

SCOTCH-IRISH PRESBYTERIAN PIONEERING ALONG THE SUSQUEHANNA RIVER*

BY GUY S. KLETT

VARIED as the motives were that prompted multitudes of Scotch-Irish to leave the North of Ireland for the Wilderness of America, there is one that appeared uppermost in the minds of many upon their arrival in Pennsylvania. The religious disabilities in Ireland and the economic and political restrictions arising therefrom, fortunately did not dog their tracks when they arrived in Pennsylvania. So the prime motive was to earn a livelihood on land that they could claim as their own.

Before these Ulster Scots migrated to America they had been characterized as land-hungry. In 1681 the inhabitants of the North of Ireland were described as "the Northern Presbyterians and Fanatics, able-bodied, hearty and stout men, where one may see 3 or 400 at every meetinghouse on Sundays and all the North is inhabited with these, which is the most populous place of all Ireland by far. They are very numerous and greedy after land."¹

Both James Logan and Richard Peters bear testimony to this insatiable hunger for land. Logan, quite sympathetic to fellow Ulsterites, was, however, greatly concerned with this large migration of land-hungry people. Some he characterized as "truly honest" but others as "capable of the highest villainies." They rarely made any attempt to purchase land. He complained that they pushed to the Pennsylvania-Maryland boundary in Chester and Lancaster counties and settled "any where with or without leave, and on any spott that they think will turn out grain to afford them a maintenance."² It was choice territory for them because no rental or price could be put on the land that was disputed terri-

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¹*Calendar of State Papers, Domestic*, 1680-1681, p. 134.

²Logan Papers, Letter Books, IV, 148, 168, Historical Society of Pennsylvania.

tory between the Penns and the Baltimores. In 1729 Logan expressed concern over this disputed area, and was fearful that the newcomers would be so firmly established by their numbers that "they will make themselves Proprietors of the Province."³

As the eastern areas of Pennsylvania became more thickly settled and land was not easily obtained, the newcomers began to move to the westward. This movement grew in size in the decade of the 1720's when the influx of Scotch-Irish was large. They first struck the headwaters of the streams flowing into the Susquehanna River. Among the first of such congregations were the Upper Octorara Presbyterian Church in Sadsbury township and the Pequea Presbyterian Church at the headwaters of the stream of the same name.⁴ "Akterara" appeared in the minutes of the Presbytery of New Castle, in September, 1721, when the people appealed for ministerial supplies. In March, 1724-25 (O.S.), appeals came from the mouth of Octorara, later referred to as Lower Octorara or West Nottingham.⁵

In 1721 appeals for ministerial supplies came from some people settled along the Conestoga Creek and Chicken's Longus (Chiquesalunga Creek). The latter group sent Andrew Galbreath with a petition to the Presbytery of New Castle for some one to preach the Gospel. This presbytery assigned the Rev. George Gillespie to fulfill the request. This region later became noted as the Donegal area.⁶

The push northward soon brought the Swatara area into the Scotch-Irish Presbyterian fold. In September, 1729, the Presbytery of New Castle recorded that "A Supplication from some new Settlers at Switara" had applied for a minister to preach to them. James Anderson, who had become the pastor at Donegal, was directed to supply them every fifth sabbath during that winter.⁷

But these settlers created new problems for the colonial authorities. Since many of them were not able to pay the price of purchase or rentals, they settled on lands with no immediate concern as to ownership. In disregarding the holdings of proprietors and

³ *Ibid.*, III, 302.

⁴ Guy S. Klett, *Presbyterians in Colonial Pennsylvania* (Philadelphia, 1937), p. 62.

⁵ Minutes of the Presbytery of New Castle, I, 98.

⁶ *Ibid.*, I, 35, 108.

⁷ *Ibid.*, I, 154.

landholders, these newcomers became squatters. In the Donegal area their settlement created an issue with the Penns. James Logan, Secretary to the Penns, found it necessary to negotiate with these people on behalf of the proprietors upon whose lands they had settled.

When Logan objected to these people settling along the Swatara and on the borders of Donegal that was included in Conestoga Manor, formerly surveyed for the Proprietor's use, they asserted "that it was against the Laws of God and Nature that so much Land should lie idle while so many Christians wanted it to labour on and raise their Bread."⁸ The matter got beyond the control of the authorities so that Logan appealed to James Anderson, the Presbyterian minister of Donegal, and to Andrew Galbraith, a Presbyterian elder active in the political life of Lancaster County, to aid the sheriff in evicting the squatters. An adequate force was raised and some thirty cabins destroyed before they had been occupied.⁹ On several occasions Richard Peters, Logan's successor, found it necessary to resort to force to evict squatters from land that had been surveyed in the interest of others. This problem of hindering the newcomers from settling on lands already surveyed and claimed, confronted the authorities throughout the expansion in Pennsylvania.

The congregation along the Swatara grew to such an extent that two separate congregations arose within the first few years of the 1730's. In the very first minutes of the newly created Presbytery of Donegal in 1732 there appeared some representatives from Paxton and Derry for an answer in respect to a call to the Reverend William Bertram. The manner in which this affair was handled by the Presbytery gives us some idea of the growth of Scotch-Irish Presbyterian interests along the Susquehanna.

Bertram accepted the call. So the Presbytery of Donegal appointed James Anderson, the minister at Donegal, to serve the edict four sabbaths before the time of installation. The ministers designated to perform the installation met at Swatara on November 15, 1732. The minutes tersely present the proceedings:

Mr. Anderson reports yt ye Edict was Serv'd in due

⁸ Logan Papers, Letter Books, III, 339, H. S. P.

⁹ *Ibid.*, III, 339; IV, 215.

time, & now publick intimaon being made yt such as had any objections to make agt Sd Instalment would appear & declare ye same; but none appearing the Pby proceeded to ye Instalment, Mr. Thomson presiding according to Appointment. . . .

The Congn of Paxton & Derry, wth ye concurrence of ye Pby appoints Tho: Foster Geo. Renick Wm Kunningham Tho. Mays for Paxton side, & for the other side of ye Creek Rowland Chalmers Hugh Black Robt Campbell John Wilson Wm. Wilson Ja. Quigly Wm. McCord & Jon. Sloan to take care yt ye subscription for Mr. Bertrams Mentainence be paid & to collect ye same until ye cong n be better regulate.

The Congn did make over to Mr. Bertram & his Heirs their right and title to ye Plantaon commonly called ye Indian town, purchased from ye Indians, over & above their Subscriptions & promised to deliver him all Paper relating thereto

The Pby appoints ye representatives afforesd to assist Mr. Bertram in congregational affairs until ye Erection of a formal Session.¹⁰

The movement of settlers had carried them along the course of the Manada Creek, a branch of the Swatara. In September, 1735, the "People on ye Borders of Switara Cong." requested the right to build a new meeting house. Action was deferred. In November of the same year Lazarus Stuart brought in a supplication from the people of Manada Creek for the privilege of erecting a meeting house. The Presbytery desired more information about the situation and appointed a committee to "perambulate the bounds and borders of the Congregation of Derry & People of Monada some time next spring . . .," with the additional provision that "The above Perambulators are empowered to fix the bounds of sd people & to determine concerning the situation of the meeting house of Monada."¹¹

The committee submitted its findings to the Presbytery of Donegal with the resultant action:

The Pby came also to consider the affair of ye People of Monada & Derry, and after some debate did approve the Judgt of the Committee appointed for ye above

¹⁰ Minutes of the Presbytery of Donegal, I, 3, 4.

¹¹ Minutes of the Presbytery of Donegal, I, 100.

prambulation, viz yt that People of Monada be Erected into a distinct Congregation & yt ye Place where now they have begun to build is ye Most commodious place for a meeting House for that people.

Lazarus Stuart ingages to ye Pby yt all persons who belong or shall adjoin them to this new Erection who are in arrears to Mr Bertram shall pay them up.¹²

On June 22, 1737, John Cunningham and Robert Grier presented a call to Sankey from the Congregation of Hanover, as the Manada people were called, with the promise of annual payments of sixty pounds, that is, "one half in Cash & ye other in particular Commodities as flax hemp linen yarn & Cloth together with Several gratuities Mention'd in Sd Supplication. . . ."¹³ Sankey accepted the call to become pastor of the Hanover congregation.

During this expansion on the east side of the Susquehanna in the area of Harris' Ferry, another movement began from this same region. That was the settling on the west side of the Susquehanna.

In August, 1727, Captain Civility, the Conestoga Indian leader, wrote to James Logan and requested that "Christians, or white people" be forbidden to settle west of the Susquehanna. Logan stated: "'tis our desire, yt none may settle there, besides John Hendricks, one more to keep him company, & therefore we shall be very well pleased, if ye Indians will hinder all, Christians or white people, whatsoever English, Dutch & all other nations, from making any settlemts on ye farther or West side of the Sasquehanna. . . . And we expect, yt while we doe not allow our People to settle there, you will take ye utmost care to pvent ye Marylanders coming thither."¹⁴

But it was inevitable that the penetration should come, and in the early 1730's many settlers poured into the valley of the Conodoguinet Creek or what became known as the Cumberland Valley. The number of Presbyterians became so numerous in this new area that the Presbytery of Donegal took cognizance of it on October 17, 1734, by directing Alexander Craghead to "supply

¹² *Ibid.*, I, 127.

¹³ *Ibid.*, I, 145.

¹⁴ Logan Papers, Letter Books, III, 106-107, 170, H. S. P.

over the River 2 or 3 Sabb. in Nobr." This was the first evidence of the strength of the Presbyterian forces in that region. In April, 1735, in response to a supplication from "ye Settlement over ye river desiring supplies," Donegal Presbytery again appointed Alexander Creaghead to supply them the two succeeding sabbaths, and John Thomson was directed to supply at least two sabbaths before the June meeting of Presbytery. In June, the Presbytery noted, "it is reported that Mr Creaghead & Mr. Tho[mson] have supplied ye People over the River as appointed."¹⁵

These Scotch-Irish settlers continued to push to new areas. In April, 1749, Richard Peters informed the proprietors that "numbers are going over the Hills to Settle in the Lands at Juniata. . . ." But on their way through the gaps of the Blue Mountains they first came to Shermans Creek. Unfortunately the records of Donegal Presbytery from 1750 to 1759 are missing. So it is not possible to give any positive statement of the congregations that may have arisen along the western bank of the Susquehanna before the outbreak and during a portion of the French and Indian War. The trend was to push inland along the courses of the numerous streams, such as Codorus, Great Conewago, Yellow Breeches, Conodoguinet, Shermans, and the Juniata.

As the threat of Indian attacks subsided, another wave of settlers moved northward along the Susquehanna. Upper Paxton supplicated for ministerial supplies in 1767, and two years later the Forks of the Susquehanna were opened to settlers following the acquisition of this region by the Treaty of Fort Stanwix. White men, however, had reached the Forks quite early. One of the early recorded journeys to the North Branch of the Susquehanna, north of the mountain ranges, was that of a Presbyterian missionary, David Brainerd. In June, 1744, he was ordained to the ministry by the Presbytery of New York. His desire to labor among the Indians led him to the Forks of the Delaware where he settled. From here he made his first journey to the Susquehanna River in October, 1744. In the following year he made two more journeys, one in May and one in September. His last one was made in the fall of 1746.

On his first journey, he did not travel as far as the Forks, but

¹⁵ Minutes of the Presbytery of Donegal, I, 50, 57, 62.

Mirabilia Dei inter Indicos,
G2 O R T H E
B²RISE and PROGRESS

Of a Remarkable
WORK of GRACE
Amongst a NUMBER of the
INDIANS

In the Provinces of NEW-JERSEY
and PENNSYLVANIA,

Justly REPRESENTED, in

A JOURNAL

Kept by Order of the Honourable SOCIETY
(in Scotland) for propagating CHRISTIAN
KNOWLEDGE.

With some general R E M A R K S.

By DAVID BRAINERD, *Minister of the Gospel,*
and Missionary from the said Society.

Published by the Rev. & Worthy *Correspondents*
of the said Society. With a Preface by them.

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- " *Isaiah* lv. 13. Instead of the Thorn shall come up the Fir-Tree;
and instead of the Brier, shall come up the Myrtle-Tree: And it
" shall be to the Lord for a NAME, for an everlasting Sign, that
" shall not be cut off.
" *Isaiah* lxxv. 1. I am fought of them that ask'd not for me: I am
" found of them that sought me not: I said, Behold me, behold
" me, to a Nation that was not called by my Name.
" *Psalms* cxlv. 10, 11. All thy Works shall praise thee O Lord, and
" thy Saints shall bless thee, they shall speak of the Glory of thy
" Kingdom, and talk of thy Power.
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(1746)

went to the region of Wapwallopen, east of present-day Berwick. In regard to this trip he writes: "In the beginning of October last, with the advice and direction of the correspondents for the Indian mission, I undertook a journey to *Susquehannah*. And after three days tedious travel, two of them through a wilderness almost unpassable, by reason of mountains and rocks, and two nights lodging in the open wilderness, I came to an Indian settlement on the side of *Susquehannah*-river, called *Opeholhaupung* [Wapwallopen]; where were twelve Indian houses, and (as nigh as I could learn) about seventy souls, old and young, belonging to them."¹⁶

In May of the next year, 1745, he spent a fortnight among the Indians along the *Susquehanna*. He journeyed to the Indian village of Shamokin in the area of present Sunbury. This was one of the largest and most important Indian villages in Pennsylvania from 1727 to 1756. He traveled about one hundred miles along the river and visited numerous towns and settlements of Indians. He reached *Juncauta* (*Juniata*), an Indian village on an island in the *Susquehanna*, and returned to the Forks of the Delaware after covering about 340 miles.

His third trip in September, 1745, took him again to the Forks of *Susquehanna* to the Indian town of "Shaumoking." "This town . . . , lies partly on the East side of the river, partly on the west, and partly on a large Island in it; and contains upwards of fifty houses, and nearly three hundred persons, though I never saw much more than half that number in it. . . . The Indians of this place, are accounted the most drunken, mischievous, and ruffian-like fellows, of any in these parts; and satan seems to have his seat in this town in an eminent manner."¹⁷

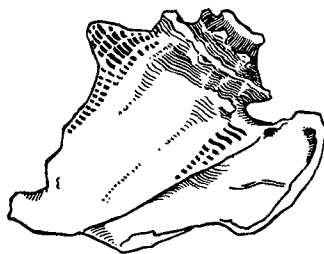
He again journeyed southward to the Indian town "*Juncauta*." He concluded his account of this trip by saying: "Made some further attempts to instruct and Christianize the Indians on this Island, but all to no purpose. They live so near the white people that they are always in the way of strong liquor, as well as of the

¹⁶ *Memoirs of the Rev. David Brainerd: Missionary to the Indians on the Borders of New-York, New-Jersey, and Pennsylvania* (New-Haven, 1822), p. 176.

¹⁷ *Ibid.*, pp. 232-233.

ill examples of nominal Christians; which renders it so unspeakably difficult to treat with them about Christianity.”¹⁸

That he had a passion to help the Indians to a better way of life is apparent by his making another trip, his fourth to the Susquehanna, during August and September of 1746. He travelled through southern Pennsylvania to Paxton and arrived at “Shaumoking” on August 23. After preaching to the Indians here, he set out for “a place called the great Island, about fifty miles distant from Shaumoking, in the north-western branch of the Susquehannah” on September 1. He discoursed to the Indians in that region, and returned to Shaumoking on the fifth of September. This proved to be his last trip to the Susquehanna, for he died on October 9, 1747.¹⁹



DAVID BRAINERD'S CONCH SHELL

With a few blasts on this horn, he called his Indian congregations to church. It is now on exhibition in the Presbyterian Historical Society, Philadelphia.

Following the treaty of Albany, July 6, 1754, settlers began to locate on the west side of Susquehanna, beyond the mountain, along Penn's Creek. Both Germans and Scotch-Irish moved into this valley. George Gabriel had a house in this region as early as 1754. Godfrey Fryer, John Young, George Linn, George Schnable, among others, settled in this region.²⁰

Surveys were made in this valley as early as February 13, 1755. In October, 1755, the Indians attacked the settlers in Penn's Valley. Of these settlers in the valley twenty-five were either taken alive or killed, and the frontier was thrown into great excitement.

¹⁸ *Ibid.*, pp. 232-239.

¹⁹ *Ibid.*, pp. 375-382, 431.

²⁰ John Blair Linn, *Annals of Buffalo Valley, Pennsylvania, 1755-1855*, pp. 8-9.

For the protection of the frontier a series of forts was erected. One of these, Fort Augusta, was located in the region under consideration, at the Forks of the Susquehanna. Among the garrison were a goodly number of Scotch-Irish Presbyterians. James Burd, in charge of the fort, was at one time a pew-holder in the First Presbyterian Church in Philadelphia. Such names as Patterson, Allison, Jamison, Clark, Scott, Broadhead, represent only a few of those who were stationed there.

Even Joseph Peepy, a convert of David Brainerd, who acted as an interpreter for Charles Beatty and David McClure on their respective journeys to the Ohio country, arrived at Fort Augusta in March, 1757, with about ninety Indians. On July 10, 1757, a Sunday, the Reverend John Steel, a Presbyterian minister, who had been commissioned a captain in 1755, arrived at the fort.

With the return of peace, it was not long until the pioneer was heading for land beyond the settled areas. In 1764 the officers of the 1st and 2nd battalions under Colonel Henry Bouquet entered into an agreement to apply for land along the Susquehanna. The Treaty of Fort Stanwix in 1768 opened the way for the expansion of the frontier. In February, 1769, the commissioners of the officers obtained an order allowing them to take up 24,000 acres on the West Branch of the Susquehanna, each 300 acres to be seated with a family within two years from the time of the survey at the rate of £5 sterling per hundred, and one penny per acre, etc. On February 4, 1769, a special application in behalf of Reverend Francis Alison, minister of the First Presbyterian Church, Philadelphia, and Vice-Provost of the College of Philadelphia, was issued for 1,500 acres, and a survey of 1,620 acres was made above the mouth of Bald Eagle Creek.²¹

On February 22, 1769, the first survey in Buffalo valley was made to the Reverend John Ewing, a Presbyterian minister in Philadelphia. This survey contained 1,150 acres. Two years later Walter Clark of Paxton township bought this Ewing holding. In 1769 John Lee settled north of Penn's Creek at present Winfield, John Beatty, on Penn's Creek near New Berlin. Joseph McLaughlin secured land on White Deer Creek west of William Blythe's tract. During the next two years settlers took up land

²¹ *Ibid.*, p. 27. J. F. Meginness, *Otzinachson* (Philadelphia, 1857), p. 39.

on both sides of the West Branch of the Susquehanna. The area grew so rapidly that on March 21, 1772, Northumberland County was erected out of parts of Berks, Bedford, Lancaster, Cumberland, and Northampton counties.²²

How quickly Presbyterian interests asserted themselves is apparent from the fact that the Presbytery of Donegal, meeting at Carlisle in the middle of April, 1772, received an application from "setlers upon the W. Branch of Susquehannah" for ministerial supplies. John Roan, the minister at Derry and Paxton, was appointed to supply there the third, fourth, and fifth Sabbaths of August. In June, Robert Cooper was "appointed to supply upon the W. Branch of Susquehannah, at the Mouth of Buffaloe Branch upon the 3d Sab. of Sep."²³ At the meeting of Presbytery in October it was reported that Roan and Cooper had fulfilled their appointments. The name of Northumberland appears for the first time on records at the meeting of the Presbytery on April 14, 1773. Again Roan was directed to supply in Northumberland County.²⁴

Chillisquaque and Warrior's Run appear for the first time on the records of October, 1773. Penn's Valley sent application in April, 1774. At this same meeting Samuel Black is directed to supply Muncy in July of 1774. In October, 1774, provision was made for a supply for one sabbath at Bald Eagle to the west. In 1775 the people at the mouth of Mahoning Creek, of Northumberland Town, and of Sunbury, appealed for supplies. Men were assigned from time to time to serve these areas. Fortunately, one of these men kept a record of his journey and has left an extremely interesting account of the country that he visited. Philip Vickers Fithian was directed by the Presbytery of Donegal to supply in Northumberland County.

After leaving Cedar Spring in the Juniata country he pushed to the northeastward to the Forks of Susquehanna. He met a tinker who was headed for the "New Purchase." Since he had come from New Jersey, he knew some of Fithian's friends. Fithian stated that "He spoke of religious Matters with Understanding, & I would hope with some Feeling."²⁵

²² *Ibid.*, p. 40.

²³ Minutes of the Presbytery of Donegal, III, 54.

²⁴ *Ibid.*, III, 73. 90.

²⁵ *Philip Vickers Fithian: Journal, 1775-1776* (Princeton, 1934), II, 37.

From the diagram that he made of the Forks of Susquehanna we find that he crossed the Susquehanna on June 27, 1775, close to where we are gathered today. When he arrived at Sunbury, he found it was "yet a small Village." It had been founded about three years before his arrival. A little later he says "This Town lies near half a Mile below the Fort on the North Side of the Main Branch. It may contain an hundred Houses. All the Buildings are of Logs but Mr. McClay's [William Maclay, who represented Pennsylvania in the First Senate of the U. S.] which is of Stone, & large & elegant. . . ."

From Sunbury he crossed to Northumberland Town by way of the island. He was amazed at the activity here, and said, "this infant Village seems busy & noisy as a Philadelphia Ferryhouse." That night of the 27th of June he slept in a room with seven boatmen, & "one for a Bedfellow; he was however clean, & civil, & our Beds were good & neat."²⁶

July 2, his first Sunday in Northumberland, was "a rainy damp Morning—But little Prospect of Sermon—At eleven some few come in—We have worship in McCartney's House—After we began many came in from the Town—Gave me very good Attention—I spoke with Ease & some Force.

"Between Sermons several Gentlemen kindly invited me to visit them—Mr. Cooke, the high Sheriff (first high sheriff of Northumberland County)—Mr. Martin, a Gentleman who came lately from Jersey—Mr. Barker, a young Gentleman a lawyer from Ireland last Fall.—After an Hour & a half's Intermission we had Sermon again. Many more were present than in the morning—Mrs. Scull, the Surveyor-General's agreeable Mate, was present both sermons.—" The next day a Mr. Haines [Reuben Haines] showed him a lot that "he is about to give to the Presbyterian Society" in Northumberland.

On Sunday, July 9, he reported that:

The People [of Buffalo Valley] are building a Log Meeting House, up the valley, four Miles from the River. There is here a numerous Society. And it is a growing promising Place. We had a good Number to Day. But I was put to my Trumps, there is no House, I must preach

²⁶ *Ibid.*, p. 39.

among the Trees. I mounted, therefore, upon a little Bench, before the People, but o it is hard to preach in the Air, entirely 'sub Jove'—

Possessing a fine sense of humor and apt power of description, he continues:

The Assembly was very attentive; I could not avoid smiling at the new Appearance, to see them peeping at me through the Bushes—I am told there is at present, in Philadelphia, an independent Number of Men, call'd the 'Silk Stocking Company'—I will also call this the 'Silk Gowned Congregation'—I saw here the greatest Number & the greatest Variety of silk Gowns among the Ladies that I have yet seen in my Course—It is, & shall be therefore the 'Silk Gowned Congregation.'—²⁷

On Sunday, July 16, he conducted a service at Warrior's Run:

This Meeting-House is on the Bank of the River, eighteen Miles from Northumberland. It is not yet covered. A large Assembly gathered. I preached from a Waggon: the only one which was present. The People sat on a rising Ground before me. It looks odd to see the People sitting among the Bushes. All were attentive.

Then he began his journey northward on Saturday, July 22, from Northumberland to conduct services at Chillisquaque. Of his journey he writes:

I left Town, & rode a long narrow Bridle-Road to Mr. James Morrow's at Chillisquaque.—He lives on the Creek five Miles from the Mouth. I was more bewildered in finding this Road, which for six Miles at least was nothing more than a dull brush-covered Hog-Road, with a Log across it almost every Rod, than I have been before. . . . He lives in a small Log Hamlet. . . .

On Sunday, July 23, he awoke to a rainy Morning, after he "slept in a bad Bed with many, many Fleas" in the same room with all the family. The people gathered at Mr. Morrow's. "His

²⁷ *Ibid.*, p. 52.

little House was fill'd. Many came from a Funeral, in all, probably sixty."²⁸

On July 24, he left the Morrows at Chillisquaque on his way up the river. He reached Freeland's Mill, then on to Muncy to Mr. Crownover's where "I slept sound & fine without being disturbed by either a Bugg or a Flea. And the House is as mean, & as much surrounded with Woods & Brush as other Houses where, through entire Carelessness, I am wounded by numberless Numbers of these leaping Insects."

He pushed "over several fine Creeks, & rich Land to Lacommon [Lycoming] Creek, all this way is good Waggon-beaten Road—Here the Pennsylvania 'New Purchase' ends, and the 'Indian's Land' begins." Some discrepancy exists between this account of the New Purchase and the official record as to the boundary.²⁹

Then he continued on across Pine Creek to Squire Fleming's, about sixty-five miles from Sunbury, about two miles above the mouth of Bald Eagle Creek. When Sunday arrived he fulfilled his appointments by the Presbytery of Donegal to supply these outlying regions of Northumberland County. He began service at eleven. His account of the service is as follows:

We crossed over to the Indian Land, & held Worship on the Bank of the River, opposite to the Great Island, about a Mile & a half below Squire Fleming's. There were present about an Hundred & forty. I stood at the Root of a great Tree, & the People sitting in the Bushes, & green Grass round me.

"They gave great Attention" as he earnestly exhorted them religiously to observe "God's Sabbaths . . . with Carefulness & Reverence. . . ."³⁰

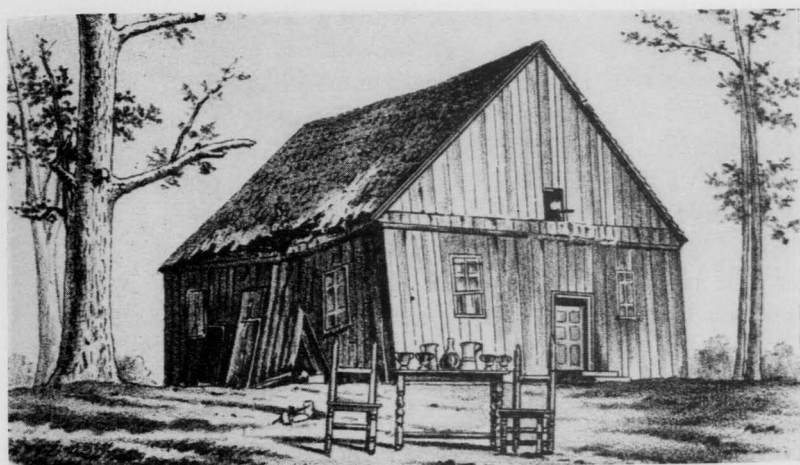
The next day, Monday, July 31, he headed up Bald Eagle Creek with a Mr. Gillespie accompanying him. With his own words we conclude this paper on Scotch-Irish Presbyterian pioneering along the Susquehanna over a period of fifty-five years:

²⁸ *Ibid.*, p. 67.

²⁹ *Ibid.*, p. 70.

³⁰ *Ibid.*, p. 81.

"Farewell Susquehanna—Farewell these level Farms, Fare-
well good, sensible 'Squire Fleming—& farewell Betsey & Jenny.



THE DERRY CHURCH OF 1756

*which took the place of a smaller church building erected in 1732. The
communion service used since 1783 is shown above.*

Courtesy Rev. William S. Blair, Derry Church, Hershey, Pa.