

SOME NOTES ON THE LIFE OF CAPTAIN JOHN HUNTER

Note: The following was sent to me by Myra David together with other information which will be published later. --B.P.

The immigrant, Captain John Hunter, was said to have been born about 1664, in Medomsley, Durham County, England. This town was one of four Chaeolries in the ancient parish and union of Lancheester, the others being Esh, Sately, and Ebchester. They are now entirely distinct and independent parishes, and comprise fifteen parishes formed since 1834. Medomsley is in the west division of Chester ward, and north division of Durham County. It existed as early as 1185 A.D.

The Hunter estate, comprising two thousand acres, was granted to them for special service to the king. The manor house, known as Medomsley Hall, was still standing in 1902 and in good condition. It was kept as a country seat.

The chapel at Medomsley, built in 1280, is dedicated to St. Mary Magdalene. It may be attributed to the owner of the estate living at the time of Bolden Book, or his immediate successor. None but Hunters are buried there. It resembles the Church at Lancaster. It seems to have suffered much from inroads of the Scots. Medomsley is about ten miles by water from Gateshead, and about twenty five miles west of Newcastle, a sea-port at the mouth of the Tyne River.

Captain John Hunter's father was a prominent member of the established Church of England. They lived in a time of bitter conflict between the members of the Catholic Church which had held supreme power in Europe for several centuries, and those who wished to purify the doctrines and practices of the Catholic faith, who were call Protestants.

Upon the accession of King James II to the throne, he moved to Rathdrum, Wicklow County, Ireland, to escape observation. John was then about twenty four years of age. Another account states that he left Medomsley before 1690 and settled at Middletown, near Lima. He became an extensive grager.

Mary then became Queen of England, ruling jointly with her husband, the former William of Orange. Their armies followed the fugitive, Charles II into Ireland. John Hunter joined the Protestant Army. He served as a Cornet Lieut. to an additional troop of cavalry in the same regiment. He fought at the battle of the Boyne Water, in Ireland. The Earl of Marlborough led the forces of William and Mary. With John Hunter in this battle was his life-long friend, Anthony Wayne. They both became captains of cavalry

and were together throughout the war. Anthony became the grandfather of General Anthony Wayne, one of the seven generals of the Revolutionary War. Descendents of both of them were destined to serve their country in a military capacity. John's sons, James and Peter, fought in the French and Indian War. James was a Captain in Colonel William Moore's regiment, Chester Co, Penna. Troops, while his grandsons, John and James, sons of the above James, served in the Revolution. John was a captain of the 4th Co. sixth battalion, Chester County Associates and Militia. Sarah, great granddaughter of the emigrant, John Hunter, married William R. Van Leer. He was a great grandson of the emigrant, Captain Anthony Wayne. Their grandson, Isaac Wayne Van Leer was mortally wounded in the Battle of Seven Pines in the Civil War.

A further record of Captain John Hunter's military activities follows: Feb. 2, 1694, fought at Malplagret in France; 1695, Quartermaster in the Royal Regiment of Irish Dragoons; Nov. 1, 1702, Commissioned Coronet. This regiment served at Blenheim and throughout the Earl of Marlborough campaign. (1690 old style calendar). John was wounded at Blenheim which caused a slight lameness the rest of his life. The great battle of Blenheim, a town on the River Danube, was fought Aug 13, 1704, Marlborough commanding the English Army, allied with the Germans against the French and Bavarians. It was a famous victory, but 37,000 lives were lost.

John and Anthony Wayne were married about the same time, the latter marrying a native of Holland while Margaret Albin, John's wife, was said to have been of French descent. John's wedding ring, bearing this inscription, "Keep this in remembrance of me, 1693" and a pistol and holster which he used in the Battle of Boyne were brought to America by him. The two former articles are preserved among his descendents.

After the war the two friends were sent to Ireland with the Earl of Marlborough to sustain the rights of the Protestant Army. Later, as they would not submit to Catholic rule, they emigrated to America with their families from Londonderry, Ireland. They crossed the ocean in the same ship to Philadelphia. Both Anthony and John settled in Chester Co, Pa. Anthony located in what is now Paoli and John in Downington, which is about twenty five west of Philadelphia. John's wife was unwilling to remain there, as at that time it was so far from settled parts. John placed the land in charge of his oldest son, John. This property was divided at the death of the elder John between John Jr and his brother William. Capt. John Hunter bought a large part of the Daniel William estate, a thousand acre tract in Newton Square, Chester Co, Pa. This is

about twelve miles west of Philadelphia He took title 17 Mar 1723. He erected a mansion house considered very pretentious in those days. He brought with him from the old country materials and tools for building. He also brought a number of redemptionists who worked for him as mechanics and servants until they had paid back their passage over the ocean. This house is still standing, a short distance from Newton Square, and a short distance back from the Westchester Turnpike. Anthony's mansion is still in a fair state of preservation. It is owned by William Anthony Wayne, a member of the fifth generation to bear the Wayne name.

John Hunter and Anthony Wayne were vestrymen of the St. David's Episcopal Church at Radnor, Delaware Co. Pa in the year 1725. It is said that they helped to build this church, it is one of the oldest in Penna. and the east. It has been rebuilt, preserving the original pleasing lines and style of architecture, and is still being used. It is constructed of stone, and is beautifully landscaped with large trees shrubs, vines, etc. It is a shrine which is visited each year by many tourists. Within the building the family pew, which was shared by the Wayne family, may still be seen, marked with their names.

John Hunter died in April 1734. He was buried in the graveyard of the church. Close to John's grave is that of his son James and James' wife, Hannah. The burial plot is near that of the Wayne family. About two score of John's descendants are buried in this graveyard.

## NOTES ABOUT OUR IMMIGRANT ANCESTOR, CAPTAIN JOHN HUNTER

The Immigrant, John Hunter, was born 1666, the son of Peter and Ann, of East Collingwith, Aughton Parish, Yorkshire, England. His biographical sketch from the "two Hundredth Anniversary of the old St. David's Episcopal Church", Radnor, County of Delaware, Pennsylvania, and a record of being a vestryman at the same time, 1725, as his friend, Anthony Wayne, also a record of his burial in the church-yard of the Church appears; (GS 974.S14/R1 K2p, pp. 278, 346) JOHN HUNTER, son of Peter and Ann of Yorkshire, Yeoman- from Wicklow Co., Ireland and to Newtown about 1722 with Isaac and Anthony Wayne, Landowner, Delaware Co., Newtown. It is also stated in this book that the foundation of the church was laid May 9, 1715.

Captain JOHN HUNTER'S father was a prominent member of the Established Church of England. They lived in a time of bitter conflict between members of the Catholic, which had held supreme power in Europe for several centuries, and those who wished to purify the doctrines and practices of the Catholic faith, who were called Protestants.

Upon the accession of King James 11 to the throne, he moved to Rathdrum, Wicklow County, Ireland, to escape observation. John was then about twenty-one years of age. Mary then became Queen of England, ruling jointly with her husband, the former William of Orange. Their armies followed the fugitive, James 11, into Ireland. John Hunter joined the Protestant Army, joining the Seventh Regiment of Horse, in Jan. 1689 at Newcastle.

The Earl of Marlborough led the forces of William and Mary. John was married between Jan. and Aug. 1689, in Derbyshire, as his regiment, known as Coy's Horse, were enroute to Liverpool.

They arrived in Ireland Aug. 1689, shortly after the seige of Derry (Londonderry), in which a wealthy member of the family, Captain Henry Hunter, had fought. They resided at Londonderry until at least the end of 1690, when the Corporation of Derry's 1690 Commission was prepared, on which John and Margaret's signature are to be found. Both he and Captain Henry Hunter, and his life-long friend, Captain Anthony Wayne had fought at the Battle of the Boyne River, in Meath Co., Ireland, July 1, 1690. John was Cornet in cavalry of King William's Army. On the return of Coy's Horse to England in 1692, John Hunter remained in Ireland with his family, in the Fifth Royal Regiment of Irish Dragoons.

1693: Captain of same horse troop. He left for France that year.

1694: Both Captain John Hunter and Captain Anthony Wayne served at Malphaquet, 2 Feb 1694. John became Quartermaster that year. They also took part in the seige of Namur, and were two of the British Grenadiers who freed the city of Namur, (which event is commemorated in a famous song.)

1695: Quartermaster, Also a Quartermaster in Ireland in 1702 First Troop. He was commissioned Cornet Nov. 1702; Lieutenant 24 Feb. 1708, First Troop, Brigadier Ross's Regiment of Royal Riish Dragoons. Six Troops of above regiment were employed beyond seas, and the remaining two troops in Ireland in 1702. This regiment served beyond seas, and the remaining two troops in Ireland in 1702.

1704: This regiment served under Marlborough at Blenheim in 1704 and throughout the remainder of Marlborough's campaign. (The battle of Blenheim was later immortalized in a poem by Robert Southey). John was wounded at Blenheim in the hip which caused a slight lameness the rest of his life. The great battle of Blenheim, a town on the River Danube, was fought against the French and Bavarians. It was a famous victory, but 37,000 lives were lost.

1706: Served at Ramillies.

1707: Served at Oudenard.

1708: Lieutenant to an additional troop in the same regiment 34 Feb 1708.

1713: John Hunter to be Captain of Foot, 9 June 1713. Marlborough was dismissed with disgrace that year and the war across the seas, in which John Hunter fought, ended the treaty of Utrecht.

The first engagement immediately above the battle of Boyne made the strongest impression on Captian Hunter, for it was the one remembered among his descendants. At this time he was a standard bearer in the cavalry of the English Dragoons, who fought against the Irish Dragoons. (Irish Catholic rebels under the command of the fugitive King James 11). Its outcome was the final decisive defeat of James 11 and the Catholic cause in England.

From the beginning of his reign, James 11 (1685-1688) had been determined to restore Catholicism to England, Ireland, Wales and Scotland. The English parliament was determined that all England would remain Protestant. So they plotted to bring William of Orange, the leader of the Protestant forces in Europe, to come to their rescue. William was also offered naval and military support in his efforts to prevent the return of Catholicism to the Low Countries, the Palatinate, and the Germanic peoples. William of Orange came to England in 1680. James' army revolted and he fled to his Catholic cousin Louis XIV /in France. The English parliament was now in full control. They rewrote the

Sutus (?) remarks, that they were the ancestors of the Faltons, whose history belonged to Northumberland, rather than to Durham. Their arms are two lions passant, within tressure (border) or (?) of (?) Scotland are of peculiar beauty. They occur on Hilton Castle, and on Bishop Hadfield's tomb, Medomsley being held by Mead money for payment, and not by knights services. It does not take much position in the story of the Episcopal franchise. No one connected with it occurs in the list of Durham knight present at the bat of Lewis, and there is reason to think its owners were absent for considerable period, at all events substantial evidence is found in it from early time. Among these one of the most interesting was William the hunter, who married a woman of the Darrienes of Whittonsta. His ancestors appear in the early court rolls of the manor and whose relationship to each other is now difficult or impossible to define. One family eventually became owner of the manor itself, after it had passed from Falton by blood to Hastings; from Hastings by sale to the wealthy Carrs of New Castle and from them by sale to the well-known Ducks of Durham from the heirs of Lady Duck it was acquired through purchase by the ancestors of General Martin Hunter. G.C.M.G. He was the gallant, youthful Lord and Father of the Hunter commemorated by his brother officers in Durham Cathedral, The Carrs lived at Medonsley, as a country seat; Their old house was opposite to the pleasant acres of Anton Hill. A sci scion of these Hunters was prominent in the early days in the Quaker persecution. The Lords figured with those of Greencroft, in the throwing out of the first attempt to enclose Lancaster Common, claiming Medomsley fell along the boundary. The Hunters of Morninggate a superior residence; now known as Medomsley Hall. Its boundary H Lane keeping up the ancient association, have successfully held the inheritance which by blood is now in the Allgoods, Dr. Christopher Hunter, the eminent antiquary was of the Morninggate family. Another antiquarian member of the family made a sort of duplicate parish register, describing a member of a third Hunter family as Crafty Hunter. Craft's descendants are unknown, but his lands were sold to the Lords and retained his name, as were those of Allendale. 1 Allendale was the predecessor of a fourth stock of Hunters, who settled in Northumberland and whose representative committed himself irrevocably in the Rebellion of 1716, but who made his escape. An Andrew Hunter, owner of other lands, seems to be meant by the letters A.H. on an ancient gravestone in the churchyard. On the corbelled heads of its chancel, we see the same rare arrangement which we find at Lancaster church. The work, like that of Lancaster, is of the early 13th century, but was not altered when Lancaster church became collegiate. In 1283 the mother church of Lancaster had to be adapted to the new constitution. The unaltered church of Medomsley church is of a singular elegance, and is pronounced by Bill Magadalene. It may be attributed to the owner of the estate living at the time of Bolden Book, or his immediate successor. It seems to have suffered much from inroads of the Picts and Scots. None but Hunters are buried there.

Medomsley is in the west division of Chester ward and north division of Durham County. It existed as early as 1185 A.D. It is about ten miles by water from Gateshead, and about twenty-five miles west of Newcastle, a seaport at the mouth of the Tyne River. The Hunter estate comprising two thousand acres was granted to them for special service to the king. The manor house, known as Medomsley Hall was still standing in 1902, and in good condition. It was kept as a country seat. It is near the old Roman wall built about A.D. 121-211. It has been in possession of the family since 1584. Many prominent names of the family are recorded in the Medomsley church; Sir Thomas, Sir John; Sir William; General Martin Hunter; and a long list of others. Some were proprietors of the mine. Several old families of Hunters have for many generations dwelt in the valley of Derwent, and were all more or less intermarried with each other. Thomas Hunter, about the end of the century, married

Margaret Layton, heiress through her mother, of the family of Alanshields of Alanshields. A century later, quite a small clan of the Hunters were resident up and down the valley, but principally at Medomsley. Here in 1675 was born Dr. Christopher Hunter. Ref. "Memorials of old Durham," by Henry R. Leighton, P.249. Oscar F. Hunter, son of the 3rd Presiding Bishop tells--A deed, of the early part of the 13th century gives an incident of family history which may inliven the dryness of legal and territorial details. A land-owner, by the name of Richard (of Durham Liber Vitae, p. 101. 'Richard cum loccis, his wife Matilda, their sons Robert, Alan and William, and their daughter Beatrix and Cassandra) to whom, in order to distinguish him from other people of the name, the addition of ' cum lockis' was made. We can picture him and perhaps have known persons whom the cognomen would fit ), lived on the hill on the opposite side of Derwent, within sight of Whittonstall, at Medomsley. He had married a widow, apparently an heiress, called Guenilda, and had a stepson William. William, who had married Ysabella, the granddaughter(neptis) of Bernard de Hareines, had given her a dower, a third part of Medomsley, which was confirmed by Richard 'with the locks, and his wife Quenilda. Richard had granted probably before then, with the consent of his wife and William, her heir, fifteen acres of land in the field of Medomsleia, nearest to the land of Ebbecesterdene, towards the west, to the almoner of the convent of Durham. The gift was confirmed by Guenilda's son, who calls himself in the deed, 'Willelmus filius Willemi ventoris' and on the seal 'Willemus de Medemeleie' ( Dur, Treas No.3. The seal is round, 1'3/4 inches in diameter, with the device of a hunting horn slung by a strap and with the legend Sigill Willelmi de Medmeslei. Medomsley has been for centuries, and still is in possession of two branches of the family of Hunter, which can scarcely be a doubt, descend from William the Hunter and his mother, the heiress Guenilda. Ref: "A history of Northumberland," p. 181. Thomas Hunter, about the end of the 14th century, married Margaret Layton, heiress through her mother of the family of Alanshields of Alanshields.

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OUR EMIGRANT PROGENITOR, CAPTAIN JOHN HUNTER came to America with his family in ;1722. He brought with him a number of families of Redemptionists. These Redemptionists were bound to him until they had earned their freedom by certain years of personal labor in his service. He also brought materials and tools for building. John's daughter Mary had married William Hill and emigrated to America in 1717. He decided to join this daughter. Anthony Wayne, was a life-long companion of John Hunter. He and John came over in the same ship. They settled in the same county. The old Waynesborough Farm, the old Wayne Mansion at Paoli, is now occupied by the fifth generation to bear the name William Anthony Wayne. Ref: the Philadelphia Inquirer, Jan.1939. John Hunter, with his family first went to Downington, Chester Co. Pa. about twenty-five miles west of Philadelphia. At that time, this place was so far from settled parts that his wife was unwilling to remain there, and the place was given over to his son John. The elder John bought a large part of the Daniel Williamson estate, a tract of 1,000 acres in Newtown Square, Chester Co. Pa. about twelve miles from Philadelphia, taking title Mar. 17, ;1723, whereon he settled and passed the remainder of his life. Captain Anthony Wayne was the grandfather of General Anthony Wayne of the Revolutionary War. He commanded a troop of horse at the Boyne Water. Captain Anthony Wayne and John Hunter were vestrymen and perholders together in St. David's Episcopal Church at Radnor, Dealware Co. Pa. in 1725. It was build in 1715. It is one of the oldest in Pa. and the East. It has been rebuilt preserving the original pleasing lines, and style of archi-

ecture. It is still being used. It is constructed of stone, and is beautifully landscaped with large trees, shrubs, vines, etc. It is a shrine which is visited each year by many tourists. Within the building, the family pew, which was shared by the Wayne family may still be seen, marked with their names—John Hunter died in April 1934. He is buried near a James Hunter, whose wife was Hannah Hunter. His grave is to the left of John Hunter's grave. To the right is one of Anthony Wayne, John and James, his son, were church wardens, the latter being a warden, 1748-1768-69; and a vestryman

|             |                           |      |                           |
|-------------|---------------------------|------|---------------------------|
| in 1738-81. | William Hunter, vestryman | 1739 |                           |
|             | John Hunter, Sr.          | "    | 1794-97, Warden 1798-8121 |
|             | John Hunter, Jr.          | "    | 1838 " 1820-40            |
|             | John G. "                 | "    | 1725                      |

Delegate to Diocesan Convention 1821-39

Mary Hunter participated in some activity in 1845

|          |   |   |   |                       |
|----------|---|---|---|-----------------------|
| Ann "    | " | " | " | 1845 and also in 1857 |
| George " | " | " | " | 1785.                 |

The inscription on John Hunter's tombstone reads, "In Memory of John Hunter who departed this life Apr. 1734, in the 67th year of his age." This monument erected by his son James. About two score of Captain John Hunter's descendants are buried in this graveyard.

Jan. 1, 1939 was the 194th anniversary of the birth of General Anthony Wayne, one of the most colorful of Revolutionary war heroes. Known as "Mad Anthony," because of his reckless bravery at Stony Point, and other battles. He later proved cautious, resourceful and patient, in conquering the Indians of Northwest Territory. Wayne was born in Easttown, Pa., and educated in Philadelphia. Although his bones were cremated in his own kettle, the legend persists that every year Wayne rises from his grave, mounts his steed "Nancy" and dashes up and down the highways of Paoli, Pa., brandishing his sword. This was the scene of a massacre during the Revolution. So vividly has this spectral sight of Anthony's ghost played upon the imagination of the natives, that the police have often been called in.

A famous old drawing depicts Wayne, though wounded in the head, gallantly leading his troops at the storming of Stony Point, on the Hudson, July 16, 1778. His reckless daring so inspired his men that they won a glorious victory. This triumph won him a gold medal and the thanks of Congress.

At Wayne blockhouse, on the shore of Lake Erie, Erie Co. Pa. the general died of the gout, Dec. 15, 1796. Here also is his original grave. At his request he was buried at the foot of the flagstaff of the fortress. His bones were dug up at the request of his son, Isaac in 1809 and boiled in his own kettle. After which they were buried in old St. David's Churchyard, where a monument is erected. Thousands visit his shrine yearly. His other earthly remains are interred in his original grave. Ref: "The Philadelphia Inquirer. Jan. 1, 1939.

Descendants of both Captain John Hunter and Captain Anthony Wayne were destined to serve their country in a military capacity. John's sons, James and Peter fought in the French and Indian War. James was a Captain in Colonel William Moore's regiment, Chester Co. Pa., troops, while his grandsons, John and James, sons of the above James served in the Revolution. John was a captain of the 4th co., Sixth Battalion, Chester Co. Associate Sarah, great granddaughter of the emigrant, John Hunter married William R. Van Leer, he was a great grandson of the emigrant Captain Anthony Wayne. Their grandson, Isaac Wayne Van Leer was mortally wounded in the Battle of Seven Pines in the Civil War.

COPY OF DIARY OF BISHOP EDWARD HUNTER

(First sheets were lost, so following was sketch as related by his son, Edward Hunter.)

I, Edward Hunter, was born June 22, 1793, in Newtown Township, Delaware County, Pennsylvania. My parents, Edward and Hannah Maris Hunter, were of English or Scotch descent. (Maris family descended from England)

My great grandfather, John Hunter, was in King William's army at the battle of the Boyne, against King James. He got wounded in the hip which caused a slight lameness. (The Hunter family originally was supposed to have come from Normandy with William the Conqueror. After the war was over he was sent with the Earl of Marlborough to Ireland to sustain the rights of the Protestant religion. During his stay in Ireland, my Grandfather, William Hunter, was born.

My grandfather, William was not satisfied with the manner in which the Protestants treated the Catholics. They sold the bed and cow of the Catholics to assist their church. He left for America. Crossed the ocean with General Anthony Wayne's grandfather in the year 1722. Bought land in Chester County, Pennsylvania. Married a Miss Woodward of Delaware County, Pa., a respectable farmer's daughter. They had five children:

|                          |                         |
|--------------------------|-------------------------|
| Alice -----              | Born November 14, 1743  |
| Edward (my father) ----- | Born September 16, 1747 |
| William -----            | Born February 2, 1760   |
| Albin -----              | Born November 13, 1753  |
| Hannah -----             | Born November 9, 1755   |
|                          | Died August 15, 1803    |

My mother's father's relatives came from North Wales. My 2nd great-grandfather, Robert Owens, was not pleased with King Charles and would not take the oath of allegiance. This was after the time of Oliver Cromwell. He was put in prison for 5 years, in sight of his possessions.

My grandfather, Jesse Maris, was married twice; first to Rebecca Owens, his second cousin, (my grandmother), then to Jane Ashbridge. He was High Sheriff of Chester County from Oct. 1769 to Oct. 1771.

My grandmother, Rebecca O. Maris, had three children:

Hannah Maris-----Born Nov.9, 1755 (my mother)  
 Owen Maris-----Born May 6, 1756;married 1807  
 Elizabeth Hoops Way, widow of Robert Way  
 George Maris-----Born March 27, 1761 Unmarried.

My mother was a good woman who lived fully up to the light and knowledge given her. When she died, which was on the 15th of Aug. 1803, there was a smile on her countenance.

My father and mother had eight children:

Rebecca-----Born May, 1776--Married Peter Pechin  
 Alice-----Born No. 2,1778--Married James Cornog  
 Margaret-----Born July 14,1781--Died unmarried.  
 William-----Born May 27,1784--Married Sarah Davis  
 Alice-----Born April 27,1787--(I believe this was the  
 the Alice who married James Cornog)  
 Hannah-----Born Sept. 8,1870--Died unmarried.  
 Edward-----Born June 22, 1793  
 Elizabeth-----Born June 8, 1796--Married Job Bishop

(End of Edward E.W. Hunter copy)

Following taken from diary.

I was kept to industry what I was able to do, when not in school. My father intended to make a scholar of me but for some cause I cannot tell, I got a great dislike to going to school. I said I would rather work on the farm. My father said I must learn a trade. I agreed and was put to the trade of tanning and curring. I made great proficiency in curring, which encouraged me much and I took the lead of older apprentices and was kept in the shop at curring the most of my time. My boss said in the presence of some, that Ned, (Edward) had made the greatest proficiency in curring he ever saw. That created great jealousy with others and I exerted myself more on account of his saying. At twenty I bossed the shop. The liquor of the bark closed the pores of my hands and occasioned an ailment in my hands that I had to quit the trade.

I then went to school to Joseph Crawford, a good young man. Learned surveying; practiced everything pertaining to the same with the use of the compass and quadrant. Done everything pertaining to the same; heights, distances, inaccessible objects, intersections, variation and attraction. There being many other surveyors, I left the practice.



Afterwards visited the western country in 1816, the cold summer when there was a spot on the sun. Left Pennsylvania and went to Pittsburg with a Mr. L. Davis. Bought a boat with two other persons, intended to go to St. Louis. Went to Louisville. Was advised to go on farther on the river. There were no steamboats and dangerous crossing by land that early day. I had a good recommend and introduction to the best merchants in St. Louis...Mr. Cromwell and Charless the druggist, but could not go there. Went south through Kentucky, Tennessee to Huntsville, Mississippi. We were offered low wages. Returned by South Carolina, North Carolina, Virginia, Maryland to Philadelphia. There I was offered a store belonging to Mr. D. Beaumont Junior. Went into partnership with Mr. D. Beaumont Senior one year. Went into business rather against my father's will, but afterwards he consented. He gave me good counsel. I took it. The times got worse. It was the effects of the War of 1812-1814.

One counsel was: "If you lose money or make it, keep it to yourself but never fail. That is, not become insolvent." I have kept this sacred through life and believe that in no place I have lived and done business that I owe and have not paid every dime that I was indebted. Many good counsel my father gave me. One thing was: "We do not belong to any religeous sect but keep sacred that all men have a right to worship God according to the dictates of their conscience." "That men shall raise by their own merit." "That private property shall not be taken for public use." Those things I have kept sacred. One thing I could not agree with my father at that time. That was in respect to our government. "Our Republic his opinion was, "was too good for a wicked world. That the liberty and blessings would not be appreciated and usurped."

I was in the mercantile about six years, twelve miles from Philadelphia. My father gave me one good counsel which had been adheared to through life. I was very tenacious in sustaining the laws of my country; was a volunteer in a company of cavalry; served seven years and have a certificate for the same made free from services in military duty except insurrection, invasion or actual war.

Served as County Commissioner three years in Delaware County, Penn. Received a higher vote than any other officer on the list of candidates for different offices at that election. Afterwards followed farming in Delaware County four to five years, then bought a farm in Chester County, Pennsylvania. Succeeded in business. Made property. Had a farm of 500 acres of good land, well stocked and paid for. I occupied the whole

of it.

Married Ann Standly, youngest child of Jacob and Martha Standly, and honest and respectable family.

I always had enquired of the Lord, "How can I worship thee acceptably?"

I had several spells of sickness; once the typhoid fever, a severe attack. Would have left this world if it had not been for the faith I had in God and the works of my sister. When the fever left me, I was so weak that I could not sit up without fainting. Was fully in the knowledge and power of a superior being but did not know how to approach him. Afterwards I was in a situation that no earthly power could assist me and by my faith in God, I was greatly benefited and blessed. Those events have always been remembered and kept sacred.

I succeeded in business beyond my expectations. Attended different places of worship, sustained them all in the right of worshiping God according to the dictates of their conscience--was sacred--but could not connect with any sect.

There was an old school house on my land called Wallace School House, built long before I went to Chester County; was burned down by carelessness of putting away ashes in a barrel. It was in a beautiful shady place and had long been a place for schooling and holding meetings in, but not reserved.

When I purchased the farm, I was called on and given the privilege to erect a house for education and holding meetings. I agreed to give the ground for 99 years and help build it if they would allow all persons or persuasions to meet and worship in it. This must be particularly in the articles of agreement in leasing the land. There was a good house built, called the West Nantmeal Seminary. Several traveling preachers called of different denominations. All were welcome to stop at this house. I was blessed with means and turned none away empty. I had a desire to do justly walk humbly and love mercy but join no particular sect.

My family was small. Had lost children.

Had good men in my tenant houses that worked for me. One man worked 10 or 12 years for me, others 4 or 5 years; watched for my welfare, never a thought of exacting anything unjust or oppressive. I got the best hands and paid them and they earned their wages.

My farm was large and took too much time for me to attend to the farming and put my farming out to the shares to John Johnson, a good farmer and I occupied the pasture and hay land. I cultivated the grass land by top dressing with manure, lime and plaster... all that the land would bear. My farm or place was attended to without very much labor, only in hay time.

My family, not large or expensive, I increased in property more than I ever expected. From seven to ten years was spent in common occurrences of life. Markets for produce good and business encouraging.

There was considerable "Lo here" and "Lo there" in respect to what the people called religion, but myself and family could not connect with any of the parties. My sister living with me, was a great reader of the scriptures and often said: "How is it that we cannot join any of their professions." I used to say they were hatching out cisterns that would not hold any water. The whole of it had been a scene of bloodshed and murder but let them go on and see if they could make anything of it.

In the spring of 1839 it was reported that there was a strange sect called the Mormons in the southern part of the county. Heard of West Nantmeal Seminary, a place where all and any sect could hold meetings. They sent word they would come there to worship. Immediately the devil was raised and it was said it would not do, it would not do. "Why?" I enquired. "They are a terrible people". "Why are they terrible?" "They are great fighters." "Dr. Davis says they are a dangerous people and it will not do to let them in to preach." "Well, if that be the way, the lease is out. I will have the Seminary. That was the way the lease was given..to let all persuasions preach in the house."

If a few persons had not stood firm, they would have kept them out. A few families stood by them and the house was occupied by them. A few families stood by the Mormons on all occasions. My house was always open for the elders before I joined them, and after the winter of 1839-40, Joseph Smith came from Philadelphia to Chester County, held meetings at the Seminary; came to my house. I was pleased to receive him. The first conversation I had with him was: "Mr. Smith, I know there is a God but how to approach Him, I do not know."

He looked at me very earnestly. I thot questioned me or doubted my sincerity. I was not pleased and would have said something if it had not been in my house. Other conversetions, I asked him if he was acquainted with the Sweadenburgers. His answer I verily believe. "Emanuel Sweadenburg had a view of the world to come but for daily food he perished."

Mr. Smith talked free with me. Held a conference at my house. I took him<sup>6.</sup> and Mr. Barnes to Downington. I mentioned to him: "How is it that I am attracted to those backwoods boys. I believe I would risk my life for them." I was riding in a one horse sleigh--only for two persons and I had to sit on their laps. How he possible turned round to look me in the face I do not know but was the most friendly look I ever got from a man.

We went to a Mr. Joshua Hunts, a senator of Pennsylvania for 9 years, in Downington, an old acquaintance of mine. We waited for the cars. During that time, they got something for us to eat. We were treated well. During the time we were eating, Mr. Hunt observed, "Mr. Smith my opinion is this Sabbath of rest or millennium will not come without the Lord specially calling some person to make known the plan of salvation relative to the second coming of Christ!" I was sitting by Joseph and observed he was very much impressed by Mr. Hunt's observation. Mr. Hunt said; "Mr. Smith what is your opinion?" Joseph spoke in a very humble manner. "My mind was exercised as yours and I went in secrecy and asked the Lord and he said, "If thou lives to the age of 83 or 85, thou wilt be with me on the earth." Mr. Hunt walked with him, arm in arm, to the cars. He and Mr. Barnes went to Philadelphia. I returned to my place 6 or 7 miles from there.

My house was open for the Mormons to come and go when they pleased

In October following, I was baptized by Brother Orson Hyde. Was visited by Bro. Hyrum Smith and Dr. Gallon in Pennsylvania. Went to Philadelphia, attended a conference. Gave Grother Hyrum \$200.00 for the Temple and \$200.00 for the Nauvoo House.

After that, Brother Hyrum and Dr. Gallon visited my place on business. Were going further east to New York and Massachusetts. Brother Hyrum, and Dr. Gallon and myself were walking on the banks of the river Brandywine. I was speaking to him respecting the loosing of my children, especially about a good sensible boy very much attached to the Mormons. Brother Hyrum said: "It is pretty strong doctrine but I believe I will tell it. He will act as an angel to you--not your guardian angel but an auxiliary to assist you in extreme trials." This was plainly manifested to me about one year after, which I will mention further on. (Testimony to self and wife, her departed niece.)

I visited Nauvoo in Sept. 1841. Had much conversation with Joseph and Hyrum. Bot a farm and four good lots. The lots I gave: Two for \$1000 each and for 2--\$800.00 for one, amounting to \$3600.00. Had a pleasant visit.

Sent that <sup>fall</sup> by Brother Potter, two thousand dollars of dry goods.

Sold two farms. Came to Nauvoo June, 1842, with my family. I took with me seven thousand dollars in goods of different kinds, about 4 or 5,000 dollars worth and let Joseph have them all. I had ten or fifteen town lots and built on them. Had a good farm and rejoiced in Mormonism.

About one year after then, I, with several brethren were taken by an officer to Carthage, accused of treason against the United States. No person appeared against us. We returned home.

I employed many hands to work at different work. Paid out thousands of dollars in improvements on my farm, buildings, edge pool business and on my farm. Brother Joseph was hid up at my house from his enemies from Missouri. During that time, Joseph revealed the last part of the baptism for our dead. I was present with William Clayton.

Brother Joseph send Brother Porter Rockwell to me, requesting me to come to him. I went. He said to me; "I wish to do me the pleasure of saying to you that I have inquired of the Lord concerning you and you are favorable in His sight." I said, "I hoped it is so." He said; "It is so," and rejoiced with me.

Joseph was often at my house. He was tormented with law-suits, made purchase of land. I took pleasure in assisting him. One year he said I had assisted him 15,000 dollars. He said to me that, "You can have of me what no other man could have of him." This was his words to me.

Another time he came to me and said; "Have you another farm in Pennsylvania?" I said; "Yes" "Keep it, do not sell it. We can do without it." I said to him that Pennsylvania was in debt to Great Britten. He said it was an industrious and enterprising state and would pay the debts and property would raise in value. Said to me; "You are more posted in political matters than I am, but the Spirit says to me as I have said. I was called to the work of the Lord when I was young and had not the advantages of that as some have." My wife and myself had made up our minds to let Joseph have all of our means until Joseph came to me and said; "Keep it."

Brother Joseph said to me, when we were together: "I prophesy you shall bring in all your father's house to this kingdom if you desire it." Said; "This is said by the Spirit of the Lord." Said at another time; "I know your genealogy. You are near of kin to me. I know what brought you into this Church. It was to do good to your fellowman and you can do much good."

My attention was taken up in farming. One year I raised or had raised on my farms, about seven thousand bushels of grain. East of Nauvoo.

The two years I was in Nauvoo with Joseph, it was one stream of revelations. Often said: "I will rest. I will put the duty on the Twelve."

He was hunted and persued by his enemies. I was one of the City Council when the Nauvoo Expositor was stopped. That stirred up our Enemies. Mass meetings were got up answering them. Brother A. Butterfield got from one of a party held east of Carthage, a determination to oppose us and do Joseph all the injury they could. I said to him: "Let Brother Joseph see it." He said, "I promised to return it immediately." I said, "Never let it out of your hands until he sees it." He showed it to Brother Joseph. When he saw it, he knew their intentions. Sent Brethren to different places to lay the desperate spirit. He sent P. Rockwell to me to call with me. Said to me; "You always wished to have been with the Church from the beginning. If you go to Springfield to the Governor, it shall be with you as if you had been with the Church from the beginning." I got ready to go. He said to me, "You have known me for several years. Say to the Governor, under oath, everything good and bad you know of me." I went. J. Falls and P. Lewis were sent with me. We were followed miles with officers to take us. They could not. We had the promise of Brother Joseph, "You shall return safe."

We went to Springfield. Governor was gone to Carthage. We met with the governor's lady. When she looked at the letter she knew me and said, "This is Mr. Hunter. I see you at Mr. Smith's trial." I said, "I recollect you with Judge Pope's daughter." She said that the Governor would not act until he saw Mr. Smith.

On our return, when we crossed Thomas River, all was commotion. J. Bills thought it best to separate to avoid suspicion. We met hundreds rejoicing---drunk. "We have Jo and Hyrum in jail." I met one crowd and spoke to them why this great rejoicing was. They said, "Jo and Hyrum safe". "What are you going to do with them?" "Kill them, I expect." We got along without being known as Mormons. Traveled without food for ourselves and animals.

Arrived in Nauvoo 24th June, about the time Joseph and Hyrum were martyred. Next day, their bodies were brought from Carthage to Nauvoo. We formed two lines to receive them. I was placed at the extreme right to wheel in after the corps, to the Mansion, passing the Temple. Crowds of mourners were there lamenting the great loss of our Prophet and Patriarch, almost to melt the soul of man. Mr. Brewer, myself and others took Brother Joseph's

body. Colonel Brewer, U.S. Officer, said, "Mr. Hunter, look here," jerking up the coat and hat of Brother Joseph, mingled with blood and dirt, "Vengeance and death await the perpetrators of this deed."

At midnight, Brother D. Huntington, his brother William, Gilbert Goldsmith and myself carried the body of Joseph from the Mansion House to the Nauvoo House and put him and Hyrum in one grave. Their death was hard to bear. Our hope was almost gone, not knowing that Joseph had prepared for the kingdom to go on.

On our way home from the Governor, we heard Joseph and Hyrum had given up all the arms. My mind was immediately reverted to the attack Bonaparte made on the Polanders. They were armed with sythes on a pole and withstood his army for a long time. We stopped at Holton settlement. I immediately inquired that arms they had. Mr. Holton said: "We have four guns in the wool roles." I said, "Gather all your sythes and have them put on a pole." When we went to Nauvoo, I had a blacksmith shop and all night we were at work fastening sythes on poles, preparing for an attack. The council of Willard Richards (who presided) "Leave the event to the Lord," which we submitted to, but great sorrow prevailed with the people-many in despair. Brigham Young and many of the Twelve were away.

Soon after Joseph's death, I was ordained a High Priest. Soon after that was set apart and ordained a Bishop to take charge of the Fifth Ward, Nauvoo, by President Brigham Young, H.E. Kimball and Bishop Newel K Whitney, all filled with the spirit of the Lord. President Young spoke. Among the many blessings confirmed on me-one was much impressed-that was that you shall have power to raise up the drooping spirit. When those words were spoken, a remarkable sensation from President Young's fingers came into my head, confirming his saying.

I continued Bishop three years until we went away. During my labors in Fifth Ward, brethren were liberal in their offerings to the poor. Poor were looked after and made comfortable.

The Temple was forwarded and men worked with a small remuneration and others assisted with a liberal hand. Many got their endowments but the world said: "Go away you must."

A committee of three was sent from Quincy, Illinois. One said he knew me. It was a Mr. Pearson of Delaware County, Pa., my birthplace. I see him in the Temple. I said, "How is this that I cannot share the laws of my Country?" He was confused. Said: "I know you better than you know me. You were a Commissioner and your office was in the same house as my father's office. If this people was like you. I said, "You know none but me. There are better

men than I am." Said: "Your people are not popular or lawful and cannot stay with the consent of the people."

The Twelve and some other brethren left in the winter of 1845-46. I was conciled to remain. Left in the spring or summer. Let part of my property go for a fittout for one-tenth of the worth. Other property I made over to the Trustee in Trust and some is there without conveying to any person, at a loss of more than thirty thousand dollars.

Moved to Iowa. Was taken sick. Remained for one month or six weeks. Recovered of sickness and went to Winter Quarters. Suffered with sickness and family, seven at a time. Spent the winter at Winter Quarters somehow. Next spring fitted out for the West six or eight weeks after the pioneers. Travelled a trackless course part of the way. Met with many Indians. Got some Buffalo meat. Bought buffalo robes and moccasins cheap. Something new every day. Arrived in Salt Lake 30th of Sept. 1847. All well but teams worn down. Had an open winter. Teams recruited. Our breadstuff very limited. Used to get roots from the Indians and dig ourselves sego and other roots. Our ground, when irrigated or watered produced well. Our brothers from Mormon Battalion came to Salt Lake without flour but had gold. Flour would sell for 50 cents per pound, fall of 49. I was sent by the Presidency to take about 5,000 dollars in gold to bring in the poor brethren.

The next year was year of gold diggers and collara. Had great difficulty of getting teams. All were bought up by the gold diggers. Got fitted out this side of Missouri River 4th of July. Wild oxen, poor drivers, little interest in the teams..did not own them, but had a few good men that will be ever remembered. Got to Salt Lake on 10th of October.

My accounts audited and sale of cattle, wagons and assistance of brethren in immigrating was some 700 dollars better than when I started. After the accounts were made out and presented, President Young said, "This way we will bring in all our brethren from this day."

From this day, March 7, 1851, I have been employed more than twenty-one years (George Goddard and Clark) in the immigration of our brethren from U.S. and eastern world.

In April, 1851, I was appointed Presiding Bishop of the Church. Bishop Newel K. Whitney deceased. I acted with President Young and H.C. Kimball as councilors for sometime-one year and more.

Bishop L.W. Hardy and J.C. Little was appointed my councilors and have acted as such and have rendered me great assistance and very particular in



Dedication ceremony of the Seventies Hall on Dec 26, 1844 in Nauvoo.

President Brigham Young gave the dedicatory prayer which follows in part:

"And while we call on thy name we desire union in thy presence, our Father, to dedicate unto thee this hall, the ground upon which stands, and all things that appertain unto it. We ask thee to let thy blessing rest upon thy servant, Edward Hunter, our beloved brother, who has donated to us the ground upon which this sacred edifice has been erected. We pray thee to enrich him and his family, not only with the good things of the world, but with the riches of eternity also!"

Feb. 7th 1860, Social Hall in Salt Lake City. Exerpt from Desert News.

"Among those present were President Brigham Young, Heber C. Kimball, D.H. Wells, F.D. Richards, Bishop Edward Hunter, President D. Spencer and other prominent members of our community".

First Conference in the Salt Lake Tabernacle---- Fall of 1867. Oct 6th.

"On the stand at the opening meeting were President Brigham Young, Heber C. Kimball and Daniel H. Wells, beside them Elder Brigham Young, Jun.

On the Bishop's seat, in front of the stand, was Bishop Edward Hunter, the Presiding Bishop, with his counselors Leonard W. Hardy and Jesse C. Little".

Copy of letter to Bishop Edward Hunter at Salt Lake City. Dated Jan. 11, 1873

"My health is much improved since I left your city. I am having a good rest, both mentally and physically, in this mild climate. We had a most beautiful rain a few days ago. The weather since has been delightful. Thermometer ranging from 56 to 68 degrees in the shade at noon. The brethren are sowing grain, pruning vineyards, working in their gardens, etc., while the birds are singing as though it were May. The people in St George and other settlements are healthy. Meetings have been held in most of the towns by the brethren. All of these have been well attended, and I learn that both speakers and hearers have enjoyed a goodly portion of the Spirit of the Lord. The "Clara Settlement", consisting of twenty families, twelve of whom are Swiss and were sent here by the P.E. Fund ten years ago without a dollar, have all got houses, lands, vineyards, horses, wagons, and cattle, and are sending 100 children to school, besides having a number too small to go. The Fast Day donations they handed in to Bishop Bunker, he sent to the poor at St. George, they having no poor...."

"God Bless you."

Signed---Brigham Young.

SECTION NUMBERED.

(Edward Hunter, captain) Arrived in G. S. L. Valley  
Sept. 29, 1847.)

FIRST FIFTY.

(Joseph Horne, captain)

*Handwritten signature*

FIRST TEN. (Arieh C. Brewer, captain)

| Names.                          | Ages. | Date of Birth. | Place of Birth.                            |
|---------------------------------|-------|----------------|--|
| <u>John Taylor</u>              |       | 1 Nov., 1808   | <u>Milnthorpe, Westmoreland, Eng.</u>      |
| <u>Lecnara Taylor</u>           |       | 6 Oct., 1800   | <u>Peel, Isle of Man.</u>                  |
| <u>Geo. J. Taylor</u>           |       | 31 Jan., 1833  | <u>Scarborough,, Upper Canada.</u>         |
| <u>Mary Ann Taylor</u>          | 12    | 23 Jan., 1835  | <u>Toronto, Upper Canada.</u>              |
| <u>Joseph Taylor</u>            | 10    | 8 June, 1837   | <u>Indianapolis, Marion, Iowa.</u>         |
| <u>Elizabeth N. Taylor</u>      | 34    | 11 Sept., 1813 | <u>Peel, Isle of Man.</u>                  |
| <u>Jane Ballantyne Taylor</u>   | 34    | 11 April, 1813 | <u>Berwick, Scotland.</u>                  |
| <u>Mary Ann C. Taylor</u>       | 21    | 20 March, 1826 | <u>Flatlands, Kings, N. Y.</u>             |
| <u>Annie Ballantyne Taylor</u>  | 25    | 2 Sept., 1819  | <u>Foxburgh, Scotland.</u>                 |
| <u>Sophia Whittaker Taylor</u>  | 22    | 21 April, 1825 | <u>Kidderminster, Worcestershire, Eng.</u> |
| <u>George Q. Cannon *</u>       |       | 11 Jan., 1827  | <u>Liverpool, Lancashire, Eng.</u>         |
| <u>Ann Cannon</u>               |       | 28 Jan., 1832  | <u>Liverpool, Lancashire, Eng.</u>         |
| <u>Maria L. Woodward</u>        |       | 12 Nov., 1802  | <u>London, Berkshire, Mass.</u>            |
| <u>Alexander Wright</u>         |       | 27 Jan., 1805  | <u>Marnech, Banff, Scotland.</u>           |
| <u>William Farrar *</u>         |       | 26 Jan., 1821  | <u>Brigsteer, Westmoreland, Eng.</u>       |
| <u>Ann Kelly</u>                |       | 19 Feb., 1820  | <u>Kirkpatrick, Isle of Man.</u>           |
| <u>John Mackay</u>              |       | 18 March, 1834 | <u>Isle of Man.</u>                        |
| <u>Hiram J. Fugaire</u>         |       | 1834           | <u>Liverpool, Lancashire, Eng.</u>         |
| <u>James J. Orr *</u>           |       | 9 Sept., 1828  | <u>Cumbaslang, Lanark, Scotland.</u>       |
| <u>Joseph Horne *</u>           |       | 17 Jan., 1811  | <u>London, Middlesex, Eng.</u>             |
| <u>Mary Isabella Horne</u>      |       | 20 Nov., 1818  | <u>Rainham, Kent, England.</u>             |
| <u>Henry I. Horne</u>           |       | 24 July, 1837  | <u>Huntsville, Chariton, Mo.</u>           |
| <u>Joseph S. Horne</u>          |       | 16 May, 1842   | <u>Nauvoo, Hancock, Ill.</u>               |
| <u>Richard S. Horne</u>         |       | 9 July, 1844   | <u>Nauvoo, Hancock, Ill.</u>               |
| <u>Elizabeth A. Horne</u>       |       | 3 June, 1846   | <u>Pisgah, Pottawattamie, Iowa</u>         |
| <u>Robert Holmes *</u>          |       | 19 Jan., 1817  | <u>Brasbury, Hereford, England.</u>        |
| <u>Elizabeth Holmes</u>         |       | 29 Nov., 1819  | <u>Hereford Co., England.</u>              |
| <u>Arieh C. Brewer *</u>        |       | 13 Jan., 1817  | <u>Phelps, Ontario, N. Y.</u>              |
| <u>Margaret E. Brewer</u>       |       | 28 Sept., 1819 | <u>Palmyra, Wayne, N. Y.</u>               |
| <u>Ann Elizabeth Brewer</u>     |       | 25 March, 1840 | <u>Indianapolis, Marion, Iowa.</u>         |
| <u>Victoria Adelaide Brewer</u> |       | 28 March, 1842 | <u>Spring Point, Coles, Ill.</u>           |
| <u>Arieh Brewer</u>             |       | 19 Nov., 1840  | <u>Winter Quarters, Neb.</u>               |
| <u>William Smonds *</u>         |       | 25 April, 1797 | <u>Alington, Devonshire, Eng.</u>          |

Friday, February 19. Captain <sup>Edward</sup> Hunter's hundred (including company) met this morning. They voted that 44 families go to the mountains; the Captains to select them. Pres. Young was considerably better to-day. The brethren of the Twelve called on ~~Pres. Young~~ <sup>him in the</sup> this evening: Ero Hathaway came in, to whom he addressed himself emphatically on the necessity of saints being honest and upright in all their transactions.

Doc Hist. 1847: 55

The following official order was issued:

"Lieut. Col. John Scott: you are hereby commanded to immediately put in perfect order the cannon, equipage, carriages, and appendages belonging thereto, that <sup>are</sup> under your command. Hereof fail not, and make return of this order with your doing hereon.

Head Quarters, Winter Quarters,

February 19, 1847.

Brigham Young,

Lieut. Gen. of the Legion.

P. S. You are also otherwise to call on any or all of the commanding officers to assist you in the repairs. B. Y."

(Orig. on file)

Winter Quarters, February, 20, 1847.

I have notified Col. Scott, <sup>as</sup> within directed, by leaving an attested <sup>copy</sup> of this order to him in person.

Albert P. Eekwood, Adjutant-General.

(Orig. on file)

Elder Wilford Woodruff and Abraham O. Smoot traveled 15 miles for me this night with Rev. Betty. <sup>Miss Smith</sup> ~~attended~~ <sup>attended</sup> ~~with~~ <sup>with</sup> ~~them~~ <sup>them</sup>. (W.W.'s journal)

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Monday January 25. Pres. Young met with his company who were being organized to move west. It was decided that Elder Orson Pratt go on a mission to Mount Pisgah and Garden Grove; and that Ezra T. Benson go to <sup>Yonca</sup> ~~Yonca~~ to organize the Saints.

Pres. Young nominated Isaac Morley to be President of the Company, Reynolds Choon and John Young his counsellors; they were accepted by unanimous vote.

The following appointments were also made:

✓ Daniel Spencer, Jedediah M. Grant, Edward Hunter and Willard Snow, captains of hundreds; Jacob Gates, Erastus Snow, Ira Eldredge, James W. Cummings, Joseph B. Noble, Benj L. Clapp, Ben Brown and Charles Bird, captains of fifties.

Pres. Young informed the people that in the government of this Church, in business transactions, every man should have a voice in the matter as if the whole responsibility were on his shoulder. It belonged to the people to appoint captains of hundreds and fifties.

The Captains of companies were instructed to take names and fill up their companies: the captains of tens to ascertain what property their ten possessed, so that the widows and women whose husbands were in the army might be taken along, so far as there was means to take them.

After this organization is effected the Council will make a calculation who shall go; then a new organization will be entered into to find who can go as Pioneers, and who can follow them. The houses will be moved into line so as to form a stockade to protect those who remain at this point for another year. These we will help to make gardens before we start.

Charles C. Rich was appointed to take command of the military.

Elders Winball, Richards and Pres Young repaired to the Octagon where Dr Richards dictated an Epistle to the Saints at Mount Pisgah and Garden Grove, while Pres. Young wrote a letter to Emily Partridge.

her Wallace shot two antelope at one shot. At 3 p. m. a buffalo started at a full run out from a large herd feeding about three quarters of a mile from the road and came full tilt to where Brother Dr. Lee and I were ahead of the camp with the loose animals. Brother Lee placed himself with his yauger in a ravine, and shot him as he showed himself on the brink. He ran 30 or 40 yards and fell within three yards of the road. He was tolerable fat and each one cut what he wanted. Road good (on Platte)

Monday, Nov. 12. Clear and warm. Started at sunrise. 2 miles from camp forded the river again; good ford. Turned out at noon on a bend of the river. Had scarce done so when a numerous body of Indians were descried half a mile off, rushing down the slope ahead of us like a whirlwind. We barely had time to huddle our horses and form a line to receive them. They attempted to rush upon us, to mix among us, to frighten our horses, to out-flank us, but failing in all these, they pretended they were our friends. Thought we were "Crows" with wagons? They proved to be the <sup>Cheyennes</sup> ~~Shiwas~~. They were mostly dressed in most gorgeous attire ever beheld even at theatres. We gave them some dried bread and tobacco. They opened their ranks to the right and left and we proceeded on our way escorted by them, 200 in number and about 800 more at their village 3 miles off, <sup>til</sup> ~~will~~ we came opposite their village. They then left us. Brother Taylor and Lorenzo Snow and Bishop Hunter accompanied them to visit their town. While these Indians were dashing at us they cocked and reprimed their guns, placed their lances in rest and wet the ends of their arrows, etc., etc. Camped on Horseshoe Creek; grass not good.

Tuesday, Nov. 13. Warm--guard. At 2 a. m. an alarm in camp occasioned by the outcries of a small party of traders from whom the "Crows" had stolen 9 horses. Brought up our horses and tied them up. Learned that the "Crows" had taken 20 horses from the main <sup>Cheyenne</sup> ~~Shiwa~~ camp. Got an early start. Found 4 men camped for the winter. They were gold diggers and had 3 yoke of cattle. Camped on <sup>the</sup> Platte near warm spring.

Wednesday, Nov. 14. Clear but windy. Took a first rate new road over the Bluff; rise gradual. Arrived at Laramie about 10 o'clock and obtained flour and small stores and one span of mules for the mail team, which also left one mule given out. Brother Homer left his big wagon, so I had to walk from this point to

11 220 1075  
UNRECORDED  
As given to Colonel John Reese for his indefatigable services as commissary. A man came across on foot on the ice to-day about noon, but he broke in a number of times.

Monday, Dec. 10. Intensely cold. River closed. Commenced crossing the wagons at about 10 o'clock. In the middle of the channel a high way was thrown up in the form of a S, scarce wide enough for a wagon track, for about ten yards; while on each side there was simply loose slush ice. Brother Pack being the first to attempt to lead a horse over, let him step a little on one side and his horse fell through, but he was soon drawn out all safe. The most of the horses stepped through the ice more or less while crossing, such was the flimsy, unstable nature of the bridge, but all got over safe and sound and drove on some 10 or 15 miles towards Kanesville. Mr. Kinkade, Colonel Reese and Charles Decker here left us for Saint Louis.

Tuesday, Dec. 11. Warmer. Brother Grant's brown horse died last night from over feeding. Arrived this evening at Kanesville at about 8 o'clock, as also Brothers Taylor, Hunter, Pack, Joseph W. Young, and Toronto. And thus ended this most hazzardous journey. The hand of the Lord was over us to protect us on this journey as plain and manifest to be seen as ever it was over his ancient people Israel. Snow fell but twice upon us on the whole route. Once on the Sweet Water, but it was all gone by 10 o'clock a. m., having begun about 3 a. m.; and the other on the day of our arrival at the Missouri River, which but for Brother Woolley's indisposition we would have escaped. This last storm commenced at 10 a. m. on the last day, and was most welcome, as the speediest and surest way to close the river with ice for us to cross, which in fact it did. We crossed on stationary slush ice through which the horses stepped every now and again, but received no injury. We had but one half a day rain and generally clear, cool weather almost the whole way, and the wind was upon our backs every day but one (the last) which blowing hard (often) against the wagon cover, helped the horses much. We travelled many hundred miles where the snow had fallen from 8 to 14 inches deep on a level, but it was piled up on both sides of the road, leaving the road naked and clear for us; otherwise our horses must have perished, and though 35 persons, not one disagreeable word was spoken, intentionally, by any one.

INDEXED

Tuesday, October 16 The following letter was written  
to Elder Orson Hyde:-

Great Salt Lake City, October 16, 1843

President Orson Hyde:

Beloved Brother: The Lord has been devising, or rather making manifest ways and means to facilitate the gathering of his saints in these last days; and we lose no time in cheering your heart with the intelligence, and offering such suggestions as may be wisdom for you to follow, in helping to roll on the glorious work of gathering Israel.

\* The saints are prospering in this valley, which is a very natural result of their good endeavors to keep the commandments and work righteousness. The desire of the brethren to see Zion built up, is constantly increasing; and their labors are tending more and more to this one great object. Of our proceedings, the circumstances of the saints, and things in general in this region you will soon learn by our late epistle; and we write you more particularly at this time, concerning the gathering, and the mission of our general agent, for the Perpetual Emigrating Fund, for the coming year, Bishop Edward Hunter, who will soon be with you, bearing the funds already raised in this place; and we will here state our instructions to Bishop Hunter, so that you may the more fully comprehend our designs. X

In the first place, this Fund has been raised by voluntary donations, and is to be continued by the same process, and by so managing, as to preserve the same, and cause them to multiply.

✓ Bishop Hunter is instructed to go direct to Kanesville, and confer with the general authorities of the church at that place, and by all means within his reach, procure every information, so as to make the most judicious application of the funds in the purchase of young oxen and cows, that can be worked effectually to the Valley, and that will be capable of improving and selling after their arrival, so as to continue the fund the following year.

We will give early information, to those whom we have directed to be helped, and such others as he shall deem wise, being aided in his judgment by the authorities among you, so that they may be preparing their baggage, etc., for the journey.

Wagons are so plenty here, that it is very de- (MAYEL)  
not to purchase with the perpetual fund,; but let those to be assisted make wagons of wood, when they cannot get iron, such as will be strong and safe to bring them here, so that all the funds may be appropriated to the purchase of such things as will improve in value by being transferred to this place. X

The poor can live without the luxuries of life, on the roads, and in the Valley, as well as in Pottawattania and other places; and those who have means to purchase luxuries have means to procure an outfit of their own, and need no help; therefore let such as are helped, receive a little assistance in food and clothing, wagons, etc, as can possible make them comfortable to this place, and when they arrive, they can go to work and get their outfit, of all things necessary for comfort and convenience, better than where they are, and even luxuries

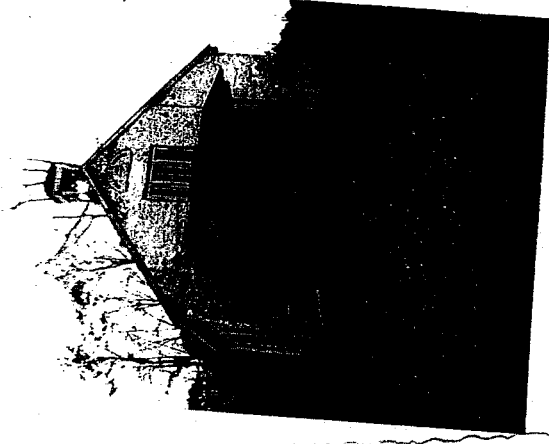
\* As early in the spring as it will possible do, on account of feed for cattle, Pro Hunter will gather all his company, organize them in the usual order, and preside over the camp, traveling with the same to this place; having previously procured the best teamsters possible, such as are accustomed to driving, and will be gentle, kind and attentive to their teams.

\* When the saints thus helped arrive here, they will give their obligation to the Church to refund to the amount of what they have received, as soon as circumstances will permit; and labor will be furnished to such as wish on the public works, and good pay and as fast as they can procure the necessaries of life, and a surplus, that surplus will be applied to liquidating their debt, and thereby increasing the Perpetual Fund.

\* By this it will readily be discovered, that the Funds are to be appropriated in the form of a loan, rather than a gift, and this will make the honest in heart rejoice, for they love to labor, and be independent by their labor, and not live on the charity of their friends; while the lazy idlers, if any such there be, will find fault, and want every luxury furnished them for their journey, and in the end pay nothing. The perpetual Fund will help no such idlers; we have no use for them in the valley: they had better stay where they are; and if they think they can devise a better way of appropriating the emigrating fund, then we propose, let them go to work, get the funds, and make



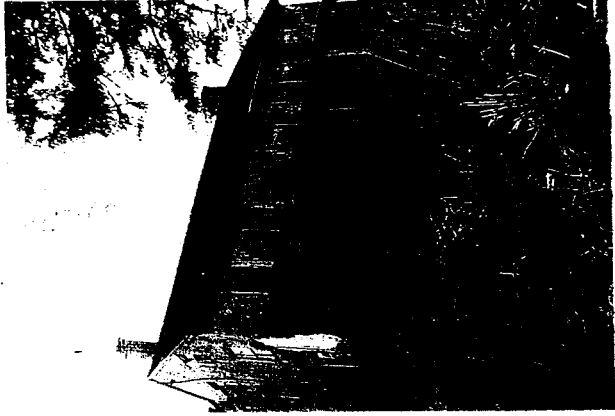
The original Hunter homestead.  
Captain John Hunter was wounded in  
the Battle of the Boyne while fighting  
with King William. Later he went to  
Ireland with the Duke of Marlborough  
and immigrated to America in 1722 with  
the first of the Wayne family in this  
country.



#1, 10

Home of Edward Hunter born 22nd of  
June, 1793. (My great-grandfather)  
Located near Glen Moore, Pa.  
The Wallace Seminary was built on a  
little hill on a corner of this farm.

This seminary still stands, a little  
one room, country schoolhouse, among  
a pretty grove of trees.  
The name and date are still visible  
above the door. It was here that  
Edward first met the ~~Merrons~~ and the  
Prophet Joseph Smith.





#2,8.  
Edward Hunter's home in Nauvoo. This is one of two or three houses he built there.



#6  
The Nauvoo House where the Prophet Joseph was buried. Great-grandfather and D. Huntington, his brother, Willial and Gilbert Goldsmith buried the Prophet at midnight here.



*The Story*  
*of*  
**ST. DAVID'S RADNOR**

DEVON, PA.

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APP

Horton... ..Jane C., wife J  
Lindsay, n  
65th yr.  
Lydia Roberts  
23, 1858; 2  
Mary Ada, da  
1858; 8 yrs.  
Mary S., b. 11  
M. Elizabeth, l  
Richard Thom  
6, 28, 1875;  
Sarah, wife Ja  
57 yrs.  
Hughs.....Sarah Ann, da  
1826; 1 yr.  
Hughes.....Edward, (Inter  
gravestone.)  
Mary, d. 2, 25,  
Hunter.....Ann, d. 8, 2, 17  
Ann, wife John  
née Davis), d  
Ann, dau. John  
6, 1865.  
Elizabeth, d. 12  
of James, d. 2, 17,  
James, Sr., d. 8,  
James, d. 7, 13,  
John (church w.  
of John, d. 9, 3, 18  
of John, d. 4, 1734.  
of Hannah, d. 11, 1  
of Hannah, d. 11, 2

Towards the close of the 17th Century, a hardy group of Welsh colonists settled in an area which became known as the Welsh Barony, the lower or southeastern end of which was Radnor. To the northwest extended the Great Valley of the Schuylkill, Tredyffrin, its fertile land and gently rolling hills proving ideal for the primitive farming of the time. As the settlers were widely scattered and such roads as there were, were all but impassable in bad weather, early religious services were held in farmhouses under the leadership of lay readers.

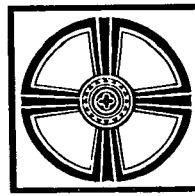
Until 1691 the majority of Welshmen in America were Quakers, the remainder being Church of England communicants. In that year, however, the Keithian schism caused a great number of conversions to be made by the early Church of England missionaries. The Reverend Evan Evans, an evangelistic, hard-working Welshman, was sent in 1700 by the newly formed "Society for Propagating the Gospell in Foreign Parts" to

Christ Church, Philadelphia, as a circuit missionary. He journeyed through the surrounding countryside, preaching the Gospel in Welsh one weekday every fortnight in the house of one William Davis at Radnor. But with the return of Parson Evans to England in 1704, the Welsh colonists were again obliged to depend largely upon lay readers. A 100-signature petition for Welsh prayer books and a Bible, but more particularly for a Welsh-speaking missionary, was then despatched to the Society for the Propagation of the Gospel in London, stating that as there were some 50 families in the Radnor area who were without benefit of a settled minister, the need was great. After ten years of petition, and aided by the good offices of Parson Evans, the Society appointed the Rev. John Clubb, who had for some years ministered to the Radnor group as another circuit missionary, as resident Missionary at both Radnor and Oxford, 28 miles apart.

On September 7, 1714 the people of Radnor met with their new leaders and, in return for this long-awaited recognition, "heartily engaged themselves to build a handsome stone church" to be named after the Patron Saint of Wales.

The cornerstone was laid on May 9, 1715. Limestone was quarried and hauled from the Great Valley for burning into lime, timbers were felled and squared, shingles split and shaved. Gradually the building took shape. Much of the physical work was performed by the parishioners. The dimensions of the new church were 40' x 27', and according to custom, it was laid out east and west, with the main door at the south. Two Gothic windows were on both the north and south sides, one large window was placed to the east and a second door seems to have pierced the west wall. The sharply pitched roof was intended to shed snowfall.

The first winter proved too much for Parson Clubb, who was obliged to commute by horseback under the most adverse conditions in dutiful service to his two far flung parishes. The effort overtaxed his strength and he died in Christmas, 1715, before the completion of St. David's. That the "Dismal wayes and weather" between these two parishes during winter were all but insurmountable was confirmed by the experiences of succeeding missionaries, one of whom complained bitterly that he often found it necessary "to be contented with the shade of a Large tree for a Lodging." At long last permission was given in 1732 to change the



THE ST. DAVID'S CROSS

Radnor mission to include St. James's Perkiomen, built in 1721, and later St. Peter's in the Great Valley (1744), an amalgamation which existed until after the Revolution.

For many years the interior remained unfinished, the hand-hewn rafters fully exposed, and no pews or seats graced the dirt floor. Although flooring was laid in 1765, the ancient Anglican institution of "pew ground" continued to be observed whereby, for a consideration paid to the Church, title vested in the purchaser, as long as he remained a communicant, to a plot of ground within the building on which he could erect such a pew as he desired. In fact, parish records show that in some cases parishioners were actually interred in the ground directly beneath their pews. Rough benches were also provided by the Vestry on an annual rental basis. The custom of pew rent continued until 1911, when all became free.

From 1737 until the outbreak of the Revolutionary War, the mission was held by the Rev. William Currie, a most active and colorful Scottish Tory who was a Presbyterian convert. This wiry gentleman was not only a complete stranger to the Welsh tongue but had no inclination to learn it. Fortunately, his Welsh congregation had by this time become largely English speaking. The lusty Welsh hymns were accompanied on a bass viol, which must have eased the early tension to some degree.

Originally, the chancel and pulpit were placed at the north side, near the present Vestry Room door, a large sounding board suspended overhead. The wall hook for this purpose is still visible and the indentation for the hexagonal base of the high Colonial pulpit may be seen on one of the pew seats beneath its cushion. In 1771 a large list of subscribers provided funds for the erection of a gallery which extended along three sides of the

interior and to which access was had via the unique outside staircase. The sections other than that now remaining were subsequently removed in 1830 when substantial alterations were made, a new Vestry Room added, and the entire interior turned around to place the altar where it now stands. At that time the 23 existing pews were substituted for 17 original high-backed pews.

With the coming of the Revolution, a rapidly swelling wave of resentment against the Church of England appeared among the patriots of the congregation, who openly resented Currie's litanies for King George III and the royal family. A leader of this opposition was Anthony Wayne, then head of the Chester County Committee of Safety and later appointed Colonel of the Fourth Pennsylvania Regiment at the outbreak of hostilities. By his ordination vows, Parson Currie was pledged to such prayers, regardless of his own political views, and when three of his six sons enlisted in the American army, his position became untenable and he resigned by an affectionate letter penned in the spring of 1776. Ironically, the next year British foragers all but cleared him out of his livestock, linen, silver and food. His public ministry concluded, he continued to perform private baptismal, marriage and funeral services until 1785. He died in 1803 at the great age of 93, and his grave lies directly outside the chancel window.

Rev. Currie's resignation had the effect of paralyzing the church organization, for St. David's was without a minister throughout the war. The church building provided shelter for squads of soldiers of both sides and it is said that lead in the Gothic windows was melted down for bullets. The graves of a number of unknown soldiers killed in the Battle of Brandywine supposedly are contained in a small hollow west of the gallery steps. Probably the best known grave in the ancient churchyard is that of Anthony Wayne, later appointed Commander-in-Chief of the American forces, who died in 1796 at Erie.

In 1788 Rev. Slator Clay assumed the triple pastorate of St. David's, St. James' and St. Peter's and became the first rector of St. David's under the American succession of the Protestant Episcopal Church of the United States. He brought about the incorporation and charter of the church in August 1792. Parson Clay was strongly evangelistic and devoted most of his time to missionary activities outside the parish, so that his services at Radnor were most infrequent. Deprived of active

IX  
 (da. Andrew and Christia  
 van Leer), d. 6, 30, 18;  
 u. James and Catherine, d.  
 James and Catherine, d. 2;  
 1843; d. 2, 8, 1909.  
 0, 20, 1821; d. 12, 17, 1901  
 son James and Catherine,  
 d yr.  
 (née Pugh), d. 3, 25, 18  
 William and Sarah, d. 1,  
 12, 16, 1716; 56 yrs. (Old  
 348; 82 yrs.  
 1; 16th yr.  
 dau. John and Rebecca Le  
 11, 13, 1813; 67th yr.  
 and Ann, b. 5, 26, 1785; d  
 14, 1822; 43d yr.  
 782; 71st yr.  
 12, 1811; 67th yr.  
 807; 34th yr.  
 rden), d. 1, 1, 1847; 64 yrs.  
 1; 73d yr.  
 67th yr.  
 0, 1812; 26th yr.  
 1, 1803; 84th yr.

1790  
 26  
 9 = 6

- Horton... ..Jane C., wife J.  
Lindsay, n  
65th yr.  
Lydia Roberts  
23, 1858; 2,  
Mary Ada, da  
1858; 8 yrs.  
Mary S., b. 11,  
M. Elizabeth, 1  
Richard Thom  
6, 28, 1875;  
Sarah, wife Ja  
57 yrs.
- Hughs.....Sarah Ann, da  
1826; 1 yr.
- Hughes.....Edward, (Inter  
gravestone.)  
Mary, d. 2, 25,  
Hunter.....Ann, d. 8, 2, 17,  
Ann, wife John  
née Davis), d  
Ann, dau. John  
6, 1865.  
Elizabeth, d. 12  
James, d. 2, 17,  
James, Sr., d. 8,  
James, d. 7, 13,  
John (church w.  
John, d. 9, 3, 18  
John, d. 4, 1734  
Hannah, d. 11, 1  
Hannah, d. 11, 2

leadership, the congregation drifted away to the extent that there remained but one communicant in 1819, according to the parish record! His successor, the Rev. Samuel C. Brinckle, breathed new life into the church. In 1820 he organized the first Sunday School and arranged the first confirmation services at Radnor, conducted by Bishop White.

After the opening of the railroad through Radnor and Paoli in 1832, the wilderness characteristics of the area rapidly disappeared and the population steadily increased. Through all later vicissitudes and wars the church has not only stood fast but has increased the force of its work for Christ. The building itself had begun to assume its present Colonial appearance by the renovations of 1830. Further repairs of the buildings were made in the 1850's, 1870's and 1890's, the last including the excavation of a cellar, the substitution of a furnace for the large stove which then stood in the center of the nave, and addition of the present wainscoting behind the altar. In 1895 the church proper received its only interior decoration when a parishioner obtained the gift of a piece of original Caerbwdy stone-work from the 15th Century St. David's Cathedral in Wales. Welsh artisans reproduced upon it a copy of the ancient cross behind the cathedral altar, and this splendid relic has been placed in the wall above the main door. The churchyard walls had first been enlarged under Mr. Clay and have since been extended on numerous occasions.

Inspired by a wave of expansionist enthusiasm, the congregation actually voted to demolish the ancient church in 1835, but happily this disastrous movement was forestalled by a small group of adamant communicants. A similar effort in 1860 reached the same end. No visitor to St. David's can fail to sense its tranquil spirit of peace and rest which inspired Longfellow in 1876 to write of it:

"Here would I stay, and let the world,  
With its distant thunder, roar and roll;  
Storms do not rend the sail that is furled,  
Nor, like a dead leaf tossed and whirled  
In an eddy of wind, is the anchored soul."

Yet, as one of the truly missionary churches surviving from Colonial times, St. David's has in its turn shared heavily in the organization of other parishes, and its activities today are greater than ever before. Its long and steady spiritual growth has prepared it to assume ever-increasing responsibilities in the activities of the church in the world of today.

APPENDIX

Horton . . . . . Jane C., wife John (dau. Andrew and Christina Lindsay, née Van Leer), d. 6, 30, 1872; 65th yr.  
 Lydia Roberts, dau. James and Catherine, d. 23, 1858; 2 yrs.  
 Mary Ada, dau. James and Catherine, d. 24, 1858; 8 yrs.  
 Mary S., b. 11, 19, 1843; d. 2, 8, 1909.  
 M. Elizabeth, b. 10, 20, 1821; d. 12, 17, 1901.  
 Richard Thomas, son James and Catherine, d. 6, 28, 1875; 23d yr.  
 Sarah, wife Jacob (née Pugh), d. 3, 25, 1852; 57 yrs.  
 Hughes . . . . . Sarah Ann, dau. William and Sarah, d. 1, 29, 1826; 1 yr.  
 Hughes . . . . . Edward, (interred) 12, 16, 1716; 56 yrs. (Older gravestone.)  
 Mary, d. 2, 25, 1848; 82 yrs.  
 Hunter . . . . . Ann, d. 8, 2, 1774; 16th yr.  
 Ann, wife John (dau. John and Rebecca Lewis, née Davis), d. 11, 13, 1813; 67th yr.  
 Ann, dau. John and Ann, b. 5, 26, 1785; d. 9, 6, 1865.  
 Elizabeth, d. 12, 14, 1822; 43d yr.  
 James, d. 2, 17, 1782; 71st yr.  
 James, Sr., d. 8, 22, 1811; 67th yr.  
 James, d. 7, 13, 1807; 34th yr.  
 John (church warden), d. 1, 1, 1847; 64 yrs.  
 John, d. 9, 3, 1821; 73d yr.  
 John, d. 4, 1734; 67th yr.  
 Hannah, d. 11, 10, 1812; 26th yr.  
 Hannah, d. 11, 21, 1803; 84th yr.

RADNOR'S RETIRED ROLL

Hunter . . . . . Martha, wife James (dau. Samuel and Mary Lewis, née Thomson), d. 2, 20, 1827; 78th yr.  
 Peter, d. 11, 6, 1779; 28th yr. 1757  
 Thomas Lewis, d. 11, 28, 1811; 20th yr. ✓  
 William Clifford, Jr., d. 12, 11, 1912; 3 yrs.  
 Hutchinson . . . . . Mary, wife James, d. 1, 3, 1857; 37th yr.  
 Hutton . . . . . John, d. 11, 12, 1728; 35 yrs.  
 Perthemb, d. 10, 21, 1727; 9 mos.  
 Iredell . . . . . Caroline L. —, 1833-1900.  
 Ivester . . . . . Benjamin W., son John B. and Harriet J., b. 1, 27, 1850; d. 1, 4, 1853.  
 Elizabeth W., dau. John B. and Harriet J., b. 7, 25, 1839; d. 2, 26, 1876.  
 George, son John B. and Harriet J., b. 9, 26, 1836; d. 1, 1, 1853.  
 Harriet J., wife John B. (dau. Samuel and Sarah Waters, née Wetherby), b. 7, 26, 1811; d. 3, 17, 1883.  
 John B., b. 11, 28, 1798; d. 8, 31, 1891.  
 John, b. 11, 2, 1846; d. 3, 25, 1905.  
 Robert H., son John and Annie H., b. 8, 1, 1886; d. 9, 10, 1887.  
 Sarah A., b. 3, 3, 1832; d. 1, 15, 1890.  
 Jackson . . . . . Andrew Earl Dana, b. 8, 21, 1822; d. 5, 27, 1854.  
 Caroline A., b. 4, 6, 1820; d. 12, 6, 1858.  
 Charles C., d. 4, 20, 1827; 49 yrs.  
 Martha Ann, b. 10, 8, 1817; d. 5, 16, 1896.  
 Ann, wife Griffith, d. 10, 27, 1773, 77th yr.  
 Griffith, d. 10, 3, 1765; 67 yrs.  
 James, d. 12, 5, 1756; 24 yrs.  
 Joseph, d. 4, 24, 1764; 21 years.

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