus were sometimes interfered with by the war, so that in 1778 and 1780 there was no meeting held. And although almost every alternate Coetus had been held in Philadelphia, yet after 1774 for seven years no meeting was held there. Sometimes owing to the war, the

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Philadelphia and Germantown churches, especially the former, would be cut off from the other congregations, and the White Marsh, Skippach, and Germantown congregations were overrun at times by marching armies. The ministry often suffered much from non-payment of salaries, owing to the scarcity of money or its little value. Thus Stahlschmidt, of whom we spoke above, says that when he resigned to go away to Europe, "there were thousands of dollars due him on his salary, but as sixty or seventy paper dollars were only equivalent to one silver one, he could for all this money scarcely procure a new coat for himself." On the Indian borders, especially the Lykens Valley, there were many dangers. In 1779 the ministers of the Coetus were so much impressed by the danger and uncertainty around them, that they appointed a day of prayer and appointed a committee to issue a call to the people for prayer to God for guidance. At the end of the war the Coetal letter to the fathers in Holland rejoices that the war is over, and they pay their respects to Holland by congratulating themselves on being citizens of a republic, like Holland.

But while the Coetus itself does not seem to have taken any political action, many of the individual ministers did. The First Reformed church of Philadelphia was known for the sympathy of its pastor, Weyberg, and its people, with the patriots. When a memorial service was to be held February 19, 1776, on the death of General Montgomery, who was killed in the attack on Quebec, the Reformed congregation boldly threw open its doors for that meeting, although there were many Tories about and it was somewhat dangerous to do so. Indeed Dr. Weyberg dared even when the British were occupying Philadelphia, to preach such patriotic sermons that the British (fearing he would influence the Hessians, many of whom were Reformed and attended his German services, to desert) imprisoned him. When the British departed from Philadelphia and the congregation again regained possession of their church (which had been used as a hospital by the British), Dr. Weyberg took the significant text, "O God, the heathen are come into thine inheritance. Thy holy temple have they defiled" Ps. 79:1.

Dr. Hendel was accustomed to go over the Blue Mountains north of Tulpehocken to preach to the Reformed in the Lykens Valley. His sympathy with the patriots was so well known that this trip was quite dangerous, as the Indians on that border sympathized with the British. So a delegation of the Reformed would come armed to meet him at the entrance of the valley and guard him to the church, watch while he was preaching, and act as his bodyguard on the journey homeward until they brought him back safely to the Tulpehocken.

Several of the prominent officers of the Revolution were members of the Reformed Church. General Herkimer, the hero of Oriskany, a battle in New York State, was a German Reformed, and General Philip Schuyler was a Dutch Reformed. Baron Steuben was also a member of the Reformed Church of New York City. He created a great furor among the Germans here, for he had been an officer in the famous army of Frederick the Great of Prussia, the military hero of Europe. He came to our land to bring the tactics to our army that had made Frederick victorious, and he probably saved our cause by his military drills. "After his coming," says Lessing, "the army was drilled and after this the Continental Congress regulars were never beaten in a fair fight. Before he came the American soldier, because he did not know how to use the bayonet, had lost faith in it as a piece of armor. The only use of it to which he had been accustomed had been to roast his

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meat with it over the fire. Yet in a little more than a year after Baron Steuben came, an American column, without firing a gun, stormed Stony Point, on the Hudson, and captured it after one of the most splendid bayonet charges of history."

Nine miles west of Reading is one of the oldest Reformed churches in Pennsylvania, formerly called the Cacusi, now called the Hain's church (near Wernersville). It had over the door the inscription placed there by its first builders when that church was built (1766), "All who go in and out must be true to the God and the King." After the war was over, one of its builders said the word "king" must be cut out, and the word "king" was cut out, and so the inscription remains mutilated to this day, a silent witness to the patriotism of the members of that church.

Thus the Reformed proved faithful to the American government. After the war was over the Coetus presented General Washington (1789) with a letter of congratulation when he was elected President. General Washington, although an Episcopalian, attended the Reformed church at Germantown under Dr. Hendel's ministry, and rumor has it that he communed there. And after Washington's death the Cincinnati Society, founded in 1783, by the officers of the Revolutionary army, met in the First Reformed Church of Philadelphia, Feb. 22, 1800, to commemorate his death.

Appendix C. - East Vincent United Church of Christ

The Historic Church High on the Hill, Part 1

It is hard to realize just how far back it was when this church had its beginnings. It was in the year 1733. Ben Franklin was just a young man of 27 moving about Philadelphia, and George Washington, the one who was to become the "Father of Our Country," had just celebrated his first birthday. Other leaders who became well known in the dramatic events that brought forth a war against the British, and a Declaration of Independence, names such as Thomas Jefferson, John Hancock and both John and Samuel Adams, had not as yet been born.

Yet, that was the year when the earliest records are found for the beginnings of what today is the East Vincent United Church of Christ. In 1733, it is recorded that a child by the name of Barbara Schonholtzer was baptized, indicating the existence of a group of worshipers. Seven others followed her in baptism over the years before a formal church body took shape, sometime before 1751.

The earliest members of that body, soon to become known as the German Reformed Church, had come from Europe's lower Rhine Provinces in a territory that today is known as Germany. Those were troublesome times for the people for their land was the scene of frequent wars and battles. Many saw little future for themselves if they remained and so they began to seriously look toward America and the hope that the New World could offer. Braving a long journey across the stormy Atlantic, one group of settlers chose to put down their roots in the fertile valley of the French Creek, just to the west of the Quaker settlements.

In their new home, as they had done in the past, they were faithful in maintaining "divine services" as often as possible. Without a meetinghouse, they had to make use of one of their homes. In 1751, with their numbers growing, a church building was finally built on some donated land. Like other buildings of the era, it was a log cabin, and following well-established tradition, it was planned to be used as both a church and a schoolhouse.

The church's first pastor was John Philip Leydich. Like so many others of the time, he arrived from overseas, having been commissioned by the Reformed Synod in Holland for a ministry in America. His charge was to serve the two Reformed Congregations on the other side of the Schuylkill, but he soon began visiting the church on this side and in 1753, he was appointed as the pastor, making him now responsible for three congregations; services on this side of the river were held every other week.

About the same time, a Lutheran pastor arrived to care for those of that tradition. Both congregations, the German Reformed and the Lutherans, shared the same facility and grew as the population increased. Before long, the building proved to be too small to serve both congregations comfortably. The difficulty was solved by the separation of the two congregations. The Lutherans continued in the building with a name that is still with us today,

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Zion Lutheran. The Reformed Congregation surrendered their rights and established a separate fellowship. They erected a new log cabin church about one mile to the south of the original one. It was dedicated on May 27, 1758, with John Philip Leydich continuing to serve as the first pastor.

Over the next two and one-half centuries that congregation witnessed many changes. The log cabin is now a stately church building, their name has changed more than once, their denomination has merged with another, the German language has given way to English, and the people are no longer British subjects but are American citizens. Yet some things have not changed through all of those years: the location of that congregation high on the hill overlooking the entire landscape, and its mission to effectively serve the community.

Dr. Robert W. Price
HistoricalCommission

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The Historic Church High on the Hill - Part 2

The oldest church in our township, the one that can trace its roots all the way back to 1733, was officially organized as the German Reformed Congregation and gained its first pastor about 1750. Their first church building after separating from Zion Lutheran was a log cabin erected in 1756. Those early members were just getting off to a good start when the political troubles began to grow that eventually brought on the War of Independence from the British in 1775 & 1776.

Most of the battlefields in that war were located elsewhere in the young nation, so the people in this area were generally safe and lived normal lives except for the Fall and Winter of 1777 and 1778. During that time, southeastern Pennsylvania got to experience warfare first hand as soldiers from both the American and British armies were battling over nearby fields, traveling over our roads, and struggling to cross the swollen waters of the Schuylkill.

The Battle of Brandywine resulted in many casualties and as the armies headed toward our township, they brought along the wounded to be cared for. With no hospitals in existence, the members of our German Reformed Church gathered their pews and placed them outside to make space for several beds for the injured American troops. It was not to be an event that would quickly come to an end, for troops were all around this area during September and October of 1777. As wintertime arrived, the soldiers of the new republic camped out in nearby Valley Forge until the next Spring finally brought their difficult stay to an end.

The church/hospital cared for the wounded and sick during all that time. It is credibly reported that the commander of the troops, General George Washington, was a visitor within those walls on more than one occasion.

Unfortunately, all of the soldiers did not survive. Medical care was not what it is today and a deadly plague swept through the area and claimed the lives of 22 young men. In sadness, some vacant land at the foot of the hill was donated by Henry Hipple, one of the church members, to be used for the soldiers’ final resting place. That land, still dedicated and set aside as the Revolutionary Soldiers Burial Grounds, located on Route 23, is still in sight of the place where each man drew his last earthly breath, within the walls of the oldest church in East Vincent Township, known today as the East Vincent United Church of Christ

Dr. Robert W. Price

East Vincent Historical Commission

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Appendix D. – the Original Subscribers

Subscribers to the building of St Peter's Lutheran Church, 1771; Chester County, PA

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from Futhey and Cope's THE HISTORY OF CHESTER COUNTY (1881);

Subscribers to the building of St Peter's Lutheran Church, 1771

.....the originally spelled names are followed, in some cases,
with the spelling adopted by the individual after emigration.

Michael Koenig (Michael King)
Peter Hartman
George Emrich (George Emrey)
Everadt Miller (Conrad Miller)
Adam Moszes (Adam Moses)
Johannes Klinger (John Clinger)
Zacharias Reisz (Zachariah Rice)
Conradt Selner (Conrad Selner)
Jacob Dannfeltzer (Jacob Danfield)
Baltaser Ludwig
Johannes Hartman (John Hartman)
Vallentine Orner (Valentine Orner)
Stoffel Schmidt (Christopher Smith)
Jacob Moszes (Jacob Moses)
Valientine Fusz (Valentine Fuss)
Jacob Schlier (Jacob Sloyer)
Lorenz Hibel (Lawrence Hipple)
Valientine Heim (Valentine Himes)
Andony Britscher (Anthony Britscher)
Jacob Hartman
Vallentin Schmid (Valentine Smith)
Nicklasz Fusz (Nicholas Fuss)
Henrich Schrack (Henry Schrack)
Henrich Kner (Henry Knerr)
Felix Christman
Samuel Bucher

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Henrich Sehleier (Henry Sloyer)
Henrich Hibel (Henry Hipple)
Johannes Hoenge (John Hoenge)
George Christman
Lenhart Schmit (Leonhart Smith)
Adam Zivermer
Samuel Kanede (Samuel Kennedy)
Lenhart Gerrgenherser
Robert Ralston
Conrath Scherer (Conrad Sherer)
Johannes Lubach (John Laubaugh)
Johannes Faedeyer (John FAdeyer)
Paul Bener
Jacob Losch
Henrich Clebenstein (Henery Clevenstine)
Jacob Nibel (Jacob Nipple)
Frederick Hibel (Frederick Hipple)
Peter Hencken (? Peter Rentgin)
Johannes Mertz (John March)
Henrich Moszes (Henry Moses)
David Schinken Matheis Waty (Matthew Wally)
Peter Moszes (Peter Moses)
Jacob Gindei Casper Fidin Johannes Schmid (John Smith)
Heinrich Miller (Henry Miller)
Jacob Elsas
George Frederich Gebbs
David Dames
James Schaun
Frederick and George Walig (Frederick and George Wally)
Johannes Goetz (John Goetz)
Jacob Helwig
Henrich Heneken (perhaps Henry Rentgen)
Johannes Kross (John Kros)
Johannes Maetscher (John Maetscher)
Jacob Bridon
Nicklaus Lahman (Nicholas Lahman)
Christian Henry (Christian Henry)
Moriz Ludwig (Morris Ludwick)
Henrich Germer (Henry Germer)
Peter Schuman
Johannes Ewig (John Ewig) Johannes Arcendurez (John Arendurez)
Johannes Sumens (John Sumens)
Wilhelm Kauen (William Kamen)
Michael Stadelman
Adam Falk

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Adam Miller
Wilhelm Vifan (William Vifan)
Johannes Mackferling (John McFarland)
Borrkhut Baegtel (Borrkhart Bechtel)
Adam Baegtel (Adam Becktel)
Frederick Scheimer (Frederick Shimer)
Samuel Herrve
George Ewig
Peter Goring
Peter Dumler (Peter Timbler)
Karl Stiehl
Hermann Buerbauer (Herman Beerbower)
Johannes Adler (John Adler)
Christian Reistz (Christian Rice)
Jones Haeck (Jones Heck)

This file is located at:

<http://files.usgwarchives.net/pa/chester/church/stpetersesubscribers.txt>

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Appendix E. Early Reformed and Lutheran Pastors

Early Pastors	
1725	The Rev. John Philip Boehm became the first German Reformed Pastor in Pennsylvania
1744	Rev. Jacob Lischy was a Reformed pastor but ordained by the Moravian church.
1747	The Rev. Michael Schlatter was sent by the Reformed church in Holland to Pennsylvania from Switzerland
1758	St. Vincent's first pastor, the Rev. Johann Philipp Leydick
1771	Pastor Voigt was chosen to minister to St. Peter’s
1780	Rev. J. F. Weinland - Voight's assistant
1805	Rev. H. A. Geissenheiner was elected in St. Peter’s but rejected in Zion’s where Rev. F. Plitt was pastor, who later also preached here. Rev. Ravenauch also ministered here for a few years “but he did not live in the parsonage and was discharged on account of his lady.”
	1805, “the Rev. Henry Anastasius Geissenheiner served St. Peter’s
1808	A better day dawned when Rev. F. W. Jasinsky became pastor in 1808
1827	“The next pastor was Rev. F. W. Geissenheiner, D. D. About the same time his father, of the same name, was chosen pastor of the adjoining charge in Montgomery County. Then the father and son united their two fields and served them together.”
	.” Rev. Jacob Wampole, Sr., began his aggressive ministry in 1827.