

Gc
929.2
M2285b
2027486

M. L.

REYNOLDS HISTORICAL
GENEALOGY COLLECTION

ALLEN COUNTY PUBLIC LIBRARY



3 1833 03109 8194

7

3057486

LIFE *and* WORK

OF

REV. JOHN McMILLAN, D.D.

Pioneer

Preacher - Educator - Patriot

OF

Western Pennsylvania

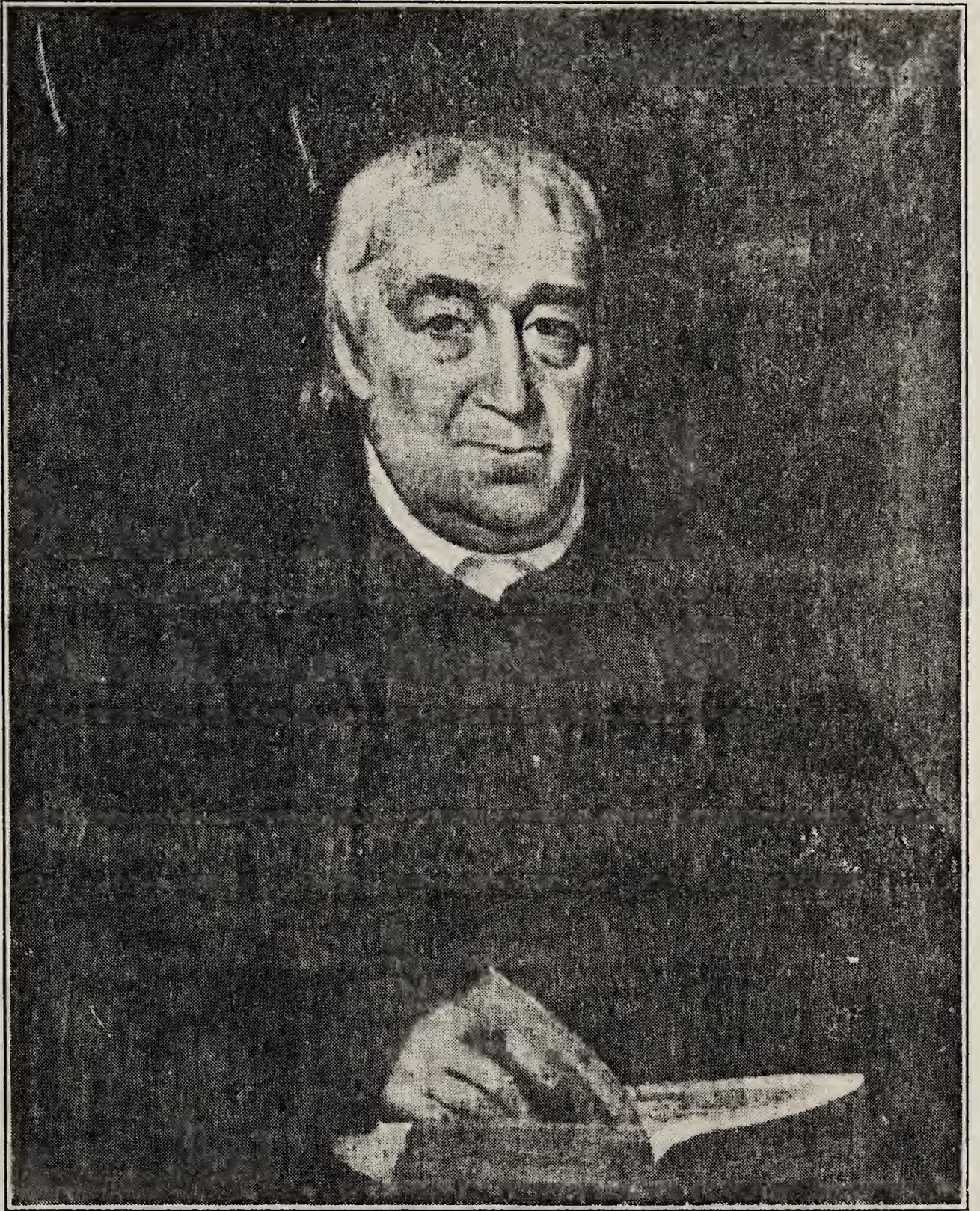
1935

Collected, Compiled and Published by

DANIEL M. BENNETT

BRIDGEVILLE, PA.

2027486



REV. JOHN McMILLAN, M.A., D.D.

Born 1752

Died 1833

Rec'd Jan 4 - 1979

CONTENTS

Introduction	1
Chapter I	15
Chapter II	35
Chapter III	55
Chapter IV	75
Chapter V	95
Chapter VI	115
Chapter VII	135
Chapter VIII	155
Chapter IX	175
Chapter X	195
Chapter XI	215
Chapter XII	235
Chapter XIII	255
Chapter XIV	275
Chapter XV	295
Chapter XVI	315
Chapter XVII	335
Chapter XVIII	355
Chapter XIX	375
Chapter XX	395
Chapter XXI	415
Chapter XXII	435
Chapter XXIII	455
Chapter XXIV	475
Chapter XXV	495
Chapter XXVI	515
Chapter XXVII	535
Chapter XXVIII	555
Chapter XXIX	575
Chapter XXX	595
Chapter XXXI	615
Chapter XXXII	635
Chapter XXXIII	655
Chapter XXXIV	675
Chapter XXXV	695
Chapter XXXVI	715
Chapter XXXVII	735
Chapter XXXVIII	755
Chapter XXXIX	775
Chapter XL	795
Chapter XLI	815
Chapter XLII	835
Chapter XLIII	855
Chapter XLIV	875
Chapter XLV	895
Chapter XLVI	915
Chapter XLVII	935
Chapter XLVIII	955
Chapter XLIX	975
Chapter L	995

Copyright, 1935

by

DANIEL M. BENNETT



inv. 7464

BA
9225

112
B4

CONTENTS

	Page
Preface	1
Chronology	3
Are You a McMillan?	5
First McMillan Home in America	6
The Back Ground	8
A Historical Sketch of Western Penn. Early Days.....	9
Manner, Customs of Early Frontier Life	28
Beginning of Presbyterianism in Western Penna.	43
Troubles of Our First Ministers	64
Erection of Counties	68
Whiskey Insurrection	70
McMillan Efforts for Education	74
Higher Education in Washington County, by Dr. Bronson	76
The Log Cabin School, by Rev. Joseph Smith II	80
Academy and Library School Organized	87
Photo of the First and Third School	81
College Charter Granted	96
A Resume of the School	109
First Scholars of the Log Cabin School	111
Presidents of Jefferson College	112
First Trustees of Jefferson College	113
The College Wars	115
Library Books from Jefferson College	118
Redstone	119
Some of the Congregation He Helped Collect	122
Names of Preachers Who Helped Establish Pres- byterianism	123
Old Churches of Early Times	124
William McMillan I., (Father of Rev. John)	125
Map of Mifflin Township in Allegheny County	126
Donegal—Patented by William McMillan	125
Will of William McMillan I	127
Appraisement and Inventory of the Estate of Wm. Mc- Millan I	129
Genealogy of William McMillan I	133
Sale of William McMillan I., Property	135
Will of John McElhaney	136
Jane McMillan McElhaney	138
Sale of Part of the Original Tract by Sheriff	139

CONTENTS—(Continued)

	Page
Sale by Alex Willock to Lewis Feree	139
Sale by Lewis Feree to H. H. Peterson	140
Mullington, Patented by Thomas McMillan	140
Thomas McMillan Sells Part of His Property	140
Will of Thomas McMillan	141
Will of Jane Ross McMillan	141
A Sheriff Summons of Allegheny County, on the Estate.	143
Rev. William McMillan III	144
Resume of William McMillan I	149
Manuscript of the Rev. John McMillan, D.D.	152
Diary of Rev. John McMillan, D.D.	157
Places He Preached After His Marriage	174
Dr. McMillan's First Trip to Pittsburgh	203
His Trip to Cedar (Now Natural) Bridge, Va.	204
A Deed from Michael Thomas and Thomas Cook	207
A Deed from The Commonwealth of Penna.	208
A Deed from George Craighead	210
A Resume of His Land Titles	214
A Resume of Property Owned by Doctor McMillan	214
Will of Rev. John McMillan, D.D.	215
Will—A Condensed Analysis of the Doctor's Will	219
Appraisement and Inventory of the Doctor's Estate	222
Doctor McMillan Resigns as Pastor of Chartiers Church.	225
Inscription on Tombstone	236
Record of Work Done by Dr. McMillan, by an Associate	237
A Resume As To What Brought the Doctor to the West	239
Dr. McMillan, As Described by Dr. Jennings	241
Dr. McMillan, As Described by Dr. Samuel Colver	243
Dr. McMillan, As Described by Hon. James Veech, L.L.D.	244
Dr. McMillan As a Politician	246
Centenary Memorial in 1875, by D. X. Junkin, D.D.	250
Dr. McMillan Described in Poetry, by Dr. Junkin in 1831	256
Dr. McMillan Was No Shirker of Work	257
Catherine Brown McMillan's Death Described by Dr. McMillan	262
War Record As a Revolutionary Soldier	264
Degrees Conferred on the Doctor	264
Presbytery Takes Action Toward Erecting a Monument.	265

CONTENTS—(Continued)

	Page
Monument and Inscription on Same	268
Dedicatory Speeches of the Monument	269
Chartiers (Hill) Church History	273
A Record of the Churches That Have Been Built	275
The Names of the Pastors Who Have Served at Hill Church	286
Pigeon Creek Presbyterian Church	287
Peters Township, and Its Boundaries in Early Days	288
Lebanon Presbyterian Church	289
Bethel Presbyterian Church	290
Montour Presbyterian Church	298
Racoon Presbyterian Church	304
A Sermon Preached by Dr. McMillan at Hill Church in 1780	312
Dr. McMillan and Family: A Paper by Mrs. D. M. Bennett	323
Photo of Dr. McMillan's Home and His First School ...	380
Letter to Mrs. Bennett from the Western Penna. Historical Society	328
A Trip by the Author to the McMillan Homestead in 1932	328
Dr. McMillan Records in the Old Virginia Court House.	334
Document of History of the Presbyterian Church	331
Rev. John McMillan Families	335
McMillan by Names but Not Descendants of the Doctor's Preamble	336 338
Colors—Adopted for Each Branch of the Family	337
Explanation, or Key to Family Genealogy	339
Dr. McMillan's Family with Dates of Births, Mar- riages and Deaths	340
Jean McMillan Harper	341
Cap't John McM. Harper	343
Moses Allen Harper	343
Houlsworth Harper	344
Second Lieut. John Douglas Crawford: "Citation"	344
Dr. Cornelius A. Harper	345
Jean McMillan Harper—Genealogy	347
Samuel Harper—Some Record of His First Marriage ...	351
William McMillan (Son of the Rev. John)	352
Rev. John Watson (Biography)	355

CONTENTS—(Continued)

	Page
Margaret McMillan	360
John Watson II., (Son of Margaret)	360
William Morehead Watson	361
Sarah E. Watson	361
William Wick Watson	361
Juanita W. Breckenridge Bates	363
Rev. Watson McM. Hayes	364
Mary E. Watson (Miss) Letter	366
Margaret McMillan—Watson Branch	367
Margaret McMillan—Neill Branch	374
John Neill, Some Record of His First Marriage	374
Jean White, "Letter"	381
Jane Weaver Jeffrey	382
John McMillan Jeffrey	382
Sarah Jane Jeffreys	383
Thomas Weaver	383
Margaret Weaver Perry	384
Catherine Weaver White	384
Isaac Calvin Weaver	385
Weaver Families	385
Mary McMillan Weaver, Genealogy	386
Rev. Robert Allen Pollock, Denver, Colo.	407
Dr. Samuel Allen	408
Eliza Allen Simington	408
Moses Coe Allen	408
Catherine McMillan Allen, Genealogy	410
John McMillan II	419
John McMillan II—War Records of 1812	421
John McMillan III	422
Rebecca McMillan Caldwell	422
Thomas McMillan	423
Sarah McMillan	424
Catherine McMillan Haines	424
Jane McMillan Lyons	424
Rev. Robert McMillan	425
Lyon Family	426
Samuel McMillan	430
John McMillan Caldwell	431
Rebecca Caldwell Bennett (Mrs.)	433

CONTENTS—(Continued)

	Page
Mrs. Rebecca Caldwell Bennett (Death Notice)	435
Rev. William Johnston	437
Thomas W. McMillan	442
John McMillan II., Genealogy	443
Samuel McMillan	463
John McMillan, (Son of Samuel)	463
Joseph Reed Fulton	464
John Fulton	465
Samuel McMillan, Genealogy	466
Prof. Samuel Miller	475
Museum at Washington & Jefferson College	476
The Two Celebrations in 1875	478
Reunions and Dates of, and the Number Present	482
The Brown Brothers	483
Rev. W. F. Brown, D.D.	484
Rev. A. B. Brown	485
Centennial Ode, by Brown Brothers	487
Poem by Rev. W. F. Brown, D.D.	488
Poem by William Caldwell	490
Programme at the Eleventh Triennial Reunion	492
A Trip to California, Described by Samuel McMillan, 1852	495

Index to Illustrations

	Page
Frontispiece—Rev. John McMillan, M.A., D.D.	
Rebecca Caldwell Bennett	xiii
Dr. McMillan's Log College (See inscription page 106) ..	81
Map Showing Location of Farms	126
Manse and First Log School	207
Chartiers Presbyterian Church	225
Mrs. D. M. Bennett at Her Ancestor's Grave	237
(See inscription page 236)	
Roadside Monument to Dr. McMillan	268
Photo of Dr. McMillan in Prime of Life	270
Chartiers Church Cemetery, Showing Dr. McMillan's Grave	273
Rev. L. E. Schaeffer, Pastor Chartiers Presbyterian Church	278
Chartiers Presbyterian Church, with Pastors Who Have Served It	285
Bethel Presbyterian Church	291
Photostat Copy of Dr. McMillan's Writing	312
Jean McMillan Harper	341
Catherine McMillan Allen	379
Close View of Dr. McMillan's Manse	380
Dr. McMillan and Close View of His Log Cabin School ..	445

AS A LOVER OF LOCAL HISTORY THE LATE
HON. JAMES VEECH, L. L. D.
OF PITTSBURGH, PA., HAS SAID

"The Charm of Local History is in Detail."

An Appreciation



FOR several years I have known Mr. D. M. Bennett, a druggist, and very highly esteemed citizen of Bridgeville, Pennsylvania.

He is an outstanding layman, who for a long time has been collecting and assembling many facts and incidents in connection with the early history of Western Pennsylvania, and more particularly in connection with that "APOSTLE OF THE WEST" the Reverend Dr. John McMillan.

I have neither seen nor read the contents of this volume, but I gladly write these words of personal commendation and encouragement, for it is the work of men like Mr. Bennett, which makes possible the writing of history.

GAIUS JACKSON SLOSSER,

*Chairman of Church History
The Western Theological Seminary
N. S. Pittsburgh, Pa.*

"Man is but the sum of his Ancestors."

—EMERSON.

DEDICATED TO THE MEMORY OF
REBECCA CALDWELL BENNETT,
A DIRECT DESCENDANT OF THE
REVEREND JOHN McMILLAN, D.D.
AND AN ABLE ASSISTANT IN THE
COMPILATION OF THIS WORK.



REBECCA CALDWELL BENNETT

1872

1935

A Historical Friend



Mr. Joseph Ferree, a resident of Bridgeville, Pa., and a teacher in the High School, has been quite an assistant to the author. Mr. Ferree's ancestors by the same name, were close friends and neighbors of the early McMillans, in Mifflin Township, near Large, Pa. In early court records, it has found where they aided one another in many ways. Mr. Ferree has given me copies of his research work and together we have visited nearly all the haunts of these early ancestors. He has been a real inspiration to me in this work.

D. M. BENNETT.



REV. JOHN McMILLAN, D.D.

1852

Trinity, Princeton and Baltimore

University of Pennsylvania

1852

Trinity, Princeton and Baltimore

University of Pennsylvania

In gathering the information contained in this Edition, the compiler has sought many sources, and, believing it would give added interest, has assembled it as it was received; in many cases retaining the quaint expressions and methods of spelling and punctuation prevailing in those early days.

REV. JOHN McMILLAN, D.D.

1752

1833

Pioneer, Preacher and Educator

Graduate of PRINCETON COLLEGE

1772

Founder and First Pastor of the
CHARTIERS AND PIGEON CREEK PRESBYTERIAN CHURCHES
1775—1830

First Moderator of
REDSTONE PRESBYTERY
Organized 1781

Established the First Classical School West of the
Allegheny Mountains in
1780

First President of the
CANONSBURG ACADEMY AND LIBRARY SCHOOL
1791

First President of the Board of Trustees of
JEFFERSON COLLEGE
The First Chartered College of the West
1802

Merged with Washington College in
1865
Forming the present
WASHINGTON AND JEFFERSON COLLEGE

PREFACE

In this preface we do not intend to apologize either for the idea of presenting a work such as this, nor for the manner in which it has been done. Any one acquainted with the history of Western Pennsylvania knows that the Reverend Doctor John McMillan influenced that history in many ways and that nowhere in any one place has there been an adequate presentation of the life and work of the man. This is an effort to supply that lack. As to errors of fact, we believe the present work to be as free from them as any reasonable critic has a right to expect. Such errors as may appear are certainly not chargeable to any want of effort and care to avoid them. Those who have been engaged in the preparation of this work only ask the favor of having it examined in its entire scope and detail before any unfavorable criticism is offered. This does not mean that the present compilers do not welcome honest and intelligent criticism. On the contrary they will only be too glad to have any inaccuracies pointed out. It is only by such criticism that this work can be perfected.

The idea of compiling this record first occurred to the writer as he attended the reunions of the McMillan Family. As he listened to verbal reports he noticed that there was nothing of a permanent nature and felt that what there was of McMillan Family history was likely to perish with the persons making the verbal reports. He was also impressed with the amount and variety of material offered and came to the conclusion, that, inasmuch as there was so much known concerning Dr. McMillan, there must be some source from which this data was obtained. After some inquiry, it was learned that Mr. Samuel McMillan, a grandson of the Doctor, had, prior to 1900, gathered some history of the family. He obtained possession of this from his daughter, Mrs. Elizabeth McDowell, and found that it consisted chiefly of dates of birth, marriage and death, and that he had collected and compiled an excellent record. With this as a lead, the writer visited members of every branch of the family and

every place where he thought any information could be obtained. Hundreds of letters were sent out. Valuable information has been obtained from old county histories and records found in the Washington County (Pa.) Historical Society, from court records in Washington and Allegheny Counties, and from many other sources. So many members of the family gave generous aid that it is impossible to name them all here; and yet there are some whose assistance at critical points was so valuable that they deserve special mention. Among the latter were:—Mrs. Will Adda Noble, of West Alexander, Pa.; Mrs. Alice Weaver Patterson, Houston, Pa.; Mrs. B. Elmer Neill, Canonsburg, Pa.; Mrs. C. A. Harper, Madison, Wisconsin; Mrs. Juanita B. Bates, Utica, New York; Miss Mary E. Watson, Princeton, Pa.; Miss Florence C. Jennings, Pittsburgh, Pa.; Mrs. Clara L. Fritz, Rio, Illinois; Miss Jane White, Paxton, Illinois; Mrs. Thomas A. Pollock, Fairpoint, Ohio; Mr. Ellsworth H. Fulton, Washington, Pa.; Mr. John M. Lyons, La Harpe, Illinois; J. Crawford Caldwell, Carnegie, Pa.; and Mrs. Rebecca Bennett, Bridgeville, Pa. To these and to many others, the compiler and the descendants of Dr. McMillan are deeply indebted for much that is now set down. This history, thus the work of many minds, is now in the hands of its readers for their present and future enjoyment and entertainment. The longer it is possessed, perhaps the more it may be prized, and the record of this family will be handed down to posterity.

CHRONOLOGY

	Age
Born at FAGG'S MANOR Chester County Pa.	Nov 11 1752
Attended Grammar School at Fagg's Manor and Pequae	1767 15
Margaret Rea his mother died	1768 16
Entered Princeton College in the spring of	1770 19
Graduated at Princeton College	1772 20
Entered School of Theology under Dr. Robert Smith	1772 20
Licensed to Preach	Oct 26 1774 22
Preached first sermon in Washington Co Pa.	Aug 24 1775 23
Became a member of the Presbytery of Donegal	Apr 23 1776 24
Ordained at CHAMBERSBURG PA	June 19 1776 24
Married to Catherine Brown, of Fagg's Manor Pa.	Aug 6 1776 24
Moved his family to Washington County Pa.	Nov 1778 26
Finished and moved into his new house	Dec 15 1778 26
Established the first College School of the west	1780 28
Helped to organize RED STONE PRES- BYTERY	Sep 19 1781 29
Helped to organize the Academy and Library School at Canonsburg	1791 40
Willaim McMillan his father DIED	July 2 1792 40
Resigned as Pastor of Pigeon Creek Church	1800 48
Charter Granted for Jefferson College	Jan 15 1802 50
The degree MASTER OF ARTS, was confered upon him by Jefferson College, in the fall meeting M. A.	1805 53

Appointed Principal and Professor of Devinity by the Trustees of the Col- lege, He became a Doctor of Divin- ity by the appointment of the Synod of Virginia, and by the recognition of the Presbytery of Ohio & Red Stone	1807	55
Catherine Brown McMillan DIED Nov 24	1818	67
Erection of New Brick College began	1830	78
Resigned as Pastor of Chartiers Pres- byterian Church	1830	78
Rev. JOHN McMILLAN A:M: D:D: DIED Nov 16	1833	81

Are You a McMillan

Either by blood or marriage ties? Do you know the name McMillan, stands high in the annals of American History? Do you know they took part in the War of the Revolution, the war which resulted in establishing the "Land of Liberty, the Land of the Free and the Home of the Brave?" Do you know that their pioneering helped to turn an Indian infested wilderness into some of the most fertile and productive lands in the State of Penna. and that later they were aggressive settlers in many of the States of the Far West? Do you realize the hardships which they had to undergo, the rough log cabins which both men and their women-folks had to live; the rough land which had to be cleared of stumps and underbush after the lumber was removed; the tedious days, months and years given over to the fencing of the lands after securing titles to them and often through expensive litigation; the building of well drained roads in order to sell their market crops: the problems of maintaining the health, the schooling, the religious, and the cultural accomplishments of themselves, and their children, and the arduous problems of every-day living? Was it not a high price to pay merely in some cases to eke out a bare existence? No wonder so many of them stayed in the east where life offered convenience and comforts and greater freedom from Indian attacks.

Being so closely connected by such close ties to our forefathers, is it any wonder that we are so proud to be one of them, proud to stand up and be counted with men and women of such distinction, proud to have our children know of the courageous, self sacrificing, and self-denying lives which necessity, conscientious scruples and high ideals forced them to lead? Are we not zealous in our daily lives to gently win over our children to the conviction that self-restraint and self-restrictions against the pit-falls of life's over-indulgence, result in character building and strengthening one's determination to lead

a calm, well-poised, moral and upright life, not only for our own good, but for its influence upon the children, and those of our associates whose will power is not sufficient to readily keep them out of trouble?



First McMillan Home In America

About two miles south of Cochranville, Chester Co., Pa., stands the Fagg's Manor Church. On the adjoining farm west, John McMillan was born November 11th 1852. This was his home church, in Dr. Blair's Academy, here he began his education. His mother died here. There is no record of her burial in the church yard, probably it was in some forgotten spot on their home farm. Some of the trees are still standing about the church, under which George Whitfield preached to more than 3000. A tablet on the church to the right of the door as you enter has the following inscription on it.

FAGG'S MANOR
CLASSICAL SCHOOL
WAS ESTABLISHED NEAR BY IN 1739

Rev. Samuel Blair,
was its first Principal.
Rev. Samuel Davis President of
the College of New Jersey,
Rev. John McMillan a leading
founder of Jefferson College
and Rev. John Ross founder
of Dickinson College
were pupils here.

An OLD SPRING HOUSE still stands on the farm. No one knows its age, but framing and roofing timbers are hewed WHITE OAK, which for Chester County, would date it before the Revolution, and possibly back to

John McMillan's boyhood. His father William McMillan bought the farm from the original patentee, whose name was PINKERTON and to whom the patent was issued by William Penn's Grandfather.

By Rev. E. B. Welsh, D.D.,
Coraopolis, Pa.

Records collected and observation made by Rev. E. B. Welsh, D.D., while on an auto tour in this vicinity in 1930.

The Background

No man has done more to advance religion and education in Southwestern Pennsylvania than did Dr. McMillan who has been called the "apostle to the West." This title is no empty phrase, for he was truly one sent. The statement made by former writers to the effect that he came to this region when it "was a pathless wilderness inhabited only by Indians and wild animals" must be modified in the light of subsequent historical findings. There were paths here, but that is about all they were. There were white people living in the vicinity, but the Indian was still an ever present menace. In short, it was then the frontier. Doctor McMillan himself was a frontiersman. Conditions then were far from those of today; and in order that our present readers may get some idea of what the state of the country then was, we have included in our narrative several articles dealing with times and conditions as the Doctor found them and as they were during his earthly career. These articles are abridgments and adaptations of similar articles found in the works of earlier writers to whom we are indebted for the information they contain.

A Historical Sketch of Western Pennsylvania, From Its First Settlement

Early History of Western Pennsylvania

An intelligent survey of our earlier history requires some general knowledge, at least, of the secular history of this portion of the U. S. Without this knowledge, much that pertains to the organization and progress of our churches, to the domestic and social condition of our forefathers, and to the hardship and trials of our early settlers must be involved in obscurity. There are many items in the early records of our first presbytery, that can be understood only by some acquaintance with the history, laws, usages, and customs of these times, and with the general state of society, and condition of the country. It will not therefore, be deemed aside from the main design of this work, to attempt a comprehensive sketch of this character. The territory embraced within the limits of the Presbytery of Redstone include all the south-west part of Pa. and that portion of Virginia which extends between the Ohio and the western border of Pa. This entire scope of the country, larger than some of the smaller States of the Union, was, 150 years ago, the hunting grounds of the Iroquois or Six Nations, the Delawares, and the Shawnees. The French, however, claimed it as theirs by right of discovery. This claim was wholly preposterous, resting upon no solid basis, and was mainly prompted by an ambitious desire to unite the Canadian with their Louisianian possessions, and to draw a cordon across the track of the advancing Anglo-Saxon race. Yet as early as the beginning of the 18th century, Bancroft tells us “not a fountain bubbled on the west of the Allegheny, but was claimed as being within the French empire.”

Louisiana stretched to the head-springs of the Allegheny and the Monongahela, of the Kanawha and the Tennessee. But no subject of either France or England had before the year 1700, trodden the shores of the Allegheny, the Monongahela, or the Youghiogheny. As early, however, as 1715 and 1720, occasionally a trader would venture west of the Allegheny mountains. And of these, says the historians of Western Pa. the first was James L. Fort, who resided in 1700, east of the Susquehanna, but he took up his residence west of it, at Le. Fort Spring (now Carlisle). In 1720 a Mr. Frazer first settled at Venango (now Franklin) but afterwards at the mouth of Turtle Creek, near where Braddock made his second crossing. But no attempt had been made by the whites at settlements in this entire region before 1748 when the Ohio Company was formed. The object of the company was to effect settlements on the wild lands west of the Alleghany mountains, through the agency of an association of gentlemen. Mr. Lee one of the king's council in Virginia was the head of it. With the view of carrying his plan into operation he associated himself with twelve other persons in Virginia and Maryland, and with Mr. Hanbury, a merchant in London, was formed what they called the OHIO COMPANY. Lawrence Washington and his brother Augustine Washington, (brothers of George Washington) were among the first who engaged in the scheme (and which later caused Gen'l. Washington considerable embarrassment). A petition was presented to the king, on behalf of the company, which was approved, and five hundred thousand acres of land was granted, almost in terms requested by the company. The object of the company was to settle the lands, and to carry on the Indian trade upon a large scale. Hitherto the trade with the western Indians had been mostly in the hands of the Penns. The company conceived that they might derive an important advantage over their competitors in this trade, from the water communication of the Potomac, and the eastern branches of the Ohio, between the Monongahela and Kanawha rivers, and west of the Alle-

gheny mountains. Though this was a most promising scheme, and met with much favor from the most influential quarters yet, owing to the various troubles in which the country was involved, from French influence and Indian forays, comparatively little resulted from it.

It however, for some time, greatly promoted emigration into portions of Western Pa. and Virginia. One singular fact, connected with this subject, deserves notice, Lawrence Washington, upon whom fell the chief management of the affairs of this company, after the death of Mr. Lee, conceived the plausible plan of inviting the "Pennsylvania Dutch," and their brethren from Germany to colonize this region, Their only objection was the PARISH TAXES they would have to pay to support the Episcopal Church, Mr. Washington exerted himself to get this difficulty removed; but high church officials were too strong for him and so his scheme failed; and a larger portion of Western Pa. and Virginia was kept open for a different race—mainly Scotch-Irish Presbyterians.

The Ohio Company sent out Christopher Gist, in 1759 to explore the country from the south branch of the Potomac northward to the head of the Juanita river. He explored this region accordingly, crossing the mountains and reached the Allegheny river by way of the Kiskiminetas. He crossed the Allegheny about four miles above the forks, where Pittsburgh now stands; thence down the Ohio to some point below Beaver river; and thence to the Muskingum valley. The first actual settlement made was within the limits of what is now Fayette Co. in 1752, by Mr Gist himself, on a tract of land now well known there as Mount Braddock, west of the Youghiogheny river. Mr. Gist induced 11 families to settle around him on land supposed to be within the Ohio Company's grant. The more southern part of Western Pa. (Green, Washington, Fayette, and part of Somerset) which was supposed to be within the boundries of Va. was visited by adventurers from Maryland, prior to 1754. Among them were Wendel Brown, and his two sons, and

Fred Waltzer who lived four miles west of Uniontown. David Taggart had settled in the valley which still bears his name, in North-Western Va. where several other families came a few years later, and where Redstone appointed supplies for several years. These were the only settlements attempted prior to Braddocks defeat; and those made immediately afterwards, or prior to 1760 were repeatedly molested—families murdered—cabins burnt—and for a time such settlements were broken up—alternately abandoned and again occupied.

In 1753, when Washington paid his visit to the French at Le Boeuf, he passed through this region going and returning. Queen Aliquippa lived at what is now McKeesport, Washington paid her a visit and made her a present of a watch-coat and a bottle of rum, “which latter was thought the better present of the two.” At the time of Washington’s visit, king Shingi had his quarters near the mouth of Chartiers. Then not a single white man was found where Pittsburgh now stands. He reached that point Nov. 24, 1753; and says in his journal, “As I got down before the canoe, I spent some time in viewing the rivers and the lands in the fork, which I think extremely well situated for a fort, as it has the absolute command of both rivers. The land at the point is 25 feet above the common surface of the water; and a considerable bottom of flat, well timbered land, all around it; very convenient for building.” But the region of solitude there was soon to be broken forever, A company commanded by Cap’t. Trent, arrived there, Feb. 17, 1754. He was sent there by the governor of Va., for the purpose of erecting a fort. We know not precisely when the work was begun but it must have been prior to the April 17, 1754, for on that day M. Contrecoeur with 60 batteau, 300 canoes, 18 pieces of cannon, and 1,000 men, Indians and Frenchmen arrived from Franklin and summoned Ensign Ward to surrender. Resistance with 40 men and even with the aid of an unfinished stockdale too was out of the question. A capitulation of course followed; and Ward, with his men ascended the Monongahela to Brownsville, where a stone house had

previously been erected. This affair was the commencement of that memorable war, whose operations extended over continental Europe, Asia, Africa and America. The old French War which spread devastation, terror, and death especially over the west for eight entire years.

Upon the successful termination of this war, the British government claimed some indemnity for their great losses and expenses, from the American Colonies in the form of duties, taxes, etc., without their consent, and without any representation on their part in the British Parliament. These met with resistance from the colonies and this, in turn, provoked to further encroachments on their rights with, and to many insults and indignities and kindled the flames of the Revolutionary War which terminated in the independence of the United States. This greatest event of modern history, in view of all its present and prospective bearing upon the destinies of the world, may be traced largely to the scenes in and around Pittsburgh. We shall not attempt the stories of the Great Meadows, of Fort Necessity, or of Braddock's defeat—and other incidents belonging to that period, immediately succeeding the triumphant possession on the part of the French. At this point at the head of the Ohio and the surrounding region, perhaps the gloomiest period the American colonies ever experienced, either before or after, was that embraced in the two years immediately following Braddock's defeat, Lord Chesterfield in England, exclaimed, "I never saw so dreadful a prospect." At this time the Iron-headed General Forbes was placed at the head of an army for the recapture of Fort Duquesne, and the recovery of the West, and Boquet, Lewis, Washington, and Armstrong were among his noble officers. The expedition was completely successful and all the West was again recovered from the defeated and terrified French. In a thanksgiving discourse delivered on that cheering event, Davis broke forth in the following eloquent strain, "Ft. Duquesne, the den of those mongrel savages who have ravaged our frontiers, captured and butchered so many

of our fellow-subjects, and ruined so many poor families; Ft. Duquesne, the object of Braddock's ever-tragical and unfortunate expedition, near which so many brave lives have been repeatedly thrown away in vain; Ft. Duquesne, the magazine which has furnished our Indian enemies with provisions, arms, and fury to make their barbarous inroads upon the British settlements, and prevented our growing country from extending its frontiers on the Ohio. Fort Duquesne is abandoned and demolished—demolished by those hands that built it, without the loss of a man on our side. The terror of the Lord fell upon them, and they fled at the approach of our army.”

The treaty of 1762 brought quiet and repose to some extent to the English colonies, and the first settlers on the frontiers returned to their abandoned farms. All things seemed now to promise peace and prosperity. But they were soon obliged again to leave their quiet homes and retire for safety to the more densely settled parts. Though Fort Duquesne—henceforth called Fort Pitt—never again fell into the hands of the French, their savage allies, treacherously instigated by the French, though professedly at peace with England, carried on a more furious and desolating war than ever against the frontier settlers. This was that horrible war, forever memorable under the name of Pontiac's war. But it was soon brought to a successful issue by Col. Boquet. In the fall of 1763 and in 1764, he compelled the turbulent and restless Kyashutha to sue for peace and bury the hatchet on the plains of Muskingum. He finally humbled the Delawares and Shawnees. Again the settlers returned to their cabins; and having resumed their labors, extended their improvements and cultivated their lands. From this time forth the prosperity of Western Penna. advanced rapidly, and the tide of emigration, with the consequent settlements, rolled westward.

Previous to 1758 Westmoreland was a wilderness trodden by the wild beast and the savage, and, like other portions of Western Pa. by an occasional trader. No permanent settlement was attempted prior to this date,

when Fort Pitt became an English settlement. Two years afterwards a small town was built near it, whose population for several years, did not exceed two hundred. During Pontiac's war indeed, it was for a short season quite abandoned, the village retiring into the fort, or fleeing elsewhere, and suffering the place to fall to decay. But in 1765 Pittsburg was, to a small extent regularly laid out. In 1765 and 66 settlements were made at Redstone and Turkey-Foot. The Indian titles had not yet been extinguished, and the governor warned them off. There was much trouble from this source about 1768; but it happily subsided, and the Indian claims were satisfied by treaties. A considerable number of emigrants, soon after 1767 settled on the Youghiogeny and Monongahela and their branches, and in 1770-71, many of the Scotch-Irish from Bedford and York Counties from the Kittatinny Valley, from Virginia, and some direct from the North Ireland commenced settlement in Washington Co. These settlements soon extended from the Monongahela to the Ohio Rivers. The forts at Redstone and at Wheeling were among the first and most important. The route the settlers pursued was the scarcely practical path called Braddock's trail, which they travelled with no better means for their furniture and provisions than afforded by pack horses. The great object of most of these persons was to obtain possession of the lands, the titles to which cost little more than office fees. The Indian title was not then considered by the individual as presenting any obstacle; and Va. whose charter it was then supposed embraced this region of country, confirmed the titles of settlers with no other restrictions than such as were necessary to prevent the confusion of interfering claims. At an early period that State appointed three Commissioners to give certificates of settlement rights, which were sent with the surveyor's plot to the land office, where they remained for six months, to give sufficient time to ascertain that there were no other claimants to the same tracts. If none appeared within the time, the patent was issued. There was an inferior kind of title, called a

“Tomahawk right,” which was made by deadening a few trees near a spring, and marking others by cutting in them by the person who thus took possession. This ceremony conveyed no legal property; but was respected by the settlers as establishing a priority of claim, with which it was discreditable to interfere. These rights were therefore often bought and sold, because those who wished to secure favorite tracts of land chose to buy Tomahawk improvements rather than quarrel with those who had made them.

The Proprietary of Penna. in Oct. 1768 purchased the country from the Indians as far west as the Alleghany and Ohio Rivers, and opened the office for the sale of these grounds in April, 1769, when over 3,000 persons made purchases. When the office was opened he made proclamation, and restricted the surveyor to respect the lands of actual settlers who had improved to the value of five pounds, and to survey, on warrants of locations of a date posterior to the settlement, except to those by whom the settlement were made. Favored by these indulgence—which however was usual in both provinces—few of those who lived adjacent to the Monongahela and had already occupied the lands applied to the office for locations or warrants. They were not certain to which state or province the soil belonged, and probably had a secret wish that it belonged to Virginia, because, in that case, it would cost them but about one-fourteenth part of the price for which lands were sold in Penna., and their wish would likely govern their faith. In or about this year, Gov. Lord Dunmore opened several offices for those within the bounds of what are now the four western counties of Penna. and the warrants were granted on paying two shillings and six pence fees. The purchase money was trifling indeed, being only about ten shillings per hundred acres, and even that was not demanded. This was an effectual inducement to apply to Dunmore’s agents in preference to the Penna. land office. The land, being the property of the king, was at the disposal of the governor, who also procured a court of Va. to be

extended to the Ohio and in a short time, two county courts were held south of the Monongahela, and one North of it at Brownsville, all of them within the territory since ascertained to belong to Penna.

This course was afterwards changed—The State of Va. recognized, by a municipal regulation of May 3, 1779, actual settlers, who had made a crop of corn, or resided on lands one year before January 1, 1778, as “freeholders of the Commonwealth, and entitled to farms, not exceeding 400 acres.”

In the year 1774, the peace of the western settlements was disturbed by alarm of Indian hostilities, and a vexatious contest with the Gov. of Va., in relation to the western boundary. Both of these, perhaps, sprang from a cunning policy, on the part of Lord Dummer—aiming thereby to withhold or withdraw the attention of both Pa. and Va. from the subject of British aggression on the liberties of the Colonies, by involving them in war with the Indians, and in jealousies and quarrels among themselves about the disputed claims of these States. His subsequent conduct, in deserting the cause of American liberty, gave much plausibility to this construction of his motives. The settlers had no unpatriotic desire to escape from their country's struggles for independence. They knew that cause was to be maintained, west as well as east of the mountains. The British government—at least its agents—sought the co-operation of the savages, every where through the western country, to humble, and crush the colonies. It is believed that no portion of the American citizens rendered more service to their country than the people of the West; by repelling the savage foe and rendering abortive one of the principal means employed by Great Britain to crush our rising Republic. And when peace was at length secured by the Treaty of 1783, which secured forever our Independence, and stanching the bleeding wounds of seven years war—it brought no peace to the west. There was still little security for the twenty thousand Anglo-Americans in Western Penna. During the whole subsequent period, till 1794 the people suffered

greatly from the Indians. Two armies sent out against them, in Western part of Ohio, under Gen. Harmar and Gen. St. Clair—the former in 1790, the later in 1791—were both defeated, and shockingly cut to pieces; and not until Gen. Anthony Wayne gave them a dreadful overthrow on the Miami-of-the-Lake, was there anything like security or permanent peace. Thus during the entire period through which the Old Presbytery of Redstone existed and was nobly performing its glorious mission, was there “fighting without.” In comparison with this never-ceasing source of anxiety to certain portions of the people, in the bounds of the Presbytery, other causes of trouble and peril were small account. Yet, in themselves, they were often most harassing. The still conflicting claims of the two States—the impossibility, in many cases, of a faithful administration of law and justice—the uncertainty of land titles—the jealous heart-burning between the two classes of emigrants, from Eastern Penna. and from Virginia, which were not ended till the dividing line was finally fixed and settled in 1784—the exposure of many persons, especially women and children, to perilous adventures with “ferae nature,” howling beasts of prey—the want of bread—and danger of starvation at particular seasons—the scarcity of salt and iron—the absence of all roads across the mountains, except bridle paths—all these then, and many other things besides, rendered their condition hapless, and any thing but Eden-like.

The present happy population of our country, enjoying not only peace, but all the necessaries and convenience of life, can form no just conception of the poverty and privations endured by the early settlers of the West. The revolutionary war had withdrawn much of the labor of the country from agriculture and manufactures. There was no commerce, no money. The country at large could not furnish even necessary clothing, Hard as was the fate of the soldier starving, freezing, and fighting for independence, still the prospective was cheering to him; he never doubted that his service would be rewarded, and

he remembered with gratitude by his country. But when discharged, he received his pay in continental money, worth but a few cents on the dollar, and returning poor to his family, found them as destitute as himself. The pride and parade of the camp, which had excited and sustained him, were now gone—there was none to relieve or assist him. Some sank under their discouragements. Brave men, who never had shrunk from danger in their country's defense, and who cheerfully endured all the hardships incident to the soldiers life, had not the courage to contend with poverty, nor the resolution to exchange the excitements of war for that diligent pursuit of personal labor which was requisite for the support of their families. Many, however, resolved on crossing the mountains and becoming farmers in the West. The difficulties to be encountered in effecting this resolution were many and great. The journey was full of peril, especially to women and children, poorly provided with even the most common necessaries. It may interest some of our readers, who have never felt what privation or suffering is, to know by what expedients the pioneers of the West were enabled to remove their families across the mountains. I have often, when a boy, listened to the recital made by the mothers who were companions in those sufferings and who, at every meeting in after life, would refer to them with tears. My father's family was one of twenty that emigrated to Western Penna. in the spring of 1784. Our arrangements for the journey would, with little variation, be descriptive of those of the whole caravan. Our family consisted of my father, mother, and three children, (the eldest one five, the youngest less than one year) and a bound boy of fourteen. The road to be travelled in crossing the mountains was scarcely if at all, practicable for wagons. Pack-horses were the only means of transportation then, and for years after. We were provided, with three horses, on one of which my mother rode, carrying her infant, with all the table furniture and cooking utensils. On another were packed the stores of provisions, the plough-irons, and other agricultural tools. The third

horse was rigged out with a pack-saddle, and two large creels made of hickory withes, in the fashion of a crate, one over each side, in which were stowed the beds and bedding, and the wearing apparel of the family. In the centre of these creels there was an aperture prepared for myself and sister and the top was well secured by lacing, to keep us in our places, so that only our heads appeared above. Each family was supplied with one or more cows, which was indispensable provision for the journey. Their milk furnished the morning and evening meal for the children, and the surplus was carried in canteens for us during the day. When the caravan reached the mountains, the road was found to be hardly passable for loaded horses. In many places the path lay along the edge of a precipice, where, if the horse had stumbled or lost his balance, he would have been precipitated several hundred feet below. The path was crossed by many streams raised by the melting snow, and spring rains, and running with rapid current in deep ravines. Most of these had to be forded, as there were no bridges, and but few ferries.

For many successive days, hair-breadth escapes were continually occurring; sometimes horses falling; at other times, carried away by the currents, and the women and children with difficulty saved from drowning. Sometimes, in ascending steep acclivities, the lashing of the creel would give way, and both children and creel tumble to the ground, and roll down the steep, until arrested by some traveller of the company. In crossing streams, or passing places of more than ordinary difficulty in the road, mothers were often separated from some of the children for many hours. The journey was made in April, when the nights were cold. The men who had been injured to the hardship of war, could with cheerfulness endure the fatigues of the journey. It was the mothers who suffered; they could not, after the toils of the day, enjoy the relaxation they so much needed at night. The wants of the suffering children must be attended to. After preparing their simple meal, they lay down, with scanty cov-

ering, in a miserable cabin or, as it sometimes happened, in the open air, and often, unrefreshed, were obliged to rise early to encounter the fatigues and dangers of another day.

As the company approached the Monongahela, they began to separate. Some settled down near to a friend and acquaintance who had preceded them. About half of the Company crossed the Monongahela, and settled on Chartiers Creek, a few miles south of Pittsburgh, in a hilly country, well watered and well timbered. Settlers rights were obtained on easy terms. My father exchanged one of his horses for a tract, (bounded by certain brooks and marked trees) which was found, on being surveyed, several years after to contain about 200 acres. The newcomers aided each other in building cabins which were made of round logs, with a slight covering of clapboards. The building of chimneys and laying of floors were postponed to a future day. As soon as the families were all under shelter, the timber was girdled, and the necessary clearing made for planting corn, potatoes, and a small patch of flax. Corn could be obtained in Pittsburgh, but potatoes could not be procured short of Ligonier valley, distant three day journey. The season was favorable for clearing; and by unremitting labor, often continued through a part of the night, the women laboring with their husbands in burning brush and logs, their planting was seasonably secured. But while families and neighbors were cheering each other on with the prospect of an abundant crop, one of the settlers was attacked by the Indians, and all of them were thrown into the greatest alarm. This was a calamity which had not been anticipated. It had been confidently believed that peace with Great Britain would secure peace with her Indian allies. The very name of Indian chilled the blood of the late emigrants but there was no retreat. If they desired to recross the mountains, they had not the provisions or means, and had nothing but poverty and suffering to expect should they regain their former homes. They resolved to stay. The frontier settlements

were kept in continual alarm. Murders were frequent, and many were taken prisoners. These were more generally children, who were taken to Detroit, where they were sold. The attacks of the Indians were not confined to the extreme frontier. They often penetrated the settlements several miles, especially when the stealing of horses was a part of their object. Their depredation effected, they retreated precipitately across the Ohio. The settlers for many miles from the Ohio, during the six months of the year, lived in daily fear of the Indians. Block-houses were provided in several neighborhoods for the protection of women and children, while men carried on their farm operations, some standing guard while others labored. The frequent calls on the settlers to pursue marauding parties, or perform tours of militia duty, greatly interrupted their attention to their crops and families, and increased the anxieties and suffering of the women. The general government could grant no relief. They had neither money nor credit. Indeed there was little but name in the old confederation. The State of Penna. was unable to keep up a military force for the defense of her frontier. She had exhausted her resources in the struggle for national independence. Her Legislature however, passed an act granting a bounty of one hundred dollars on Indian scalps, but the abuse of it, led to it being repealed before the termination of the war. The settlement was guarded, and in fact preserved from utter dispersion, by a few brave men. BRAVE is a term not sufficiently expressive of the daring boldness of the Bradys, Sprouts, Poes, Lesnits, Wettzells, Caldwelles, Crawfords, and several others who for years encountered unheard-of privations in the defence of the border settlements, and often carried the war successfully into the Indian country. Another vexation was the runing away of their horses, for as soon as the fly season commenced the horses seemed resolved on leaving the country, and recrossing the mountains. The river was no barrier, they swam the Monongahela, and often proceeded 150 miles before they were taken up. During the husband's absence

in pursuit of them, his wife was necessarily left alone with her children in their unfinished cabin, surrounded by forests in which the howl of the wolf was heard from every hill. If want of provisions, or other causes made a visit to a neighbor's necessary, she must either take her children with her through the woods, or leave them unprotected, under the most fearful apprehension that some mischief might befall them before her return. As bread and meat were scarce, milk was the principal dependence for the support of the family. One cow of each family was provided with a bell, which, if good, could be heard from a half to a mile away.

The women left alone, on getting up in the morning instead of making a fancy toilet, had to train her ear to listen for her cow's bell which she knew as well as she did the voice of her child, and considered it fortunate if she heard it even at a great distance. By her nice and never-failing discrimination of sounds, she could detect her own, even among a clamor of many other bells; thus manifesting a nicety of ear which, with cultivation, might be envied by the best musicians of the present day. If her children were small she tied them in bed, to prevent them from wandering, and to guard them from danger from fire and snakes; and guided by the tinkling of the bell, made her way through the tall meads, and across the re-vines, until she found the object of her search. Happy on her return to find her children unharmed, and regardless of a thorough wetting from the dew, she hastened to prepare her breakfast of milk, boiled with a little meal or hominy; or in the protracted absence of her husband, it was often reduced to milk alone.

It may seem to some that these people, whose hardships and poverty we have been describing, must have been a degraded race, or they would have been better provided with the means of comfortable living. But they who have come to this conclusion, must be ignorant of the condition of our country at the close of the revolution. The poverty of the disbanded soldier was not the consequence of idleness, dissipation or vice. The times were

at fault, not the men. The money he had received for his service in the army, proved to be nearly worthless. But instead of brooding over this injustice, or seeking to redress his wrongs by means which would disturb the public peace, and demolish the temple of liberty, which he had labored to erect, he nobly resolved to bear his misfortunes, and brave the dangers and hardship of emigration. A more intelligent, virtuous and resolute class of men never settled any country, than the first settlers of Western Penna. and the women who shared their sufferings and sacrifices were no less worthy.

Very many of the settlers in what are now Washington & Allegheny Counties were professors of religion of the strictest sect of Seceders. At a very early period of the settlement, a distinguished minister of that denomination, Mr. Henderson was settled near Canonsburg. It was common for families to ride from ten to fifteen miles to meetings. The young people regularly walked five or six miles, and in summer carried their stockings and shoes, if they had any, in their hands, both going and returning. I believe no church or houses of worship were erected in the country until 1790. Even in winter the meetings were held in the open air. A place was selected which partially sheltered the congregation from the weather, where a log pulpit was erected and logs furnished the audience with seats. the men who attended did not have great or overcoats, but substituted a blanket or a coverlet. So great was the destitution of comfortable clothing, that when the first court was held in Catfish, now Washington, a highly respectable citizen whose presence was required as a magistrate, could not attend, without first borrowing a pair of leather breeches from an equally respectable neighbor, who was summoned on the grand jury. The latter lent them and having no others, had to stay at home. This scarcity of clothing will not seem surprising when we consider the condition of the country at that time, and that most of these settlers brought but a scanty supply of clothing and bedding with them. This stock could not be refurnished until flax was grown and made into cloth.

Those who are reared in contact with the ledger, the claims, the lawsuits, and the bankruptcies of this contentious age, can form but a faint idea of real pioneer hospitality, in which half of the scanty supply of a needy family was often cheerfully served up to relieve the necessity of the still more needy traveller or emigrant family. From feelings and acts of this kind, as from seeds, has sprung much of the systematized benevolence in which many of our enlightened citizens are engaged. The labor of the settlers was greatly interrupted by the Indian war. Although the older settlers had some sheep, yet their increase was slow, as the country abounded in wolves. It was therefore a work of time to secure a supply of wool. Deerskin was substitute for cloth for men and boys, but not for women and girls; although they were sometimes compelled to resort to it. The women had to spin, and generally to weave all the cloth for their families, and when a wife was feeble, it was a task more than she could do, and I shall ever wonder why they did not sink under their burden. But they justly appreciated their situation, and nobly encountered the difficulties which could not be avoided. Possessing all the affections of the wife, the tenderness of the mother, and the sympathies of the woman, their tears flowed freely for others' griefs, while they bore their own with a fortitude which none but a woman could exercise. The entire education of her children devolved on the mother; and notwithstanding the difficulties to be encountered she did not allow them to grow up wholly without instructions, but, amidst all her numerous cares, taught them to read and instructed them in the principles of Christianity. To accomplish this, under the circumstances, was no easy task. The exciting influence which surrounded them made the boys restless under restraint. Familiarized, as they were to hardships from the cradle, and daily listening to the stories of Indian massacres and depredations, and to the heroic exploits of some neighboring pioneer who had taken an Indian scalp, or by some daring effort, had saved his own; ignorant of the sports and toys with which

children, in other circumstances, are wont to be amused, no wonder they desired to emulate the soldiers or engage in the scarcely less exciting adventure of the hunter. Yet even many of these boys were subdued by the faithfulness of the mother, who labored to bring them up in the fear of God.

If the reader would reflect upon the difficulties of emigration at that early day and those of the present, he must cast his eyes upon the rugged mountain steeps, then an almost unbroken and trackless wilderness, haunted by all sorts of wild and fierce beasts and poisonous reptiles. He must then observe that the hand of civilization has since crossed them by smooth waters of canals, or gentle and even ascent of turnpikes and railroads, and strewed them thick with the comforts of life. He may then have a faint idea of the difference of the journey and as to the living then and now. When our emigrants had struggled through the first summer, and the Indians had returned to their homes, the leading men set about supplying the settlement with salt and iron. These indispensable articles could only be obtained east of the mountains, at some point accessible by wagons from a sea-port. Winchester and Chambersburg were salt depots. One man and one or more boys were selected from each neighborhood to take charge of the horses which the settlers turned into common concern. Each horse was provided with a pack-saddle, a halter, a lash-rope to secure the load, and sufficient feed for twenty days, a part of which was left on the mountain for a return supply. The owner of each horse provided the means of purchasing his own salt. A substitute for cash was found in skins, furs, and ginseng, all of which were in demand east of the mountains. Notwithstanding the fatigue to be endured, (the entire return journey having to be performed on foot), no office was ever sought with more importunity than was this by the boys who were old enough to be selected on this expedition. Not only salt, but merchandise for the supply of the country west of the mountains was principally carried on pack-horses until after 1788.

It was necessary to balance the load with great care in order to preserve the backs of the horses from injury. If well broken to packing, they would travel twenty-five miles a day.

After the first peace with the Indians, this mode of importation ceased and the packers who had been the lion of the day, were succeeded by the still greater lions, the KEEL-BOATMAN. Emigration continued to Western Penna. Even the most exposed districts increased in population, and many of the emigrants of 1784 and '86, were what was then considered rich. They introduced into the country large stocks of cattle, sheep, and hogs, cleared large farms; built grist and saw mills, and gave employment to many poor settlers. But notwithstanding the brightening prospects, the healthy climate, and good soil, many of the settlers became restless and dissatisfied with their location, which they believed inferior to Kentucky, or some other country still further off in the West. Numbers sold their improvements in the fall of 1786 and prepared to descend the Ohio, with their families, in the spring. The various hardships which they had encountered in providing a home for their families, seemed to increase their enterprise, and to inspire them with a desire of new adventures. Their anticipated home was as much exposed to the tomahawk, as was the one which they were about to leave; besides the hazard of descending the river 500 miles in a flat boat was very great. The capture of these boats and destruction of whole families frequently occurred. But these dangers did not lessen the tide of emigration which set down the river from 1786 to 1795.

In the reading of the above description of the condition of our country just after the Indian title was extinguished, will give you a conception of what your early ancestors had to come through, and why should we not be glad we live in another age?

Manners, Customs and Domestic Circumstances of Early Frontier Life

We cannot suppose that some account of the manners and customs and domestic circumstances of the people among which our early ministers labored, would be acceptable or be deemed out of place in this work. On this subject, we shall draw largely, though not exclusively, upon Doddridge's Notes. In a few cases, Mr. Doddridge's description are not alike applicable to every section of the early settlements. He was more conversed, from his residence with the habits and manners of the Western Virginians; yet through the inhabitants of the Pan-Handle, principally set for this picture drawn by his graphic pen, much of his account is equally applicable to all western Penna. 160 years ago. They were all involved in the same privations and were obliged to adopt similar personal and domestic usages. The settlers had to depend for many years, principally for their necessaries, such as iron, nails, salt, and many other things, upon the towns of Chambersburg, Hagerstown, and Winchester; whither they resorted with their pack-horses, carrying furs, ginseng, snake-root, etc., to barter. In 1797 several stores, with what was considered then a good stock of goods, were established at different points, by enterprising men; who found it to their interest to supply the articles necessary for a new country. The people themselves being accommodated, soon gave up their own eastern trips for such supplies. The merchandise, salt, etc., were still brought out by pack-horses; two men could manage ten or fifteen horses, each carrying about 200 pounds.

The first wagon-load of merchandise that was brought over the mountains on the southern route, or that now nearly traversed by the national road, was in 1789. They were for Jacob Bowman, who had settled at Brownsville, as a merchant, in 1787. The wagoner was John Hayden, who also resided in Fayette County until his death. He drove four horses, brought out 2000 pounds, for which

he received \$3.00 per 100. and was nearly a month making the trip to and from Hagerstown, Md., a distance of about 140 miles.

The perilous character of the roads across the mountains—and for some years there were only two, that of Braddock's, and the other cut for General Forbes, leading from Bedford, via Ligonier, to Pittsburgh—rendered the management of a loaded wagon no child's play. So precipitous were the descents on the northern route, that it was usual to attach a small sapling, with its brushy boughs, to the hinder part of the wagon, to act as a drag, to the foot of the mountain. These in time accumulated there, by the road side, to the great puzzlement of those travelers who were not aware of the cause.

The task of making new establishments in a remote wilderness, even in a time of profound peace, is sufficiently difficult; but when, in addition to all the unavoidable hardships attendant on this business, those resulting from an extensive and furious warfare with the savages are super added-toil, privation, and sorrow are carried to the full extend of human endurance. Such was the wretched condition of the western settlers, in making settlement here. To all their difficulties and privations, the Indian was a weighty addition. This destructive warfare they were compelled to sustain almost single-handed; because the Revolutionary contest with England gave full employment to military strength and resources on the east side of the mountains. The buildings were of the rudest kind. A spot was selected, on which to erect a house. On an appointed day, a company of choppers met, felled trees, cut them off at proper lengths. A man with a team hauled them to the place; this, while a carpenter was in search of a straight-grained tree, for making clapboards for the roof. The boards were split, four feet long, with a large prow, and as wide as the timber would allow; they were used without shaving. Some were employed in getting puncheon for the floor of the cabin. This was done by splitting trees about 18 inches in diameter, and hewing the face of them with a broad-axe. They were half the

length of the floor they were intended to make. These were the usual preparations for the first day, The second day, the neighbors collected around, and finished the house. The third day work generally consisted in furnishing the house supplying it with a clapboard table, made of split slabs, and supported by four round legs, set in auger holes. Some three-legged stools were made in the same manner. Some pins stuck in the logs at the back of the house, supported some clapboards which served for shelves for the table furniture, consisting of a few pewter dishes, plates and spoons; but mostly of wooden bowls, trenchers, and noggings. If these were scarce, gourds and hard-shelled squashes made up the deficiency. The iron pots, knives and forks were brought from the east side of the mountains, along with salt and iron, on pack-horses. A single fork, placed with its lower end in a hole in the floor and the upper end fastened in a joist, served for the bedstead, by placing a pole in the fork, with one end through a crack between the logs in the wall. The front pole was crossed by a shorter one within the fork, with its outer end through another crack. From the first pole through a crack between the logs of the end of the house, the boards were put on, which formed the bottom of the bed. Sometimes other poles were pinned to the fork, a little distance above these for the purpose of supporting the front and foot of the bed, while the walls were the support of its back and its head. A few pegs around the walls for the display of the coats of the women and hunting-shirt of the men; and two small forks or buck's horns in a joist, for the rifle and shot pouch, completed the carpenter work. The cabin being finished, the next ceremony was the "house-warming". Did our first ministers know anything of such modes of living? Yes—every one of them, perhaps without exception. Dr. McMillan describes some such condition when he first came in to this country to live.

The diet of our first settlers, says our author, was mainly "hog and hominy." Dr. McMillan says "that for weeks together they had no meal, and lived on potatoes

and pumpkins as a substitute for bread. Johnny-cake and pone were bread for breakfast and dinner; mush and milk, a standard diet for supper.

When milk was not plenty, which was often the case, the substantial dish of hominy had to serve the place of them; mush was frequently eaten with sweetened water, molasses, or bear's oil or the gravy of fried meat.

Their dress was partly Indian, and partly civilized style. The hunting-shirt was universally worn. This was a kind of loose frock, reaching half way down the thighs, with large sleeves, open before, and so wide as to lap over a foot or more when belted. The cape was large, some times handsomely fringed with a ravelled piece of cloth of a different color from that of the hunting-shirt itself. Both, however, were generally of that description of cloth called "Linsey-woolsey." The most common color was blue, and had a far neater appearance than those ugly-looking, red-flannel "waumuses" now much worn in the winter by the farmers. The bosom of this dress served as a wallet to hold a chunk of bread, cakes, jirk, tow for wiping the barrel of the rifle, or any other necessity of the hunter or warrior. The belt which was tied behind, answered several purposes, besides that of holding the dress together. In cold weather the mittens, and sometimes the bullet-bag, occupied the front of it. To the right side was suspended the tomahawk, and on the left the scalping-knife in its leather sheath. The hunting-shirt was generally made of linsey—sometimes of course linen and a few of dressed deerskins. These last were generally cold and uncomfortable in wet weather. The shirt and jacket were of common fashion. A pair of drawers or breeches and leggins were the dress of the thighs and legs. Buckskin breeches, yellow or black, were much worn by our ministers in those days. (When these skins were properly dressed, they looked as well as the finest LEEDS black broadcloth.)

We have seen in our boyish days, not less than four or five of them thus dressed. Dr. McMillan long retained his preference for this article of dress.

Meeting in the streets of Canonsburg, one day, Joe Dunlap, then a wild and thoughtless son of the venerable President of the College, the Doctor said to him, "Joe can you tell me the difference between you and Satan?" Yes said Joe, I wear pantaloons, and Satan wears buckskin breeches". He did not intend to insult the Dr. by such an answer but knew the good man would laugh heartily at his jest. But to proceed with a further account of the dress of the times:—A pair of moccasins answered for the feet much better than shoes. These were made of dressed deerskins and were mostly made of a single piece, with gathered seams along the top of the foot, and another from the bottom of the bottom of the heel, without gathers as high as the ankle joint, or a little higher. Flaps were left on each side, to reach some distance up the leg. These were nicely adapted to the ankles, and lower part of the leg by thongs of deerskin so that no dust, gravel or snow could get within the moccasin. The moccasins in ordinary use cost but a few hours labor to make. In cold weather, the moccasin were stuffed with deer's hair, or dry leaves so as to keep the feet comfortably warm.

In latter years of the Indian war, the young men became more enamored with the Indian dress throughout, with the exception of the watch-coat. The drawers were laid aside, and the leggins made longer, so as to reach the upper part of the thigh. The Indian style of toilet was adopted. This was a piece of linen or cloth nearly a yard long, and eight or nine inches wide. This passed under the belt before and behind, leaving the ends of the flaps hanging, before and behind, over the belt. These flaps were sometimes ornamented with some course of embroidering work. To the same belt which secured this cloth, strings which supported the long leggins were attached. When this belt, as was often the case, passed over the hunting-shirt, the upper part of the thighs, and part of the hips were naked. The young warrior, instead of being abashed at his nudity, was proud of his Indian-like dress". The latter part of this account refers, we

have no doubt, exclusively to the region along the Ohio, bordering on the Indian Country.

“The linsey-woolsey petticoat and bedgown, which were the universal dress of our women in early times, would make a singular figure in our day. A small home-made handkerchief, in point of elegance, would ill supply the profusion of ruffles with which the neck of our ladies are now ornamented. She went barefooted in warm weather, and in cold their feet were covered with moccasins, overshoes, or shoe-packs, which often would make but a very sorry figure beside the elegant morocco slippers often embossed with bullion, which at present ornament the feet of their daughters and grand-daughters.

A lady dressed now, as to neck and feet, as here described, and just as we have seen forty years ago, would create as much surprise, as one in the style of still earlier days. Such are the whims of fashion.

The coats and bedgowns of the women, as well as the hunting-shirts of the men, were hung in full display on wooden pegs, around the walls of their cabins; so that while they answered, in some degree, the place of paper hanging or tapestry, they announced to a stranger, as well as neighbor, the wealth or poverty of the family in the articles of clothing. This practice prevailed for a long time. The sight of a splendid wardrobe or clothes-press would have astonished many of our grandmothers as much as “PUNCH” described the Frenchmen, staring at a washstand.

The ladies handled the distaff, shuttle, sickle, weeding-hoe, scutching-knife, hackle, and were contented if they could obtain their linsey-woolsey clothing; and cover their heads with sun-bonnets made of 6 or 700 linen. The quality of the linen was graded according to the number of threads in what was called a “cut”. The coarser fabrics contained only 6 or 700 threads in a cut; while the finer sort, approached the superior quality of Irish linen, would contain 10 or 12 and even 1800 such threads.

Cotton fabrics were but little known, or in demand. Such as were brought into the country, of which, to some

extent, Sunday shirts were made, were of the most flimsy description, and all of foreign importation. Flax was universally cultivated. When ripe, it was usually pulled by the women and boys, as this operation always occurred in harvest, when the men were occupied with their grain or hay. And those who pulled it, after the seed was thrashed out of it, perhaps toward the heels of harvest, by the men, then spread it out to rot for some weeks, on some green pasture field; and after a number of weeks, it was taken up ready for the application of the "brake" and "swingling knife". The former instrument required the muscular arms of stout men. The latter was often, perhaps most generally, wielded by the women. 'Skutching frolics' or gathering of neighbors to skutch or swingle flax, were very common, and afforded much innocent amusement and recreation to the young people, blended with pretty hard work. The old ladies generally took charge of the "hackling" of the flax. Hackling and goose-picking days required much patient toil.

One important pastime of our boys, was the imitating the noise of every bird and beast in the woods. This faculty was not merely a pastime; but a very necessary part of education, on account of its utility in certain circumstances. The imitation of the gobbler, and other sounds of wild turkeys, often brought the keen-eyed, and even watchful tenants of the forest within the reach of the rifle. The bleating of the fawn brought its dam to her death in the same way. The hunter often collected a company of mopish owls on the trees above his camp, and amused himself with their hoarse screaming; his howls would raise and obtain response from a pack of wolves, so as to inform him of their neighborhood, as well as guard him against their depredations. This imitative faculty was sometimes requisite as a measure of precaution in war. The Indians when scattered in a neighborhood, often collected together by imitating turkeys by day, and wolves or owls by night, I have often witnessed the consternation of a whole neighborhood, in consequence of few screeches of an owl. An early and

correct use of this imitative faculty was considered as an indication that its possessor would become, in due time a good hunter and a valiant warrior.

Throwing the tomahawk was another boyish sport in which many acquired considerable skill. The tomahawk, with its handle of a certain length, will make a given number of turns in a given distance. A little experience enabled the boy to measure the distance with his eye, when walking through the woods, and strike a tree with his tomohawk in any way he chose. The athletic sports of running, jumping, and wrestling, were the pastimes of boys in common with men. A well grown boy, at the age of twelve or thirteen years, was furnished with a small rifle, and a shot-pouch. He then became a fort-soldier, and had his port-hole assigned him. Hunting squirrels, turkey, and raccoons soon made him an expert in the use of his gun.

2027486

In this section of the country where my father lived. "says Doddridge," there was for many years after the settlement of the country, "neither law or gospel". Our want of legal government was owing to the uncertainty whether we belonged to the state of Virginia or Pennsylvania. The line which at present divides the two states was not run until sometime after the conclusion of the Revolutionary war. Thus it happened that during a long period of time we knew nothing of courts, lawyers, magistrates, sheriffs or constables. Every one was therefore at liberty to do whatever was right in his own eyes.

"As this a state of society which few of my readers have ever witnessed, I shall describe it as minutely as I can, and give in detail those moral maxims which in a great degree, answered the important purpose of municipal jurisprudence". And we will also add that Mr. D's states on this subject will serve to throw light upon the moral *character* and *condition* of a very large portion of that field which the members of the Redstone Presbytery occupied, especially during the earlier period of their labor. In the first place, let it be observed that in sparse population, where all the members of the community are

well known to each other, and especially in a time of war, where every man capable of bearing arms is considered highly valuable as a defender of his country, public opinion has its full effect, and answers the purpose of legal government better than it would in a dense population and in a time of peace. Such was the situation of our people along the frontier of our settlements. They had no civil, military, or ecclesiastical laws; at least none that were enforced; and yet they were a law unto themselves as to the leading obligations of our nature in all relations in which they stood to each other. The turpitude of vice and the majesty of moral virtue were then as apparent as they are now; and they were then regarded with the same sentiments of aversion and respect which they inspire at the present time. Industry in working and hunting, bravery in war, candor, hospitality, and steadiness of deportment, received their full reward of public honor and public confidence among our rude forefathers, as well as among their better instructed and more polished descendants. The punishment which they inflicted upon offenders, by the imperial court of public opinion, was well adapted to the reformation of the culprit, or for his expulsion from the community.

The punishment for lying, idleness, dishonesty, and ill-fame generally was that of "hating the offender out", as they expressed it. This mode of chastisement was like the punishment of the Greeks. It was a public expression, in various ways, of a general sentiment of indignation against such as transgressed the moral maxims of the community to which they belonged. This commonly resulted either in the reformation or banishment of the person against whom it was directed. At house-raising, log-rollings, corn-huskings, and harvest-parties, every one was expected to do his duty faithfully. A person who did not perform his share of labor on these occasions was designated by the epithet of "Lazy Lawrence" or some other title more approbrious; and when it came his turn to require the like aid from his neighbors, the idler soon felt his punishment in their refusal to attend his calls.

Although there was no legal compulsion to the performance of military duty, yet every man of full age and size was expected to do his full share of public service. If he did not do so, he was "hated out as a coward". Even the want of any article of war equipments, such as ammunition, a sharp flint, a priming-wire, a scalping-knife or tomahawk, was thought disgraceful. A man who, without a reasonable cause, failed to go on a scout or campaign when it came to his turn, met with an expression of indignation in the countenance of all his neighbors, and epithets of dishonor was fastened upon him without mercy.

Debts, which make such an uproar in civilized life, were but little known among our forefathers at the early settlement of this country. After the depreciation of the Continental Paper, they had no money of any kind; every thing purchased was paid for in produce or labor. A good cow and calf was often the price of a bushel of alum salt. If a contract was not punctually fulfilled, the credit of the delinquent was at an end. Any petty theft was punished with all the infamy that could be heaped upon the offender. A man on a campaign stole from his comrad a cake out of the ashes, in which it was baking. He was immediately named the "bread rounds". This epithet of reproach was bandied about in this way; when he would come in sight of a group of men, one of them would call "Who comes there?" Another would answer, "The bread rounds" If any one meant to be more serious about the matter, he would call out "Who stole a cake out of the ashes?" This kind of tongue lashing he was doomed to hear for the rest of the campaign, as well as for years after his return home. If a theft was detected in any of the frontier settlements, a summary mode of punishment was often resorted to. The first settlers, as far as I knew of them, had a kind of innate or hereditary detestation of the crime of theft, in any shape or degree; and their maxim was that "a thief must be whipped". If the theft was of something of some value, a kind of jury of the neighborhood, after hearing the testimony, would condemn the culprit to Moses law; that is, to forty stripes.

save one. If the theft was of some small article, the offender was doomed to carry on his back the flag of the United States, which then consisted of thirteen stripes. In either case, some able hands were selected to execute the sentence, so that the stripes were sure to be well laid on. This punishment was followed by a sentence of exile. He was then told he must decamp in so many days, and be seen there no more, on penalty of having the number of his stripes doubled. For many years after the law was put in operation in the western part of Virginia, the magistrates themselves were in the habit of giving those who were brought before them on charges of small thefts, the liberty of being sent to jail, or taking a whipping. The latter was commonly chosen, and was immediately inflicted; after which the thief was ordered to clear out. In some instances, stripes were inflicted, not for the punishment of an offense, but for the purpose of extorting a confession from the suspected person. This was the torture of our early times, and no doubt was sometimes very unjustly inflicted.

If a woman was given to tattling and slandering her neighbors, she was furnished by common consent, with a kind of patent-right to say whatever she pleased, without being believed. The tongue was then said to be harmless, "or to be no scandal."

These people were given to hospitality, and freely divided their rough fare with a neighbor, or stranger, and would have been offended at the offer of pay. In their settlements and forts they lived, they worked, they fought and feasted, or suffered together, in cordial harmony. They were warm and constant in their friendship. On the other hand they were revengeful in their resentments. And the point of honor sometimes led to personal combats. If one man called the other a liar, he was considered as having given a challenge, which the person who received it must accept, or be deemed a coward; and the charge was generally answered on the spot by a blow. If the injured one was decidedly unable to fight the aggressor, he might get a friend to do it for him. The same

thing took place on a charge of cowardice, or any other dishonorable action. A battle must follow, and the person who made the charge must fight the person who received the charge, or any champion who chose to espouse his cause. Thus circumstanced, our people in early times were much more cautious of speaking evil of their neighbors, than they are at present. Some times pitch battles occurred, in which time, place, and seconds were appointed beforehand, there was no getting over it. The point of honor demanded the risk of battle. He got his whipping; they shook hands, and were good friends afterwards. The mode of single combats, in those days, was dangerous in the extreme; though no weapons were used, fist, feet and teeth were employed at will, but above all, the detestable practice of gouging, by which eyes were sometimes put out, rendered this mode of fighting frightful indeed. It was not however, so destructive as the stilitto of an Indian, the knife of a Spaniard, the small-sword of a Frenchman, or the pistol of an American or English duellist. I do not recollect that profane language was much more prevalent in our early times than at present.

What a contrast, "says the historian of Western Penna. "does this picture of early simplicity present to the mind: Great in many respects, have been the changes within the short period of half a century. Now, the inhabitants of the same region present all the luxuries and refinement of long-settled European countries. All the fashions of dress in the metropolis of Penna. and other Atlantic cities flourish here. The linsey and coarse linens have been exchanged for the substantial and finer fabrics of Europe and Asia—the hunting-shirt for the fashionable coat of broadcloth, and the moccasin for boots and tanned leather. The mechanics here are not surpassed by any in the East. Literature and science receive great attention. By the persevering hand of industry, 'the wilderness has been made to blossom', and the aspect of the country has everywhere been changed. The horse-path along which the first settlers, for many years, made their laborious journeys over the mountains for salt and iron

(and by which all the first set of ministers, with their families, reached their western homes) were succeeded by wagon-roads; then by substantial turnpikes; and now by the flaming path of the iron steed. What was the far back-woods to these fathers, is now brought into proximity, by a few hours of easy travel, with Atlantic cities. Not only have physical changes been wrought, but the rude sports of early times have disappeared. Athletic trials of muscular strength have given way to more noble ambition of mental endowments, and skill in useful arts. To the rude and often indecent songs, have succeeded the psalm, the hymn, and the swelling anthem, Yet we have no reason to boast; in many respects, they were our equals; in some of the most substantial virtues, perhaps, indeed, our superiors. And well might those departed spirits, if permitted to behold our progress and our superior advantages, ask, "What hast thou that thou hast not received?"

From a very early period of the settlement of this country, there was a numerous class of persons, possessing a degree of refinement and intelligence that would have no occasion to blush in the presence of any class of persons, native or otherwise, now to be found among us. Many of them contrived to gather around them some of the usual appendages of a higher social life. Though their dwellings at first were humble, their tables often displayed evidence of progress in the culinary art, upon which little advance is anywhere now to be found. And so, with their means of resting the weary traveller. Throughout a portion of Westmoreland, Fayette, and Washington counties, there were many gentlemen farmers, of refined, easy manners, courtly in their address, social and hospitable, always ready to receive our ministers on their weary journeys to distant meetings, or to the destitute settlement. Some of this class, with their wives and families, were, or became members of our churches. They were the "quality folks," as they were called by the people. Now, it is worthy of notice, that almost all our first ministers were the right sort of men to

win respect and esteem of this class, and not to repel them by any boorishness in their own manner. Their own intelligence, politeness, and refinement. gave them an easy and welcome admission into such circles, wherever they existed. Thus with this class of families scattered around them through their respective fields of labor, they were greatly aided in their effort at the general improvement of the domestic and social state of the country.

In addition to this class, there was a still more numerous class of plain, substantial Scotch-Irish people, who, though somewhat blunt and unpolished in their manners, yet for real kindness of disposition, integrity, and hospitality, are not excelled by any of their descendants. Too much praise cannot be bestowed upon the female sex of the middle class. There was a quiet energy of character, a patient endurance of the hardship of frontier life, and a cheerful submission to domestic privations, which entitle them to the grateful remembrance of the present generation. Numbers of them were called to bear a prominent part in many a bloody scene and perilous adventure with their savage neighbor. A volume could not contain all the thrilling stories that have been told of female prowess, and of female presence of mind and promptness to seize upon happy expedients, in moments of imminent peril. Then in more peaceful times woman was a most efficient fellow-laborer in building up our western zion.

If Paul, in writing to his Christian brethren of Philippi, desired that help should be afforded "to those women that labored with him in the gospel," no doubt our early ministers, from their experience of similar-co-operation could sympathize with him in such grateful reminiscences.

And they trained their children to fear God, to tell the truth, to reverence the Sabbath and house of God, to work hard, and to be honest in all their dealings. Though we have now better-educated mothers, we are compelled to doubt whether we have, on the whole, *better* mothers. If there is more refinement and intelligence now, is there

not more feebleness of character more dependence on the conventionalities of modern social life, and greater physical, if not mental imbecility? There are noble exceptions, doubtless. But is there not something still wanting in our modern system of female education? In their successful attempts to polish and refine the female character, may the ladies not divest themselves of many of the substantial qualities of our early western mothers. They become more lovely and charming, but do they become more capable of fulfilling their "mission?"

Beginning of Presbyterians in Western Pennsylvania

By Hon. James Veech, LL.D.

The first successful efforts to plant English colonies in North America were within twenty-five years after 1600. These were at the North and at the South, leaving the temperate latitudes for future occupancy. Contemporaneous with these efforts was another scheme of colonization, conducted under the auspices of the same King, which has had a more salutary and enduring influence upon the American character than any other—the colonization of the Scotch in the North of Ireland. For at least, no two classes of widely separated events could have been better timed. The colonists in Ulster and their descendants were, for about a century, trained in religious faith and in physical endurance before this country became ready for their reception; so that when they did come they were enabled to settle in controlling numbers just where they could best develop their character and growth, and from which they could diffuse themselves into other localities of strategic importance. If you will go down the Brandywine to Wilmington, thence to Havre de Grace at the mouth of the Susquehanna; from there, keeping some ten or twelve miles off the river, go up to York, and return by way of Columbia and Lancaster to the place of beginning, you will then have compassed, with considerable margin, the great original nursery of the Presbyterian Church in the United States of America; an area not greater than the counties of Allegheny, Washington, or Westmoreland. I do not mean by designating these boundaries to fence out other localities, to which Presbyterianism was planted and is yet growing; for it is one of those plants “whose seed is in itself,” and “Vital in every part, cannot but by annihilation die.”

There are many such in all states north of the Potomac, even in New England. But here in these contiguities of Delaware, Maryland, and Pennsylvania, is the nursery par excellence, where true, genuine, improved Scotch-

Irish Presbyterianism found its most favored soil and culture. How many Presbyterian churches there are in it I do not know. The great trouble in their early history was to keep their meeting-houses far enough apart. In it were founded and long flourished, at least four schools of learning and divinity; in it were born, and trained or educated, some of the most eminent and useful men of the nation as statesmen, judges, governors, lawyers, physicians, and especially ministers of the gospel. Princeton College has drawn from it three of its Presidents, Hampdon-Sidney two, and Schenectady one. From it went forth Davis, the apostle of Presbyterianism and religious toleration in Virginia. Graham, the founder of the college at Lexington, Waddell, the blind preacher, and others of like spirit if not of equal fame. If to these we add nearly all the fathers of all branches of the Presbyterian Church in South-western Penna. McMillan, Smith, Powers, Dunlap, Finley, and Henderson—if a nursery which, in a single age, set forth such an array of vigorous plants as these be not pre-eminence, in what can pre-eminence consist?

The planting of this nursery just there, and just when it came to be planted, are events with which our early history has close connections and similitudes. To trace these may carry us into paths of inquiry that are intricate and unfrequented, which, although they seem dark at the entrance, will, we trust, have some light at the outcome.

It was not until 1717, the era of the formation of the old parent Synod of Philadelphia some thirty-five years after the foundation of Pennsylvania that the Scotch-Irish began in any considerable number to come to America. Although up to this time a very large, if not controlling number of the ministry of the American Presbyterian Church were from Scotland and Ireland, it would seem that their constituency were not in that same proportion.

The first great migration from Ulster to Pennsylvania and it was to Penna. that nearly all the emigrants came prior to the Revolution—was from 1717 to 1750. At

this time, under the benign sway of the Toleration Act of 1689, religious persecutions in Great Britain had ceased, or at least had become tempered down into annoying hinderances and exactions. But the long leases which landholders had granted upon the original colonization had expired, and they took advantage of the prosperity which had attended the labors of the colonists and their descendants to advance the rents to such a high figure as to be ruinous to many of the tenantry, and burdensome to all. Having heard of the better land across the sea, where they could be their own landlords, where titles were unknown and taxes light, they at once determined to seek new homes there. And thither they went.

James Logan, the secretary and chief counsellor of the Proprietary Government for many years after 1701, wrote in 1729. "It looks as if Ireland is to send all her inhabitants hither, for last week not less than six ships arrived, and every day two or three arrive also. Mr. Proud in his History of Pennsylvania, says that up to 1729 six thousand Scotch-Irish had come, and that for several years prior to 1750 about twelve thousand arrived annually. In Sept. 1736, one thousand families sailed for the Delaware from Belfast alone. But they did not all settle there. Some went north into Buck county, some into New York and New Jersey; but until it became pretty well filled very many took their abodes in the old plantations, either as additions, or in the places of others who moved farther to the front of civilization, up the Susquehanna into Donegal and Paxton, or over into Kittatinny valley, or over the Potomac into the valley of Virginia. Many moved directly into those localities after a brief sojourn among their friends, and after having taken counsel from them as to the ways of wilderness life.

The Scotch-Irish like emigrants of every nationality from the Fatherland, did not seek to scatter themselves loosely over settled communities. They moved compactly, and settled in colonies sufficiently numerous to be self-sustaining, and to be able, in due time to secure a minister

and school, wherever there were large bodies of good land to be had "for taking up." This policy of propensity of their own harmonized with the policy of the Quaker government. Although they could be friendly, they could not fraternize with the Quaker. Nor could they at all affiliate with the Germans and Palatine boors, who were constantly crowding upon them. Moreover, they had no love for the Indian, and were not averse to a fight with him "or any other man," upon provocation. Hence it became a peculiarity of their ever being to be always pushing for the front lines of conflict with the wilderness and the savage. But they had no love for the Indian, "as such" they respected his rights, and almost inviolably obeyed the requirements of the Proprietors not to settle upon his hunting grounds before it's being purchased, or without permission, nor did they often, in their inceptive settlement, go to the land office for their titles. When upbraided for this squatter habit, their reply was, "The Proprietaries and their agents solicited colonists to come freely, and we have accordingly. We are improving your lands, and when we come to ask for our titles we will pay for them. But they were generally careful to see a fair prospect for a good title before they expended much of either labor or money. In this respect however, they were never wronged, unless from their own obstinate neglect.

As not all who were within the lines of the Nursery were Scotch-Irish, so neither were all who were of that nationality, there and elsewhere good Presbyterians. Predominantly they were. Some of them only leaned that way, while, perhaps there was some who had no very decided religious leaning of any kind. But all of them, except the most depraved, had a respect for the institutions and ministers of religion; and were imbued with a peculiar spirit of combativeness, which fitted them for being pioneers in every aggressive movement, material, political, and religious. To this spirit, undefinable by any other standard than itself, is to be ascribed much of their success, even in sanctified effort.

To the class of people to whom we give the appellation Scotch-Irish, are very different from the Irish, who during these many years have crowded our ports, and swarmed in all our cities. Neither are they Scotch, nor a cross of the two races. Not a drop of Irish or Milesian blood lurks in their veins. They are as distinct today as they were two hundred and fifty years ago; having maintained their Scotch lineage unalloyed, save only perhaps by occasional intermixtures of English blood taken from part of the remains of Cromwell's army, who took refuge in Coleraine and elsewhere, in the North of Ireland, upon the overthrow of the Commonwealth. As a race they are only denizens of Ireland, to which they were transplanted from Scotland, and where most of them can yet find their kindred, and the graves of a common ancestry. And yet by long residence and habitude they may be considered as indigenous to the nine counties of the old providence of Ulster-Antrim, Armagh, Cavan, Donegal, Down, Fermanagh, Londonderry, Monaghan, and Tyrone; names the most of which are as familiar to Pennsylvanians as Washington and Franklin.

Generally the Scotchman is contented with the stinted subsistence of his heaths and braes; the Scotch-Irishman is for ever gasping at or hoping for something better. Moreover, the early Scotch colonists of Ireland were select stock. Many of them though not lords were lairds, and all of them were men of grit, and enterprise, and above the average in intelligence. They went there to better their conditions, and all their history and that of their descendants show that whenever they cannot accomplish that they leave. Our Revolutionary annals disclose no instance of a Scotch-Irish Presbyterian Tory, whilst everywhere, especially in the South, a distinctive Scotch settlement abounded in Tories. We may, therefore, safely consider the Scotch-Irish as a race of improved splendidly bred Scotch. Nor should we receive this as a doubtful truism. We know that cereals, fruits, and domestic animals are often greatly improved by slight changes of place and surroundings; and why not men.

Transfer the thrift-loving but penury bound inhabitants of our rugged hills or crowded streets to the rich prairies or fast growing towns of the West, and they or their sons rise to places of honor and influence, or come back to us as members of Congress or doctors of divinity. Individuals often become great, or greatly good by opportunity—by providential opening of avenues through which they march to eminence. Many have lain down in “cold obstruction”, who might have become leaders in the onward progress of humanity.

Upon coming to the wilds of America, they found themselves in a wholly new and greatly enlarged sphere, without any of the clogs and discouragements which beset them in the old country. Every thing beckoned them to increased exertion. Their prospects expanded, and their power expanded with them.

No other class of colonists grew so rapidly or so vigorously, because none other so readily and tenaciously adapted them selves to the perils and privations of a new country. Ever advancing, never receding, as soon as the great valley of the West was open to settlement they entered it, fearless of the difficulties and dangers which confronted them. And this brings us to inquire why and how they came into this region of country; what, if any, were the peculiarities of this advance position, and what influence these had in developing the character and accomplishing the results to which they here attained. These inquiries will call us off to events some what remote in time, but nearer home than those which have hitherto engaged our attention. Cupidity led the way in the controversy for dominion over Western Pennsylvania and its contiguities, which sprung up about the middle of the last century. It began in the struggle for the Indian trade, which for about half a century before the war of the Revolution, was the great business of all the colonies south of New England; founding families and fortunes, and demanding for its conduct men of intelligence and energy, as well as of hardihood and cunning. Most of the Indians found here at the inception of the strife had

come last, and not very remotely, from the border of the Lehigh and the branches of the Susquehanna. They were the remnants of a once powerful tribe. Trade with them was of some value; but their favor and friendship was of the greatest importance, because they possessed the approaches to the northwest of the Alleghany and Ohio River, which was the great field of traffic. For this the French had long contended, and with surpassing success, until by the superior energies of the indomitable Scotch-Irish of Pennsylvania, who sold cheaper and better goods, their supremacy was endangered. Philadelphia became the great mart of the trade, with depots of supplies at Lancaster, Harris Ferry, Carlisle, Shippensburg, and the mouth of the Conococheague. To divert this, if possible, southward, was the primary object of the old Ohio Company, a Virginia corporation of very ambitious pretensions; while the French saw that their only chance of turning it to Montreal was by crowding off all the English traders and claimants, upon the grounds that they were intruders upon the domain of His Most Christian Majesty. In this way began the strife in which Washington rose and Braddock fell. It soon became a contest of races and religions. In espousing the quarrel, England unwittingly inaugurated a train of events which conduced to the independence we soon, for the hundredth time, will celebrate. For not, on Lexington Common, but up here in a mountain fastness in Fayette County, and by Washington, was fired "THE SHOT HEARD ROUND THE WORLD". The story is a familiar one, and I will not seek to rehearse it. I refer to it only to introduce such of its incidents and sequences as bear directly upon the inceptive settlement of Southwestern Pennsylvania.

The Virginians had some lurking idea, that the Penn grant of five degrees longitude did not reach over the mountains, any how as far as the forks of the Ohio. But James Logan the advisor of the Penns. maintained they did. The Pennsylvania Assembly refused to contribute any men or money for the expulsion of the French because the Penns refused them the right to tax their

manor and other unsold lands, for that or any other purpose, hence the state of Pennsylvania had no part in the disastrous expeditions of Washington and Braddock in 1754 and 1755 but she came in at the final expulsion by Forbes in 1758.

The kind of people who found a settlement—other things being different—often depended upon its route of approach. All history abounds in teaching to this effect. It was early seen that the “short route” across the mountains into the Ohio valley was by the mouth of Wills Creek (Cumberland Md) by a line nearly coincident with the old National Road, to the mouth of Redstone, or Brownsville, on the Monongahela. It was traced and used as a trader path as early as 1748. if not sooner, and was greatly preferred to the Juniata route, even by Pennsylvania traders, who came up the valley to the mouth of the Conococheague, and thence up to Wills Creek. The Ohio Company in 1753 at a considerable expense opened the road. In 1754 it was repaired to Gist’s plantation; and in 1755 it was widened and completed by Gen’l Braddock to within ten miles of Fort Duquesne. This road, however diverged from the National Road a little east of Laurel Hill, and bore off northwardly; but a branch went from the top of the hill, and another from Gist’s, at its foot to Redstone. Leading directly by easy grades, no considerable curvature, several meadows and few river crossing, from the Potomac borders of Virginia and Maryland, and contiguous Pennsylvania it became at once, at the close of Pontiac’s War, a popular highway of trade and migration. A letter from Winchester Va, April 30, 1765, says: the frontier inhabitants are removing fast over the Allegheny mountains to settle and live there. These settlers mostly settled in the Fayette part of what was then Cumberland county, between the mountains and the Monongahela River, a few in the mountains at Turkeyfoot; more, perhaps, in the southern part of Westmoreland; and some on the river borders of Greene and Washington. Characteristically they were rude, caring more for game and good lands which cost nothing than for

any of the enjoyments of civilized life. Some of them, however, became good citizens, and their descendants are there yet. They all kept near this road and its connections, and the rivers. West of the Monongahela there was, for many more years, no roads; and mainly for that reason, except near its banks, no white settlers.

Virginia early saw the importance of this road, and adopted it in 1766 giving 200 lbs. for its repair and connected it with her settlement on the south Branch of the Potomac, and around Winchester, with a view to attract the Indian trade. The connection was made about half way between Cumberland and where Frostburgh now is, Washington travelled it to Pittsburgh in 1770 and by it came Dr. McMillan, on his second tour to the west in January 1776. It was generally known as the Braddock road, but to distinguish it from the Pennsylvania road, which Forbes army made, it was called the Virginia road.

Between 1771 & 1773 occurred the second of the great migration from Ulster, to which we have before adverted. The cause of the second extensive emigration was somewhat similar to that of the first. It is well known that a great portion of the lands in Ireland are owned by a comparatively small number of proprietors, who rented them to the farming class on long leases. In 1771 the lease on an estate in the County of Antrim—the property of Marquis of Donegall—having expired, the rents were so largely advanced that many of the tenants could not comply with the demands, and were deprived of the farms they had occupied. This aroused a general spirit of resentment to the oppressions of the landed proprietors, and an immediate and extensive emigration to America was the consequence.

From 1771 to 1773 there sailed from the ports of the North of Ireland nearly one hundred vessels, carrying as many as twenty-five thousand passengers, all Presbyterians. This was shortly before the breaking out of the Revolutionary War; and these people, leaving the Old World in such a temper, became a powerful contribution to the cause of liberty, and to the separation of the colonies

from the mother country. These Scotch-Irish emigrants landed principally at New Castle and Philadelphia. and found their way northward and westward into the eastern and middle counties of Pennsylvania. From thence one stream followed the great Cumberland Valley, into Va. and North Carolina, and from thence colonies passed into Kentuckey, and Tennessee. Another powerful body went into Western Pennsylvania and settled on the head waters of the Ohio. became famous both in civil, and ecclesiastical history, and have given to the region around Pittsburgh, the name it so well deserves, of being the back bone of Presbyterianism.

Beside these emigrants direct from Ireland. great numbers came, as already stated, from the NURSERY; from Cecil County, Maryland, from Chester, Lancaster, and York counties; and from New Castle county, Delaware. Dr. McMillan, Mr Smith, Mr Powers. Mr Finley, and Mr Henderson, all, when they came here found themselves among old friends and acquaintances. It is a great mistake to suppose that they came here after the manner of the missionaries of modern times; their people were here before them, waiting for them to come to gather them into folds and watch over them as good shepherds. Dr. McMillan's journal shows that wherever he went, as well on the east as on the west side of the Monongahela, and up and through the valley of Virginia, in his tours of 1775 and 1776, he found well-known faces and some relatives. It is said that during the period that intervened between Mr Finleys first visit to the west, and his removal in 1783, as many as thirty-four families, consisting chiefly of young married persons connected with his congregation of East Nottingham or the Rock, on the borders of Cecil and Chester counties, had emigrated to Western Pennsylvania and settled within an area of not over forty miles diameter, Phillip Tanner, Mr. Power's father-in-law. had been one of Mr Finley's elders at East Nottingham, He owned the land on Dunlap's Creek, Fayette county, on which Mr. Powers resided when Dr. McMillan tarried with him on his removal to Chartiers, in 1778. He also

owned two tracts in the vicinity of Rehoboth meeting-house, and it is believed died there about the time of Mr Finley's death.

James Edgar, one of Mr Smith elders, whose praise is in all the churches, as well as in our civil annals, was from York county, where he was a church elder, and from which, before his removal to Cross Creek in 1778 he had been a prominent representative in several of the conventions, and in one of the Assembly of the State Revolutionary period. He was a great man and greatly good, and filled important stations, legislative and judicial, in Washington county. He brought with him and attracted many of his York county neighbors. Rev. Mr Henderson, the pioneer of the Secession or U. P. Churches in the West, was from Oxford, in Chester county, and had charge of a church at Pencader, in the border of New Castle county Delaware. Very many, perhaps all, of his people had come from that region, and from Scotland and Ireland. Time would fail to tell of all the Scotch-Irish worthies who infused themselves into our early settlements just before the outbreak of the Revolutionary war, and at its close "who through faith wrought righteousness," throughout all our border.

Of all the Governors whom the King, in his closing years of his supremacy, sent over to dragoon his restless American colonies into "passive obedience," the most arrogant and rapacious was John, Earl of Dunmore. He had in 1771, tried his "prentice hand" in governorship, over New York, where he played such fantastic tricks in rapacity as to bring his career to a hasty and ignominious close. Being too supple a minion of arbitrary power to be retired, he was, in 1772, transferred to his Majesty's ancient Colony and Dominion of Virginia, where he found a wider scope for his land greed, which was insatiable, and for his tyrannies, which knew no bounds but his own personal safety. Virginia, as he and his Majesty's Council in that Colony understood it, covered not only the south-east borders of Ohio, but all the territory north-west of that river Mississippi. About this period those regions

began to swarm with land jobbers and adventures of all kind, and his cupidity went forth in that direction. He saw at a glance that the Monongahela below Redstone was the great water avenue from Eastern Virginia to that territory, and that Pittsburgh held the portal. They must be acquired at all hazards. In the summer of 1773 his lordship projected and executed a land hunt into the west. Dunmore passed Pittsburgh on his way, going and returning, and while here made the acquaintance of one Doctor Connolly, a renegade Pennsylvanian prone to political intrigue, and schooled in all the wiles of wilderness adventure; the same who was of the dinner party which Washington, when in Pittsburgh, returning from his voyage down the Ohio in 1770 gave at the very good house of public entertainment on the southeast corner of Water and Ferry Street, kept by Samuel Semple, Connolly's prospective father-in-law as related by Washington in his journal of that tour. He was the right man for Dunmore; so much so that it might be a question whether he swallowed Connolly, or Connolly him. Doubtless Connolly had accompanied Dunmore into the West, and while on the expedition and here the scheme of the usurpation was concocted. A willing populace seemed ready for it; and to perfect it Connolly paid him a visit at his "palace" in Williamsburgh, during the Christmas holidays of that year. Upon his return, early in January 1774, without any notice to any of the Pennsylvania officials at Philadelphia or elsewhere, the usurpation was inaugurated at Fort Pitt, and it was re-christened FORT DUNMORE. It was both military and civil, Connolly being constituted Captain Commandant of all military of Pittsburgh and its dependencies. Efficient coadjutors were found in Dorsey Pentecost, who then resided in the Forks of Yough, at whose house Dr. McMillan preached his fifth sermon in the West in August, 1775, and who afterwards became his neighbor on the East Branch of Chartiers, at Linden and a prominent man in Washington County.

The first Constitution of Virginia, adopted June 29 1776, has in it these very singular provision: "The terri-

tories contained within the charters erecting the Colonies of Maryland, Pennsylvania, North and South Carolina, are hereby ceded, released, and for ever confirmed to the people of those Colonies, respectively, with all the rights of property, jurisdiction, and government, and all other rights whatsoever which might at any time heretofore have been claimed by Virginia. The western and northern extent of Virginia shall, in all other respect, stand as fixed by the charter of King James 1st. in 1609. and by the public treaty of peace between Great Britain and France in 1763. It was very kind of her to stop at the Mississippi; and no doubt Maryland and the Carolines breathed freer after this, and so would Pennsylvania have done, had it not been that Virginia still maintained her aggressions east of the Monongahela. During 1774, '75, and '76 the disputed territory west of it to the Ohio was treated by Virginia as part of Augusta county. Precisely when, how, and with what limits, if any, what came to be known as the District of West Augusta was erected, it is hopeless now to inquire. It is enough for us to know that during those years Virginia ruled it by that name. Courts composed of Dunmore's justices, most of them resided in the disputed territory, were held at Fort Dunmore (Pittsburgh) upon adjournments from Staunton. Taxes were levied, and perhaps some of them were paid; roads, mills, taverns, and ferries were authorized; ear marks and title deeds recorded and many other judicial functions exercised adopted to the times, and especially to crushing out whatever of loyalty to Pennsylvania showed itself in disputed territory. Deserted by the government at Philadelphia, what could its friends do but submit to the inevitable and "bide their time". It was not long until the only undisputed jurisdiction of Pennsylvania west of the mountains was crowded into a little region around Hannastown, reaching no more than ten to twenty miles toward the Monongahela. We can now see why it was that when Dr. McMillan was sent out by his Presbytery, in 1775 and again in 1776, his commission was cautiously worded, to go to "Augusta and West-

moreland". From the time he got two days journey up the Shenandoah valley, if he kept his bearings towards the setting sun, go where he would, he was within the bounds of his mission. And if at most places where he preached, between the mountains and the Monongahela, he had been challenged to elect his allegiance, he could have answered

“Non nobis inter vos tantas componero lites,”

In the journal of Dr. McMillan first tour into the west it is thus written. Saturday (Sept 9th 1775) preached at Josiah Richards' on Robeson run, and rode about thirteen miles to Fort Pitt, and lodged at Mr Ormsby's

“The 2nd Sabbath (10) preached at Fort Pitt, and rode about seven miles to Thomas Ross, where I tarried till Tuesday”. Mr. Ormsby, was John Ormsby, who then resided on or near the southeast corner of Water and Ferry street, and was perhaps keeping the “very good house of public entertainment” which Samuel Sample had kept in 1770. He also owned the ferry opposite.

Chronology often brings together events which increase in interest by their coincidence. Perhaps at the very hour Dr McMillan was preaching at Fort Pitt. Connolly was in council with General Gage at Boston, concocting his “infernal scheme” against the western frontiers, for which purpose Dunmore had sent to Gage in a ship of His Majesty's navy, so as to elude the vigilance of General Washington, who was then fast closing in his lines on his old fellow officer in Braddock's campaign. On the day after Dr. McMillan preached at the fort it was taken possession of by a Virginia commander, Captain (afterwards General) John Neville, who had arrived a few days before, so as to hold it against the machinations of Dunmore and Connolly. Commissioners sent out by Congress were here awaiting the coming of the western Indians to have a peace conference with them. The commotion caused by these events, though he is silent about them, doubtless induced the good Doctor to make part of a Sabbath day journey to his sister's on his way homeward that evening. Unconsciously he was in

the beginnings of the great future for the West, for his country, his church, and himself, which he lived to enjoy and helped to create. Although Dr. McMillan was not the first Presbyterian minister to preach at Fort Pitt, it is so highly probable as to be almost certain that he was the first of that faith to preach west of the Monongahela.

What seems very conclusive that neither Mr. Powers nor any other minister went west of the Monongahela in the year 1774, is that during all that year, from April to November, covering the probable seasons of missionary labor, that entire region, through all its border interior, was in a state of terror from the Indians in what was known as the Dunmore's War, as already noted. The settlers there fled, or sent off their families to forts or other places of security east of the Monongahela over which the Indians did not go, because it was against Virginians only that they were in pursuit of revenge. It is, therefore, highly improbable that any minister ventured into that enemy's country during that year. During the next year there was peace, and in August Dr. McMillan was there. Neither he nor any one else, in a form of evidence to be relied upon, has given us to know that he had any precursor. Some John, a Baptist, undoubtedly, preceded him, but he was JOHN, the forerunner of Presbyterian ministers west of the Monongahela River. Among the early Presbyterian meeting houses was that at Mount Moriah, near the southwest corner of Fayette County, at which Dr. McMillan preached his first sermon in the West which shows on record a deed dated July 1, 1773, for four acres, including a spring, where a meeting house is built. Dr. McMillan's journal shows that he preached on the 3rd Sabbath of Aug., 1775, at the Forks Meeting House, which from the context, must have been Round Hill, and on Sept. 13 of the same year, he preached at a Meeting-House on Long Run, one of the predecessors of the existing Meeting-house in Westmoreland County. There were doubtless Meeting-houses at Mt. Pleasant Sewickley, Laurel Hill, and Dunlap Creek, the scenes of Mr. Power's early labors, not later than 1777. We need

not wonder at the early existence of meeting-house in the wooded West. One could be erected and finished in two or three days, at an expense only of the time and willing hands. A few sturdy men with axes and an auger, a yoke of oxen and a log-chain, a crosscut saw and frow, were all that were needed, and by the next Sabbath it was all ready for the minister and the people. There was no laying of corner-stones with all the trumpery and trum-perty of modern times. Grant that they were rude, they were cheery, in harmony with the homes of their builders, rearing their humble clapboard roofs with weight-poles to hold them against the wind, away in the country, on some wooded slope, or in some quiet vale beside some noiseless spring or prattling ril-fit locations at which to drink of the Water of Life, and hymn the songs of Zion in unison with the bird-notes of the bushes and the deep diapason of the forest. Their places have been supplied by edifices of more costly structure; while as to all but a few, the glorious old forest trees which sheltered and adorned them have decayed or been cut away; and in too many instances, their worshippers have not had enough of the grace of taste to plant and protect substitutes. A treeless country church is worse than a tomb-less grave.

Thus far, I have endeavored to confine these ramblings over our early annals to the eastern borders of the Monongahela, with only occasional glances to the other side. I have kept the western side of that river for separate consideration, because as to the colony under which most of its settlements began, their ages, and the predominant character of its early settlers, it was as distinct as was Kentucky from Ohio, with the "bloody river" rolling between; and in some respects still is. We are, however, now at a stage from which our history, on both sides, begins to run in parallel lines, if not to blend, and the points of interest move to the westward. We must therefore, cross over into that Mesopotamian region, and look into the beginning of things there. Viewed as a whole—for as such we must for a while

consider it—north of the latitude of the Mason and Dixon line, it may not be inaptly called a peninsula. It was certainly isolated. For purposes of access to the Great West it was intercepted by the Monongahela and upper Ohio. It had no army roads, nothing but Indian trails upon the crest of its hills. Nor was it penetrated by any considerable water-course upon which the Indians or the trader could paddle his light canoe. Though abounding in game, its forests were not productive of pelts; and its rugged contour was not attractive to the hunter or the husbandman. Except as to a small part, it was not, even after 1769, considered opened to settlement under Pennsylvania. While as a part of the King's ungranted Dominion of Virginia, he had by proclamation prohibited its settlement, an interdict which had been scrupulously obeyed by the Governors up to the accession of Dunmore, though not always by his subjects. Viewed as to the times of its settlement, it is to be considered in two very distinct parts—its river borders, and its interior. On its river borders, that formed by the Monongahela was the soonest settled; and of this portion which, after 1769 was found to be in the Pennsylvania, was the earliest. This was the settlement of Muddy Creek in (now) Green County spreading out northward toward Ten Mile and southward toward Whiteclay Creek. Nowhere in all Western Pennsylvania is the lay of the land more inviting. Most of the hills of Greene County have been pushed back upon its southern and western borders. The roll of taxables for Springhill Township, Bedford Co., for 1773 testifies to a very probable population then in that settlement of not less than 500, and the aggregate of taxes for the preceding year indicates a not rapid increase. Like the early settlers in corresponding parts of Fayette, they had come mostly from the Potomac border of Maryland and Virginia, the Kittatinny Valley, a few perhaps from the NURSERY, and some from Ireland. John Armstrong where Dr. McMillan preached his second sermon in the West, was on Muddy Creek; and in that vicinity is the oldest Presbyterian church in Green County (for a while

the only one). Mr. Armstrong was doubtless an acquaintance of the Doctor. The first call for supplies to the old Presbytery of Redstone was from Muddy Creek, and the South Fork of Ten Mile (Jefferson). Lower down the river, in choice locations, and up its affluents, settlements were early formed. Old Virginia had for a long time made a special business of persecuting Baptists, hence they took refuge on Muddy Creek, Whiteclay, and Ten-Mile, and lower down upon Pike Run and Peters Creek at an early day, where they were ministered to by Elder Corbly and the Sutton brothers. A Baptist church in the last named locality celebrated its centennial in November 1873. Dr. McMillan preached twice in its Meeting house in 1775, and in one on Pike Run in 1776. The Ohio river border came to be the abode of white men at a somewhat later date. When Washington made his canoe tour down the Ohio to Kanawha, in October, 1770, and returning on horseback from the Mingo Bottom across to Pittsburgh, by way, it is presumed of Robeson's Run and Charters, in November, he does not note a single settler except Alexander McKee, at the mouth of that creek. Settlers would not have escaped his observing eye, nor would he have failed to note them; for he says in his journal that people from Virginia and elsewhere were then exploring and marking all the valuable lands along the Ohio as far as he went, and would probably come to settle the next year. They undoubtedly came within the next two or three years. They were on the very outskirts of civilization, in close contact with the Indians across the river, eking out a rude subsistence from game, fish, and by a paltry trade in rum and peltry. It was their destiny a few years hence to become a coast-guard to the better classes of men who ere long peopled the interior. The Rev. Joseph Doddridge, who spent all his life after 1773 on the Ohio river border, and whose valuable notes on the early settlers of this region, are so often quoted, are of the highest authority, viewing things from his standing, says that settlement began in the peninsula in 1772 and rapidly pushed on to the Ohio in the next year and after-

wards. He (as were also his distinguished brother Philip, Robert Patterson, James Allison, William Wylie, Alexander Campbell, the founder of the sect of "Disciples" and others), was of the first class in the Canonsburg Academy in 1791, and doubtless all his life kept an eye towards the interior, but does not state the era or period of its settlement.

It was probable in such number as to attract notice, in 1772 and 1773 the last of the second great Scotch-Irish emigration from Ulster to Pennsylvania. Under the river border settlements, it seems to have had a centre, and then spread outwardly; and that centre was the Chartiers congregation of Dr. McMillan. Doddridge, referring of course to the border settlers, says they came chiefly from Maryland and Virginia; and being himself an Episcopalian minister, laments that although many of them were of Episcopal parentage and training, they did not bring much of their religion with them. He further says, that the Scotch-Irish generally took to the interior, and leaves it to be inferred that they did bring their religion with them. This all the world knows. Moreover they did not seclude themselves far away among people of no religion. They were like the sheep upon the thousand hills of the Peninsula, somewhat gregarious in their habits, and not adverse to high lands. With them it was first, good farms at cheap rates and good neighbors; then the cabin, the clearing, the minister, the meeting house, and the school. And the fact that they had no minister of their faith among them until 1775, is presumptive proof that they had not been long there. That a very large proportion (by some estimated as high as seven-eighths) of these interior settlers were of Scotch-Irish lineage, and Presbyterians of the various branches of that faith, is a well accredited fact. And there they established, and have ever since maintained, a new NURSERY, from which have been disseminated the benefits and blessings of religion and education all over the "Old Country." Although many of them who came from the "Old Country" had been residents of Pennsylvania long enough to

have formed some attachment to its laws and government, and others were "to the manner born", they came nothing loth, into what they supposed was Virginia, under assurance confirmed by the immunity long enjoyed by their brethren and kindred in the Shenandoah Valley, that titles and intolerance would never reach them there. Up to 1776 it does not appear that the improvised district West of Augusta took much care of his Majesty's subjects west of the Monongahela, except in the immediately vicinity of Pittsburgh. The most it did was to authorize some roads from places in the Youghiogheny settlements and Fort Dunmore, into the interior, to Paul Froman's Mill, on Chartiers, to Dunfields, (where), to Pentecost's Mill, on the east branch of Chartiers, and as far as Catfish Camp (Washington).

Says the same high authority (Dr. Doddridge), In the section of country where my father lived there was, for many years after the settlement of the country, neither law nor gospel. During a long period we knew nothing of courts, lawyers, magistrates, sheriffs, or constables. Everyone, therefore, was at liberty to do whatever was right in his own eyes. Game and land were free, and plenty for all. Slander and insult were settled by single combat. For other offences there was a code more imperative in its requirements than printed statutes, the unmerring finger of public scorn, thicker than all the loins of the law books. "Hating out", was a more effective punishment than fines and imprisonment. Being, for a while, at peace among themselves and with the Indians, the settlers were content to be let alone. And had it not been for the growing troubles east of the Monongahela, and apprehensions of "fightings from without", they might have safely remained so for a much longer period. These, however, and a rapid augmenting population in the peninsula west of the Monongahela, gave to Virginia an opportune pretext for annexing to it the disputed territory, and by sub-division to strengthen her sway over the whole. To accomplish this she, in October 1776 erected the united territory, and much more of what is now West

Virginia into three counties, Monongalia, Ohio, and Yohogania, The new arrangement went into effect in December of that year; but it never worked well, especially in the disputed districts, where duality of dominion led to increasing evasion of both civil and military duty. Land titles became uncertain, animosities fostered, and enmities became indurated. Throughout the whole territory immigration slackened and progress halted. And yet for some purposes it was well that jurisdiction was divided. What was left of Westmoreland was an exposed frontier under constant alarm from Canadian British, Tories, and Indians. So was all the peninsula, to a greater or less degree, The National Government was almost powerless for protection. Neither of the two States could afford much aid. The enemy was upon them in the east, and their resources were exhausted. Each had to leave its people to defend themselves. This was more easily effected by severed allegiance and ready concentration of home effort than it could have been by relying upon united but discordant and scattered action. Each had an important interior to protect for supplies, the safety of which depended upon the vigilance and strength of the border lines. Happily these were maintained under the guidance and co-operation of common commander at Fort Pitt, through whom internal conflict was warded off. By this process the fathers of Western Pennsylvania and contiguous Virginia were disciplined to self-reliance, the broadest and strongest basis upon which to rear elevated and enduring character.

Almost all our original meeting-houses in Yohogania, Buffalo, and perhaps Cross Creek, were in Ohio; Dunlap Creek and Mount Moriah in Monongalia. The early records of Ohio and Monongalia are lost; those of Yohogania survive, almost the only monument of its existence. Its courts did a large and varied business, civil, criminal, military, and mixed. Dorsey Pentecost was its clerk, and it even had some lawyers. Of its sheriffs, legislative, representative and "gentlen justices," were some of the most distinguished and useful men in our early annals, in church and state, in war and in peace.

Early Troubles of Our Ministers and People, About the State Boundaries

The controversy between Penna and Virginia, about their boundary line had, indeed, commenced as early as 1752, But it did not assume a threatening aspect, till during the few years immediately previous to the American Revolution. Virginia relied upon a charter granted by James the First, which was broad enough in its terms to cover nearly one half of this continent—although the company to which it was made, had been dissolved by a judgment on a writ of QUO WARRANTO, and although the lands had reverted to the crown. Pennsylvania, or rather the Penns, claimed under a charter from Charles the Second, in 1681, which assigned the Delaware river as the eastern boundry, and then says, “said lands to extend westward five degrees in longitude, to be computed from the said eastern bounds,” Under this charter, the Penns contended that Pennsylvania extended several miles west of Fort Pitt; while on the other hand, it was contended that Virginia embraced not only Pittsburg, but all the country east of it, to the Laurel Hill.

As the period of the Revolution approached, the dispute became more violent. Lord Dunmore, governor of Virginia, would listen to no terms of compromise, though the commissioners of Pennsylvania even offered to make the Monongahela the boundary line. Fort Pitt and almost the entire country now embraced by Allegheny, Westmoreland, Green, and Fayette counties, were under the control of the Virginia officers, civil and military. Colonel Connolly, a man thoroughly devoted to Lord Dunmore and his views, then ruled it with a high hand at Fort Pitt. In a letter from Aeneas Mackay to Governor Penn, written at this time, we find this strong and emphatic language; “The deplorable state of affairs in this part of your government is truly distressing. We are robbed, insulted, and dragooned by Connolly and his military, in this place and its environs.” So far was the matter car-

ried, that a party of armed men under command of Connolly, went to Hannastown, and released two prisoners, confined in the jail under execution; and a few months after, another party repeated the act, releasing three prisoners. Three of the magistrates also of Pennsylvania were arrested and held in custody for performing the duties of their office. The continued collision and disorder at Pittsburg and throughout Western Pennsylvania, could not fail to attract the attention of all the patriotic citizens of the two states—and on the 25th of July 1775, the delegates in Congress, including among others, Thomas Jefferson, Patrick Henry, Benjamin Franklin, united in a circular, urging the people in the disputed region, to mutual forbearance. In that circular was the following language:

“We recommend it to you, that all bodies of armed men, kept up by either party, be dismissed; and that all those on either side, who are in confinement, or on bail, for taking part in the contest, be discharged,” As there were no armed men maintained by the Pennsylvania, the expression “either party” was probably only used to avoid any invidious distinction. The war of the Revolution for a considerable period suspended the excitement and the dispute, and though a military officer, Captain John Neville, came out with a small force and occupied Fort Pitt. under the authority of the government of Virginia—he appeared to have been a prudent man and soon allayed the jealousies which his presence at first excited. It seemed to have been gradually understood on both sides, that it was wiser for them to defer, till a more auspicious period, the settlement of the boundary line, and to unite all their zeal and energies in the common cause of their country, to whose interests they were alike devoted. It would not be easy indeed to determine which party were the warmest whigs, or which expended most, in suffering and blood, for the cause of American independence. That cause once secured, it was their interest and their desire, that all further trouble about disputed territory, and conflicting jurisdictions should be brought

to a peaceful issue. Under the kinder feelings, produced by united resistance to Great Britain, movements were made as early as 1779 to bring the question to amicable settlement. For this purpose George Bryan the Rev. Dr. John Ewing, and David Rittenhouse on the part of Pennsylvania, and Dr. James Madison, late Bishop of the Protestant Episcopal church of Virginia, and Robert Andrews, on the part of Virginia, were appointed commissioners to agree upon a boundary. These gentlemen met in Baltimore on the 31st of August 1779, and entered into a preliminary agreement to run the southern boundary from the river Delaware along the Mason and Dixon line—the old line between Pennsylvania and Maryland—five degrees west; and thence by a meridian line from the extremity of this line (Mason & Dixon, extended) to the northern limit of the state—to the western boundary of Pennsylvania forever. The legislature of the two states *concurred in this*; and nothing was left but the actual drawing of the line—which was done in 1784—by the commissioners. Thus forever was settled this long dispute, giving to Pennsylvania what perhaps few of the people interested expected, not only Pittsburgh and environs and all Allegheny and Westmoreland counties—but Washington, Fayette and Greene counties. It seems a pity now, that what is called the Panhandle of Va., including at least Hancock & Brook counties, could not have been included. But this was out of the question. The Virginians no doubt, thought they had much the hardest of the bargain as it was.

But while this contest lasted, it contributed much to distract our people, and to turn away their minds from their spiritual interests. Yet we cannot doubt that one indirect advantage flowed from this conflict for the West, between two states. They both contributed more cheerfully to aid in protecting it against the French and Indian, and afterwards against the British.

We doubt whether either of the governments would have done as much for this country, had the line been early settled. Again it brought out two streams of emigration

from these States, and filled up the country much sooner with a thriving population, and promoted, more rapidly, the progress of converting the western wilderness into thriving farms, and, at length into happy homes.

Erection of Counties

In the History of Allegheny County page 514 we read; Pittsburgh was originally a part of Westmoreland County. This arose from the policy adopted by the Colonies of Penna. and afterwards by the State, of regarding all the rest of the Colony or State as belonging, for the time being to the westernmost county. At first there were but three counties in Penna. outside of Philadelphia. *Delaware, Buck and CHESTER*, they were all erected in 1682, the later being westernmost, embraced all territory west of it.

When Lancaster County was formed in 1729, every thing west of it was Lancaster. And so followed the erection of Cumberland in 1750. YORK was formed from Lancaster in 1749. BEDFORD from Cumberland in 1771 and then Westmoreland County from Bedford in 1773, which took in all the western territory to the Virginia border, all the above counties participated in the DECLARATION OF INDEPENDENCE, and in the war of the Revolution of United States for its establishment, all the other counties were erected after 1776. WASHINGTON county was erected in 1781 and was taken from Westmoreland Co. Allegheny County was established by an act of September 24, 1788. It embraced portions of Westmoreland and Washington Counties and all the territory north of the Ohio River and west of the Allegheny, from which were afterward formed the counties of Armstrong, Beaver, Butler, Crawford, Erie, Lawrence, Mercer, Venango and parts of Indiana and Clarion.

Originally Peters Township was in Westmoreland County, which embraced all the territory east of Chartiers Creek, south and west of the Monongahela River.

In another history of our country from 1753 to 1876. we learn that this county may properly be divided into three sections; of these one included the townships south of the Ohio and south and west of the Monongahela river, etc. "The first section" the only one named, was a part

of the Virginia claim; that was relinquished by that state in accordance with the compromise ratified in June 1780.

Upon the erection of Washington County in 1781, the part above mentioned was included, and while that county exercised jurisdiction over it, it formed part of Robison, Cecil, and Peters Township, and in 1784 Dickson Township was erected from the northern part of Peters Township. Upon the erection of Allegheny County these original boundaries were obliterated, and Peter's township is now only a small township in Washington Co.

Below is to be found a list of our western Counties, prior to 1850 and the dates of their erections:

		Population in 1790
Lancaster	1729	.....
Cumberland	1750	.....
Bedford, 3/9	1771	13,124
Westmoreland, 2/26	1773	16,018
Washington, 3/28	1781	23,866
Fayette, 9/26	1783	13,325
Allegheny, 9/24	1788	10,309

Total in	1790	76,642
Total in	1810	98,304

Increase		21,662
Somerset	1795	.....
Green	1796	.....
Beaver	1800	.....
Butler	1800	.....
Mercer	1800	.....
Indiana	1803	.....
Cambria	1804	.....
Lawrence	1849	.....

Whiskey Insurrection

One of the greatest annoyances to our early ministers was the strife that was brought on by the Excise tax on whiskey. Grain was the only product of commerce but on account of lack of roads and modes of conveyance, it was almost impossible to send it to a market; so most farmers erected stills and converted their grain into whiskey which was much easier to transport. The farmers east of the mountains were able to transport their grain to Philadelphia and Baltimore and sell it without having to pay any tax; so the western farmers regarded the tax as an unjust discrimination and furthermore, many of them had come to this country to escape the Excise taxes of the English government and were naturally resentful when they were levied here.

The war of the Revolution being over, General Wayne was preparing to penetrate the Indian country, the attention of the Indians was drawn to their own defense and the frontiers were relieved from their attacks. Western Pennsylvania, though relieved from war, had no relish for peace while the government insisted on imposing the Excise tax and consequently made things very interesting on the frontier.

The resistance to the Excise law from its first enactment had been so decided and general that the President recommended to Congress that its most objectionable features be removed. This was done and General John Neville, a man of deserving popularity, was appointed collector for Western Pennsylvania. He accepted the appointment from a sense of duty to his country. He was one of the few men of great wealth who risked his all for independence. At his own expense he raised and equipped a company of soldiers, marched them to Boston and placed them with his son, Prestley Neville, under the command of General Washington. However, many of those who participated in the insurrection had just as truly and willingly risked their all in the cause of freedom.

General Neville was a brother-in-law of General Morgan and father-in-law of Majors Craig and Kirkpatrick and was a man much beloved by his neighbors. At the burning of his home on that 17th day of July, 1794, they would not go with the perpetrators as they claimed Neville was too good a friend and neighbor to take any part against him. (See Lesnett's Family History).

When the crowd gathered that day at Couch's fort,—a little more than a mile from Gen'l. Neville's home, and while they were deliberating what was to be done, the Rev. John Clark, pastor of Bethel Church, a venerable and very old clergyman expostulated with them on the impropriety of the enterprise, and used his utmost endeavors to dissuade them from it.

Judge Brackenridge in his history, says great pains were taken, particularly by the clergy in various congregations. The Rev. Samuel Porter, and *the Rev. John McMillan*, and others had from the first, borne a decided testimony against the forcible opposition to the laws. Previous to the day of giving the test of submission, Dr. McMillan having appointed a day of giving the test of submission meaning to exclude those from the ordinance who should remain obstinate, and refuse this declaration of fidelity. He attended himself on this day of submission, and used his immediate influence.

Throughout all the region of terror that followed the fatal 17th of July 1794, every minister of our faith (I speak not of others) and nearly if not quite all the elders, were untiring in their efforts to restrain violence and promote submission. And it is a most commendable characteristic, of the people, however turbulent, that no minister was ever threatened or insulted. Especially was the Rev. Samuel Porter, of Congruity, and still more especially Dr. McMillan, active and efficient. They were men "of the people and for the people;" bold, but prudent; fertile of expedients and undaunted by a failure. If repulsed once, it was "try, try again."

This was the palmy period of the Doctor's vigor and influence. To his multiform labors he added now, and for some afterwards, those of a POLITICIAN; by which must be understood, not the tricks and flattery by which too many rise to popular favor, but a watchfulness over, and moulding of public sentiment on great questions of State, and selecting the best available men to subserve the common weal. And whatsoever his hand found to do, in that as in all other things, he did it with all his might.

Before the President, as a last resort, ordered out the army, he kindly sent three commissioners, to negotiate terms of peace, and offered amnesty, and eventually pardon, for all past offences; upon condition that a sufficiently decided majority of the people would openly declare their submission to the law in general, and to the excise law in particular. All males over 18 years of age, the guilty and the innocent, were requested to vote, and then those for submission to sign an obligation to that effect. The day appointed was September 11th. at the usual places of holding elections in districts and townships. To obtain the requisite evidence of submission was vitally important to the community generally, to save it from armed invasion; to the turbulent and criminal, to screen them from punishment. To the rebellious it was a boon, but repulsive to those who had not offended; hence, many declined to attend. The evidence obtained was not satisfactory, and the army came. The "seat of war" was chiefly upon Peters, Mingo, and Pigeon creeks. Within one of the election districts, presumed to be Somerset or Nottingham, and reaching over much of the Doctor's Pigeon creek congregation, there were many who had need of the offer of amnesty.

These came in force, but on purpose to oppose submission; but the Doctor attended to promote it, taking with him Judge Edgar, whose township did not need his service. Speakers were there to advocate and oppose. The Judge made an able conciliator address, but to no good purpose. He was hissed and pelted with mud and

stones. The table upon which the papers to be signed were carried away, and the meeting broke up in an uproar. Some of the members of the Doctors church were implicated, as well in this as in the preceding disturbance. He was alarmed, but not disheartened. A Communion of the Supper had been appointed for an early day. At once he had it postponed, with a view to debar the perverse from the Ordinance, or bring them to a better state of mind. To this end a meeting was appointed at the meeting house, and Mr. Porter sent for to preach and persuade. At the set time he came. There was a large attendance for the people had begun to repent of their folly and wickedness. The Doctor prayed and exhorted. Mr. Porter preached from Romans 13th-1-7. Coming to the application of his discourse to the times, he noticed some frowning and rising to leave. At once he changed his tone, told an anecdote, and so held his audience. By reason and pleasantry nearly all were brought to agree to submit. Although too late to be effective with the commission, it restored the recusant to favor in the church, and had a salutary influence over all that turbulent region.

All this was within the acknowledged sphere of the ministerial duty. The History of the Whiskey Insurrection is a story of itself, and we have only touched upon it to show the side our ancestry took when he was convinced of what was right, he was fearless then, in the *upholding of that right.*

Dr. McMillan and His Efforts for Education

Soon after the Doctor arrived in the Chartiers settlement, he recognized the need for a school, as also did Dr. Dodds and Smith, and they established schools in their respective districts, and personally acted as instructors. Dr. Smith opened his at Cross Creek in 1783 and continued it for three or four years, or until such time as his health failed. Dr. Dodd's records would show, opened his school in 1782, at Ten Mile, and continued it up to the time he sold or left his farm in 1785. In 1787 the Washington Academy was organized; and Dr. Dodds was persuaded to become its head. The school was first opened April 1 1789, in an upper room in the court house, between 20 and 30 scholars attended, Dr. Dodd's was only supposed to stay one year, but he was induced to continue 3 months longer. Some time in the winter on 1790 the Court House was destroyed by fire, and the school was without a home, and another suitable room or building could not be found, Efforts were made by Messrs. Rev. Henderson and McMillan to have J. Hoge (then a large land owner) about Washington, Pa., to donate a suitable piece of ground; but without success; so it became necessary to close the school. They then appealed to Col. John Canon of Canonsburg for a location, which he not only gave but otherwise contributed liberally to the cause. Soon afterwards a building was erected, and the school, "Canonsburg Academy" was soon in a flourishing condition. A charter was applied for, which was received in 1794. Dr. McMillan was putting further these efforts to have a school established, as he found the duties of teaching a school and trying to preach was too strenuous even for those early times. He had established a school on his farm in 1780, first in his home, but a little later in a log building in close proximity to his home. Shortly after its erection it was destroyed by fire, with nearly all the school's equipment, but it was quickly rebuilt and new books were brought from over the mountains. Some of

the scholars made their own books, of which the writer has one in front of him, now the property of Mr. John Fulton, which is in splendid condition for its age. It is a Plane Geometry, and shows neat, careful work. Not only did the Doctor tutor the scholars, but he also made arrangements to board some of them. In his Manuscript, "He states never but one of them was ever able to repay Mrs. McMillan for her labor, which was done after the scholar had been installed as a pastor." His great thought was to educate young men.

In 1802 a charter for a college was applied for and obtained. Some time after the opening of the Canonsburg Academy, an academy was established at Washington, the County seat; this was afterwards chartered as Washington College. As the interests of the two colleges conflicted, efforts were made for their consolidation but these met with strong opposition, especially from the adherents of Jefferson. A great many of the students came from the south, but when the war of the Rebellion came on, this channel for scholars was closed. The war put both schools in financial straits, and as something had to be done, a strenuous effort was again made for a union. It was finally accomplished in 1865, and Washington was selected as the site for the united colleges in 1869, but both schools retained their identity by the combining of their names, "Washington and Jefferson College." Thus Dr. McMillan's Log Cabin School from the time of its incipency in 1780 has ever been in existence to the present day.

No greater honor could have been done to the school, than to have named it after the man, who had braved the hardships of a frontiersman's life to put forth the enlightenment so much needed for the betterment of his fellow man.

D. M. BENNETT

Higher Education in Washington County

By Rev. James I. Brownson, D.D., Pastor of the First
Presbyterian Church of Washington, Pa.

A great deal of controversy has been entered into as to who established the first school in Washington Co. Claims have been made by the descendents of several of the early educators. Rev. Dodd erected a building on his own farm, and opened it as a classical and mathematical school in 1782 three years after his settlement as pastor of Ten-mile. That academy continued in operation three years and a half, until the sale of the farm led to its suspension. It numbered among its pupils James Hughes, John Brice, Daniel Lindley, David Smith, the first fruits of a large native ministry gathered in the western Church. The suspension of Mr. Dodd's academy transferred Messrs. Hughes, Brice and probably others to the school opened in the "study" at Buffalo in 1785, by the Rev. Joseph Smith, where they were joined by Jos. Patterson, Jas. McGready, Samuel Porter, and others of like purpose. The school claimed by the author of "Old Redstone" the grandson of Rev. Joseph Smith, to be the first school opened with the exclusive reference to the training of young men for the ministry, was successful for a few years, until the failing health of Mr. Smith compelled its abandonment, and then most of the students passed into the "Log Cabin" school of Dr. McMillan at Chartiers.

The date of the establishment of Dr. McMillan's academy is the central question of the debate already referred to. It is likely to remain an open question, among some factions, *but his fame will abide as the conservative thoughtful, resolute, and far-seeing leader of his brethren in the educational as well as ecclesiastical work of the church.* On the one hand it is urged that, although Dr. McMillan must have given occasional and private instructions in the classics as early as any of his brethren, if not,

indeed before them all, yet that his school as such only in fact covered the common English branches until shortly before the cessation of Mr. Smith's school at Buffalo Village. But against this view it is forcibly argued on the ground of popular tradition,—confirmed in probability, as we shall presently see, by Dr. McMillan's own words,—that his school as an academy must have originated as early as Mr. Dodd's. viz. in 1782, if not one or two years before it. The argument turns somewhat, upon another question, viz.: whether James Ross the first known teacher under Dr. McMillan, and afterwards so distinguished both as an advocate and statesman, having reached a seat in United States Senate in 1794, gave instructions in the classics or simply taught English branches whilst receiving private instruction in Latin and Greek from Dr. McMillan himself. At least as early as 1786 he can be traced as an attorney in vigorous practice in the courts of Washington Co. *After all, might there not be a key of solution, in the suggestion that Dr. McMillan's school was probably opened as early as 1780 and included Latin and Greek in its design, so far as the demand for them then existed, but that upon the beginning of Mr. Dodd's distinctively classical academy two years later, such instructions may have been chiefly surrendered to him for a time in view of the sufficiency on one such school to the demands, and in view of Dr. McMillan's other abundant labors; to which, also is to be added the facts that Dr. McMillan's charge so prolific of candidates for the ministry afterwards, was at first less so than the congregation of some of his brethren. This supposition concedes priority to Dr. McMillan, which is probably the truth, whilst it brings other facts into harmony with it else very difficult of explanation. In that case the subsequent collection of the classical students at Chartiers was simply, in this respect, a resumption. The curious reader may find the whole question ably argued, if not satisfactorily settled, in the appendix to Dr. Joseph Smith's "History of Jefferson College," on the one side by the author himself, and on the other by Prof. Robert Patterson, now*

associate editor of the Presbyterian Banner. *But whatever may have been the origin of the "LOG CABIN" academy, as compared with those of Messrs. Dodd, and Smith, it survives them, and continued to supply the demands of English, classical, and even theological education until 1791, when its students were passed over to the Canonsburg Academy, shortly before erected.* The spirit of McMillan in this whole enterprise, as well as his hearty co-operation with his brethren in the same direction, may be discovered in the modest statement of his letter to the Rev. Dr. Jas. Carnahan under date of March 26th. 1832. "When I had determined" says he, to come to this country, (his theological instructor, the Rev. Robert Smith, D.D. of Pequea) enjoined it upon me to look out for some pious young men and educate them for the ministry, for, said he though some men of piety and talents may go to a new country at first, yet if they are not careful to raise up others the country will not be well supplied. Accordingly I collected a few who gave evidence of piety, and taught them the Latin & Greek languages, some of whom became useful, and others eminent ministers of the Gospel.

I had still a few with me when the academy was opened at Canonsburg, and finding I could not teach and do justice to my congregation I immediately gave it up and sent them there. Such was the state of the case when the wants of the community rose above the supply of private enterprise and demanded associated effort. It reflects the highest honor upon this illustrious man, says Prof. Patterson, the champion of Dr. McMillan's priority as an educator. That scarce 30 years were suffered to elapse after the first daring adventurers had penetrated a hitherto pathless wilderness, thirty years not of prosperity, but of painful vigilance and struggle, of unexampled hardship and heroic endurance, until the poetry and eloquence of Greece and Rome, the truths of modern science and sacred learning and found three humble halls, three devoted instructors, and a score of assiduous pupils, though the war-hoop of the retreating savage still

echoed within the surrounding valleys, and his council fires still blazed upon the hills. On Sept. 24, 1787, Dr. McMillan with the aid of his two Elders Judge Allison and McDowell, had the legislature pass an act establishing the Washington Academy, the same act devoted, for the use of the Academy 5000 acres of public land north of the Ohio River, chiefly in what is now in Beaver Co. It was not until 1789 that the Academy went into operation. In 1794 or seven years after the incorporation of the Washington Academy, a charter was obtained for the institution at Canonsburg from the Supreme Court of Pa. under the name of "The Academy & Library Co." But at what precise time the "LOG CABIN" school was merged into the academy thus fully established, it is not easy to determine. It is certain at least that, the institution had the zeal of the ministry and the church in its favor. It was happy, also in its success of principles and assistant instructors, some of its scholars became great in state and church.

The first legislative aid was in 1800 when the school was given \$1000. On Jan 15th 1802 Canonsburg Academy was chartered as Jefferson College the first and in its day the most useful college west of the Allegheny Mts. Two of the surviving fathers of Redstone were among its trustees, Rev. John McMillan and James Powers. Messrs Smith and Dodd having gone to their rest. The above evidence should certainly prove to any fair minded person, that Rev. John McMillan was not only the first Pres. preacher in Wash. Co. but that he established the first school, which with others amalgamated into what later became the Washington & Jefferson College of today, and has been the stepping stone, for a great many prominent men of the times.

By Rev. James I. Brownson, D.D.,
Pastor of the First Presbyterian
church of Washington Pa.

Log Cabin School

By Rev. Joseph Smith 2nd, Author of Jefferson College

Published in 1857

Introduction—Log-Cabin School

The early history of most nations, ancient or modern, is obscure and deformed by incredible traditions and monstrous legends. The laborious researches of Niebuhr, Arnold, and others, have contributed much to separate from the vile, and to ascertain, with some precision, where true history begins. The American people have this advantage, in regard to the story of the rise and progress, that fabulous period belongs to the outset of their history. This is especially true in respect to that portion of them who first sought homes and formed settlements in the eastern part of the Valley of the Mississippi. Though much obscurity rests upon the unimportant details of the first years of trial and sorrow, through which those who succeeded the hunters, trappers and Indian traders of western Penna. were compelled to pass, the prominent features of the men of those times, and the measures they pursued for elevating their physical, intellectual and moral condition, are well now ascertained, and rest on no uncertain tradition.

The Scotch-Irish emigrants, who began to pour out on the Western frontier, a little before the last quarter of the 18th century, and to form settlements through Western Penna. and Virginia, were a remarkable race. They brought with them a deeply cherished love for the HOUSE OF GOD AND THE SCHOOL HOUSE. The ministers of the gospel of the Presbyterian Church, were well educated men, most of them graduates of the college of New Jersey; and devoted their untiring efforts to organize and build up churches in the new settlements. They also cooperated with their people in organizing schools; and in many cases took them under their own care, becom-

ing teachers themselves, or providing adequate instructors. This may have been possible, in some instances, with a view in part to eke out a scanty support. But we have no doubt that this part of their labors was in a measure forced upon them. Their poor people living in log-cabins, and surrounded by constant harassings and perils from their savage foes, and doomed to ever exhausting toils in order to support their growing families, threw this re-



Dr. McMillan's log college as it now stands on the College Campus in Canonsburg

sponsible work on the hands of their ministers. Yet they, without exception, were compelled to work too, and to work hard, on their little patches of cleared land. There was not one of them, who did not become familiar with the axe and the maul, the plow and the hoe.

Almost coeval with the period of their settlement west of the mountains, these ministers set up schools near their dwellings. As such dwellings would be generally as near the center of their congregation as practicable, this location of the schools would be most convenient to their people. Such a school was probably established by Dr. McMillan, near his own house, about two miles east of the present location of Canonsburg. An-

other was formed by The Rev. Thaddeus Dod, who settled on Ten-mile, Run, in the southern part of Washington Co. in the fall of 1779. Mr. Dod's school was begun as early as 1782 or 1783. That Dr. McMillan's school in its earliest form preceded Mr. Dod's seem highly probable. This remarkable man, whose whole subsequent life was intimately associated with the cause of education, and with the history of Jefferson (now Washington & Jefferson College), came out and settled in Western Penna. in November, 1778, though his first visit and labors as a minister of the gospel in the West, date back to 1775. This school, under the immediate care of Dr. McMillan, seems to have been for the first few years, simply the English school of the neighborhood, with some Latin scholars. About the time of its organization, or soon after, the service of James Ross, Esq., were secured; he taught the general branches of English education, boarded with Dr. McMillan, and pursued or completed his own classical studies, under the tuition of the Doctor, in compensation for his service in the school. Dr. McMillan had in view the ultimate development of this school into the most distinctive form of a Latin School for young men having the gospel ministry in view, there is no reason to doubt. The harassed and troubled state of the country, for the first four or five years after the Doctor's settlement at Chartiers, renders it very unlikely that material could be found for getting up this department of the school.

But though we question the early date of Dr. McMillan's school as a Latin School, it seems almost certain to us that he made the *first* movement in the cause of education. And again his school became what the Doctor had, perhaps always contemplated from the beginning—A classical school; and it was the sole classical school, west of the Monongahela river, for young men to prepare for the gospel ministry, after others of a similar character were discontinued. This school was the immediate predecessor of the Academy at Canonsburg which was founded in 1791. But the manner in which the one

preceded the other, and was merged into it, we shall hereafter see. Messrs. Smith, Dodd, and McMillan, felt deeply the need, both present and prospective, of a faithful and able ministry to supply the wants of our Western Zion. The harvest was great, and the laborers were few. When they met, it was often the subject of their conversation, and instead of waiting for a few ministers to come from abroad, they wisely resolved to endeavor to raise them up in their midst. They sought for young men of piety and talent who would be willing to devote themselves to the work, and undertook to prepare them by a thorough education. One was found at Ten-mile, two at Buffalo, and some in other places. Each of the above named ministers were employed more or less in teaching at his own house, but finding it inconvenient and interfering too much with their pastoral duties, their next movement was the getting up an Academy at Washington Pa., for which a charter was granted September 24th 1787, with a donation of five thousand acres of land. The first Trustees were the Rev. Messrs. John McMillan, Joseph Smith, Thaddeus Dod, John Clark, Matthew Henderson, (of the Associate Presbyterian) and John Corbly, (Baptist). Here are five ministers, being all that were west of the Monongahela river, and with them seven or eight elders of Cross Creek, Buffalo, Chartiers, etc. and one of them in an extreme part of what was Washington, but now Greene County. The trustees were, with a few exceptions, in connection with the Presbyterian church. Two of them (Judges Allison and McDowell), who were elders of Chartiers, were at that time in the Legislature, and aided in obtaining the charter. The land appropriated by the State, lying north of the Ohio would, of course, be unproductive for a long time. Nevertheless, the trustees resolved to go forward. After some unsuccessful attempt to obtain a Principal, Mr. Dod was urgently solicited to take the place. He was unwilling to leave his people, but after some conference on the subject, informed them that provided the appointment was made for one year, he might, for the sake of getting the institution

into operation, think it his duty to accept, The appointment was made accordingly, and after consulting his people, signified his acceptance, and at the same time resigned the office of trustee. There being no available funds wherewith to erect a building, the upper rooms of the Court House were hired for the purpose, and the institution went into operation, 1st of April 1789. There were about 20 students, of whom five afterwards entered the ministry.

Some time in the next winter the Court House was burned, and there was no suitable building to be had in the town. The Rev. Messrs. McMillan and Henderson went together to Washington and requested J. Hoge, Esq., who was the proprietor, and also trustee, to make a donation of a lot on which to erect a building. Discouraged by his refusal, they went and asked the same of Col. John Canon of Canonsburg, who not only gave the ground, but otherwise contributed liberally to the cause. An Academy was erected at Canonsburg. Mr. Johnston was made its principal; and Washington Academy suspended operations for a number of years. Dr. McMillan was one of the principal agents in getting up the Academy at Washington, was one of a committee to solicit subscriptions for its support, and continued his patronage till, by the circumstances above related, he was induced to abandon it; after which he became the most efficient supporter of the institution at Canonsburg. He does not seem, however, to have considered the latter as growing out of his Latin school, for we find he wrote Dr. Carnahan: "I have still a few with me when the Academy was opened at Canonsburg and finding that I could not teach and do justice to my congregation, I immediately gave it up and sent them there." Such was the origin of the two literary Institutions in Western Penna.

The precise date of the first movement towards the formation of a school at Canonsburg, above the grade of a common English school cannot be ascertained, There were living in and near what afterwards became the village of Canonsburg several respectable, public-spirited

gentlemen, such as Col. John Canon (who had laid that town out) Judge James Allison, Judge John McDowell, Alexander Cook Esq. Messrs James Foster, Thomas Brecker, Robert Ralston, and several others; who perhaps some time before 1789 held frequent conferences about getting up such a school. These gentlemen were then generally living in log cabins, and wore hunting shirts. Some of these conferences were very possibly held at log-rollings, or corn-huskings. The country was still comparatively a wilderness. William Darby, Esq., whose memory was remarkably tenacious as to dates, has stated in a letter which he wrote in 1850, that "through 1789 and 1790 the Academy was in operation."

Through both these years the Indians were still giving much annoyance to the western settlements of Washington Co. These troubles reached their greatest height during the following year, however these homes of science and literature was begun. It was of course, in its most embryo state. It is ascertained that during 1791, that eventful year of trials and sorrow in Western Pennsylvania, the service of Mr. David Johnston, who had, during a part of that and the previous year, taught at Washington, were secured. At this time McMillan's school, in the celebrated LOG-CABIN, near his own house, (but now located in Canonsburg) was still in operation. This school was continued for some time after the Canonsburg school was set on foot, under the patronage of some, if not all, of the persons named above. Dr. McMillan was up to this time, and for a year or two before, interested in behalf of the Academy at Washington, of which he was a trustee. along with Rev. Messrs. Henderson, Joseph Smith, and others; and was therefore committed to its interests. But he and others soon became discouraged in that enterprise. In an important paper found on the Records of the Trustees of Jefferson College, dated December 29, 1817 in the Doctors own handwriting it is stated as follows: "In the year 1787, the Legislature of the State granted a donation of Lands, for

the purpose of erecting and supporting an Academy in the town of Washington.”

When the hopes of Mr. McMillan were blasted by the indifference and inattention of the trustees of the Academy at Washington, he turned his attention to Canonsburg, as a place of greater hope and more suited to his views. He solicited donations from private individuals for erecting an Academy at that place, and succeeded. The Legislature granted a charter in 1794. A house was built, and a Latin and Greek school, which he had kept at his own house for the purpose of supplying the churches, as far as practicable, was translated to the infant Academy. We have given this extract, not to endorse some of the rather severe caustic reflections on the trustees and people at Washington, but as historical testimony, as to the period when Dr. McMillan's school coalesced with and merged into the school at Canonsburg.

In a letter from Rev. R. Patterson, to Rev. Dr. Brown, dated October 1, 1846, he states that a conference of ministers and citizens took place in July 1791, to determine the location of an institution on a more enlarged scale, commensurate with the growing demands of the church and country.

The two points respectively advocated by Dr. McMillan, and Col Canon were the Log-Cabin near Dr. McMillan's, and the town of Canonsburg, into which of the already existing schools should the other coalesce and be merged, with a view to a larger academy, was the question. It was decided in favor of Canonsburg; and the two schools were very soon, thus united.

The synod of Virginia, October 1, 1791, took measures to get up two institutions, one in the bounds of the Presbytery of Lexington, Virginia, and the other in the bounds of the Presbytery of Redstone, (then including all Western Penna. and Virginia for the purpose, especially, of aiding poor pious young men in their preparation for the gospel ministry. The latter institution was placed under the immediate care of the Presbytery of Redstone, and Dr. McMillan was appointed by

the synod to take the management and direction of it. The Redstone Presbytery a few weeks after the action of the Synod of Va. Oct. 18, 1791 having met at Pigeon Creek, approved of the recommendation of their Synod, and appointed Dr. McMillan their treasurer, and ordered their members to use their best endeavors to obtain contributions for the purpose and put them in the hands of Dr. McMillan as soon as possible, and of their diligence therein to render an account at the next spring meeting.

When the Synod met at Pigeon Creek October 18, 1792, the question of location as to the institution intrusted to their care by the Synod was fully considered, and the several places—Washington, the Log-Cabin, and Canonsburg, were, perhaps, advocated by their respective friends. The Presbytery unanimously agreed on appointing Canonsburg to be the seat of that institution of Learning, which they are appointed by the Synod to superintend; and that all young men, taken upon the fund for the support of poor and pious youth, shall be educated there". It appears that in July 1791, it was settled, at a conference of minister and citizens, numerously attended, that the incipient step should be taken for getting the Academy under way. Col Canon made a donation of a lot for the erection of a suitable building. He undertook to put up, immediately a large stone edifice, and have it prepared as soon as possible; his expense to be reimbursed afterwards, as the trustees might be able to provide. In the meantime, it was thought proper to open the Academy at once, on the ensuing day. The Rev. Robert Patterson's account of the proceeding of that day is so graphic and life-like, that we shall let him tell the story.

BEGINNING OF THE CANONSBURG ACADEMY AND LIBRARY SCHOOL

An appointment was made to meet the next Tuesday, at 10 o'clock A.M in a small English School house, near Canon's mill, about half a mile from the village; and a

general invitation was given to all friends of learning and of the country, to attend; and then and there to see the Canonsburg Academy opened. Meantime Mr David Johnston, a graduate of the university of Penna. who had, without success, been trying to open a Latin school in the town of Washington, was invited to attend, and take charge of the young Academy. At 10 o'clock, on Tuesday morning many citizens were present on the ground, to witness the opening of the first academy on the west side of the Allegheny mountains. Of the inhabitants of the town and the vicinity, there were present Judge McDowell and Allison, Craig Richie, Esq., and Rev. Matthew Henderson, living a few miles distance. Mr. Henderson was a Scotch seceder clergyman, blessed with Scotch talents, Scotch theology, and Scotch piety, his memory is still highly cherished, as a worthy cotemporary of Messrs. McMillan and Smith. These three ministers with Mr Johnston, and two pupils, Willie Riddle, and Robert Patterson, who had recited a few lessons to Abraham Scott, took their position under the shade of some sassafras bushes, growing in a worm fence, near the English school house, which could not be vacated for a short time. And here, under the pleasant shade of the green bushes, protected from the rays of a July sun, the *two* pupils, with "CORDEII COLLOQUIA" in their hands, were just about to read, "QUID AGIS" when Mr. McMillan, addressing his two brethren, and the small assembly, remarked in substance, as follows; *This is an important day in our history, affecting deeply the interest of the church, and the country in the West; affecting our own interest for time and for eternity, and the interest it may be, of thousands and thousands yet unborn.*" And turning to Mr. Henderson asked him to engage in prayer, seeking the blessings of God on the institution now to be opened.

And I must say, the broad vernacular pronunciation of the Scotch tongue never could be more delightful and impressive than it was then; while every thing proper to this occasion appeared to be remembered in prayer by

this good man. The first lesson in the Academy was soon recited, Robert Patterson being the senior, led. After a short lesson was recited and before they were dismissed, Mr. McMillan requested Mr Smith to close the exercises with prayer. Mr. Smith in conclusion, was as solemn and appropriate as Mr. Henderson had been at the beginning; and the little assembly retired much gratified, and with high expectations, which have been abundantly realized. The English school was soon vacated, and served for a place of recitation till autumn; when Col. Canon had so far progressed with a fine large stone building, as to afford convenient accommodations, both to teachers and students. The institution was got up by an association of ministers and citizens. They called themselves "Contributors to the Academy and Library:" and about the time indicated above they met by previous appointment, and chose by ballot, trustees. The charter, which they afterwards obtained, designated them "The Academy and Library Company". Their constitution required nine trustees, to be elected annually, by those who had contributed to the Academy and Library, and who were entitled to enjoy the benefits of the Library, agreeable to certain regulations. But of their earlier meetings, previous to the date of their charter, and of their mode of proceeding, nothing but tradition now remains. We do not know with certainty who were the nine first trustees. There can be little doubt, however, that they were nearly, if not quite the same that we find in the recorded minutes in 1796.

The contributions for the support of the Academy were fathered from the congregations of the Presbyterians and Seceders through the Western country. The ministers were, in many cases, very active in gathering these offerings from the people. They consisted not solely in money, but in produce and articles of every description. These offerings (chiefly by promise or subscription) were made by nearly all Presbyterian congregations in the west, for the purpose both of refunding Col. Canon the cost of the Academy, and of aiding in payment of

teachers, and other incidentals. The history of the proceedings of one minister, The Rev. Joseph Patterson will suffice for a sample of what was generally done in all the congregations west of the mountains. It appears by the dates of the payments made by him, sometime to Dr. McMillan as treasurer, and sometimes to Col. Canon, that the cost of the Academy was not refunded for several years—some of the receipts being as late as 1794-5. There were found among Mr. Patterson's papers, two subscription rolls, the later one June 1794. One had about 120 names the other not quite 100. But little was paid at the time of subscribing, and but little at any time in money; great part in grain, wheat, rye, and no small portion in linen; the linen, chiefly by the ladies; some by widows, some by wives and daughters of the men who had subscribed. The sums were in Penna. currency; and a large part of it did not exceed 3s. 9d. and very few at 1 lbs. The grain was delivered to mills, and sold. The linen was sometimes delivered to the Treasurer, to be disposed of as he could at 1s. 1½d. per yard, or 25 cents. One subscription was to be paid in whiskey. All are reported on the paper to have been fully paid; and the amount of both subscriptions reached nearly \$350. Thus began the Canonsburg Academy, and such the history of the first years of its existence. It began in prayer and was supported by religious patriotism; and, therefore no wonder it has remarkably flourished and gained a noble rank among the literary institutions of the United States. In the year 1794 a charter was granted, incorporating the trustees of "The Academy and Library Company, in the town of Canonsburg". This charter the venerable founders did not get till the institution was some years advanced in its glorious career. But as Dr. Brown says, "They had a charter from a higher authority than the Legislature of Penna. or the Supreme Court, venerable as it then was. They sought and obtained a charter from the Court of Heaven." At the meeting of the trustees held in January 1796, they prepared and adopted a petition to the Legislature of the State, praying, that if they should establish

a College on this side of the mountains, they would fix it at Canonsburg. The last meeting of the Trustees during this year, occurred December 1, 1796 when they authorized the President to give Col. Canon a bond for one hundred pounds, as the balance due him, on sundry accounts, incurred by building the Academy. Joseph Stockton was continued as assistant instructor, with a salary of 25 pounds per annum.

In 1797 Messers Carnaham and Stockton were secured as instructors for a term of six months at 25 pounds each. This arrangement was made in April. Mr. Watson who was then in his senior year and about to graduate the ensuing Fall, at Princeton College, was probably already in the eye of the Trustees, and especially of Dr McMillan, for the arduous work of conducting the most important department of their Academy. Mr Patterson had already jotted down in his Diary (March 14 1796) "I hear Mr McMillan intends visiting Princeton, in May, in order to secure the return of Messrs Watson and Hughes". The Trustees in anticipation of Mr. Watson's coming, had resolved, and entered it on their minutes, that they would employ him as a teacher. On September 27, 1797, they had agreed with him, "To teach the Academy for twelve months, beginning from the first Tuesday of November next; and the money arising from the students under his care, he accepts, as full compensation for his labors." He was also to employ an usher, when they might think it necessary. The Trustees were re-elected October 3, for the ensuing year.

During the session of the Legislature nothing was done for the Academy. *The number of students was thirty-five, and five in Mr Miller's department.* In this year August 23, Rev. John Watson organized The Philo Literary Society. On November 14 *Dr. James Carnaham who later became President of Princeton College* organized the Franklin Literary Society, the members nearly all became ministers of the Gospel. "As the charter, constitution, and laws of Jefferson College," say Dr

Brown, in an unpublished life of Dr McMillan “were evidently formed on the model of Princeton, so it may be presumed that the constitution, rules and exercises of the Literary Societies were formed on the plan of the Societies of Princeton. The founders had been members of the Philosophic or WIIIG Societies at Nassau Hall, and of course would introduce into the new societies, whatever they deemed most valuable, adapting them to the condition, of the students, in the new settlement of the country”.

We are now entering upon a period fraught with facts and incidents of no less interest, in their bearing upon the character and prospects of the rising Academy and future College than those of any previous period. The trustees, at their first meeting this year, in April, elected Judge McDowell President, and Craig Ritchie Esq. Clerk. The Board then also appointed *Dr. McMillan PRESIDENT OF THE ACADEMY*. This seemed to have been merely an honorary office, at this time, and not requiring anything further than a general supervision of the institution. They also fixed Professor Miller’s salary, at this time, at 100 pounds and as the income was not sufficient to make up the sum, the trustees themselves, pledged various amounts, from 10 pounds to three pounds, to be a loan, to be afterwards refunded. *Dr. McMillan stands at the head of the list, for 10 pounds.* Messers Patterson, Hughes, Moore, Marquis, and D. Smith, 6 to 4 pounds. Messers Allison, Edgar, and Ritchie, 3 pounds each. In their October meeting a committee was appointed to draft another petition and memorial to the State Legislature, for pecuniary assistance to the institution, and being signed by the President, Judge McDowell, was committed to the Hon. William Finley, Judge McDowell, and John Wright Esq. to be forwarded by them to the Legislature. It is as follows;

*TO THE SENATE AND HOUSE OF REPRESENTATIVE OF THE COMMONWEALTH OF PENNA. IN GENERAL ASSEMBLY MET:—*The memorial and petition of the Academy and Library Co. of the town

of Canonsburg, in the County of Washington, respectfully showeth—That the said Academy and Library was originated and carried on by the attention and at the expense, chiefly of a few public spirited citizens residing in the town and vicinity of Canonsburg, and that, owing to the convenience of accommodation, the low prices of boarding, and the care that has been taken to provide suitable teachers, this institution has been very beneficial in promoting the education of youth. In the course of a few years past, *twenty one young men, who are now employed in the profession of divinity, law, and medicine, received the rudiments of their education at this school;* nine others have also completed their classical education, and are pursuing the studies required to qualify them for one or other of the learned professions. Thirty-two are at present employed in learning the languages, and acquiring the knowledge of the Mathematics and Natural Philosophy. One master and assistant, are employed in teaching the learned languages, and another teacher, the other branches. Each of the masters has a regular and extensive education; and they are men of fair character. The tuition money for teaching the languages, though the charge is moderate, is nearly sufficient to defray the expense of that part of instruction. But the profits arising from teaching the mathematics and natural philosophy, come far short of the expense, though the teaching of them is indispensable to the institution. We trust we are warranted in saying, that the Academy has been successful, withstanding the want of public aid, than any or all of the other institutions in the western counties of Penna. Permit us to add that there is a convenient house erected for the purpose, at the personal expense of the trustees, with the assistance of private contributions; but the LIBRARY is so small as to be wholly insufficient for the purpose. From this view of the situation of the Academy and Library, of which we are trustees, we hope that the Legislature will, in pursuance of the powers vested in them by the Constitution, be convinced of the propriety of granting such assistance

to this institution, as they, in their wisdom, shall judge proper. They will no doubt, think with us, that it will be a public injury to suffer it to perish, after having been productive of so much good, and having its character for usefulness so well established we are also sufficiently warranted in saying, that no place in Penna. affords cheaper accommodations for students, and that the situation is central to all western counties, and very little exposed to public resorts, or such amusements as have a tendency to corrupt the morals of young men, or divert them from their studies. We further assure the Legislature that if public assistance is not given, the institution cannot be carried on to advantage, nor the library be rendered competent. We beg leave to state that petitions in behalf of this institution, and a Bill, read the second time, for granting assistance to it, are on the files of a former Assembly. Hoping that the Legislature will enable the Trustees to support an institution which has already been productive of so much good, at the charge of a few public spirited citizens, your petitioners, as in duty bound, will ever pray. etc. Signed John McDowell President.

In the following year, the Trustees adopted some excellent regulations, in regard to the course of instruction, They prescribed a curriculum of studies, which they would require, in order to secure their final Latin certificate. They prescribed as to the Latin course, beside the common introductory books, "the first three books of *SELECTAE E PROFANIS*' six books of *OVID*, the *ELLOGUES* and *GEORGICS* of *Virgil*, and first six *AENEIDS*; all *HORACE*, and the *ORATIONS OF CICERO*. Then in the Greek new Testament. The first four Books of *XENOPHON'S CYROPAEDIA*, and four Books of *HOMER'S ILLIAD*. In mathematics, "the whole of *Arithmetic*". The first six books of *EUCLID'S ELEMENTS*, "*Simpsons Algebra*" to the 50 problem, or the equivalent in some other author, "*Trigonometry, Surveying, Martin's Natural Philosophy, Astronomy and Geography, comprising the use of the Globes. Also Rhetoric, Logic, and Moral Philosophy*", but they did not prescribe

the authors to be studied in these branches. This course, thus prescribed, will give us some idea of the extent of educational training then attempted. Though very inferior, in some respects, and indeed, altogether wanting in various branches of science, now considered essential to a thorough college course, it was nevertheless suited to these times, and certainly laid a good foundation of scholarship, which in many cases, was afterwards matured to a degree of attainment, in no respect inferior to the liberal education attainable anywhere in our country, at that period. We believe there were as large a proportion of respectable scholars prepared and trained in this way, then as now.

At a meeting of the Trustees, April 23 1799, the Board proceeded to the choice of a Trustee in the place of Col. John Canon, deceased; and the Rev John McMillan was duly elected. It is by this incident we learn of the recent death of that early friend and patron of the Academy. He lived to see that school, to which he was so much attached, and to the interest of which he devoted so much of his care and time and money, fairly on its way in its glorious career. Immediately following the above minute, it is added; "On motion, as a rule, that any person who receives a salary from the Academy, shall not be a trustee". This was entered no doubt, to show that Dr McMillan's election, though normal Principal of the Academy, yet as he received no salary, was unexceptional; and could not, therefore, be made a precedent for a similar election of a member of the Faculty, unless he was merely an honorary member.

"From the above it shows Dr McMillan, not only aided the school in a financial way, but also gave of his time gratuitously."

The ensuing year, 1800, was signalized in the history of the Institution, by the Legislative grant of \$1,000; which, no doubt, though long deferred, was most seasonable; and for awhile relieved the Academy from pressing embarrassment and enabled the Trustees to make much needed repairs.

It is worthy of notice, also, that the trustees, with scarcely an exception, threw up their claims for the several sums they had loaned the institution. Though they were almost all of them in very moderate circumstances, they were a noble, public-spirited set of men, who willingly made great sacrifices for the academy. Their names should be held in everlasting remembrance. A movement was now made (in October 1800) to get the Academy converted into a college. The appropriation which they received from the Legislature, encouraged them to make the effort. They accordingly appointed Messrs McMillan, Allison, Cook, and Ritchie to draft a petition for the purpose. Their memorial is not on record; but we can well conceive from their former petition, what was its general draft, it was not, however, granted the ensuing winter. Not till January 15, 1802, did the General Assembly pass that important act.

At this time the trustees passed some rules and regulations that were quite beneficial to the school. Old Mr. Patterson jotted down in his Diary, for this period, "our school is in a much better situation than formerly" During the last three years of the Academy, namely, 1799, 1800, 1801, there was a class of young men in attendance, that, in respect to their solid worth, and future distinguished usefulness and influence in various walks of life, were not exceeded by any similar number from any other college in the United States. Jefferson College, in her palmyest days in after years, need not be ashamed of her Academical history.

BEGINNING OF COLLEGE

We have now reached a very important era in the history of this Institution. It was about to emerge from the chrysalis state. It was about to assume the loftier name, and more commanding position of a College. It had, indeed, passed through an important change in 1798. Amendments to its constitution, affecting considerable changes, were secured by a new charter. The Trustees

were no longer, under the new charter, elected annually, but for life; and when vacancies occurred by death or otherwise, the corporated trustees elected others to supply the vacancy. In other words, it became a close corporation. The number of trustees then amounted to twenty-one. Of these we find thirteen were clergymen, and eight laymen, although there was no provision in the constitution designating the proportion, as was afterwards the case in the College Charter. The Act was passed January 15, 1802, establishing a college at Canonsburg, to be called JEFFERSON College. Who had given it this name, whether the Trustees, in their petition, or whether the Legislature, as some have supposed, is not clearly ascertained. nor were we able to locate the petition at Harrisburg. Several theories have been advanced as to why it was so named. Jefferson was a very popular man, and his friends may have been anxious to have the first college of the west named for him. Possibly William Finley, Esq., who then represented a large portion of Western Penna. in Congress, a trustee of the Academy and a warm political partisan of Mr. Jefferson, may have led the Trustees to adopt this name. George Washington only a short time before, had left by his will a noble bequest, in James River stock, to Washington Academy, in Virginia.

The Board of Trustees that were recognized in the charter of the College consisted of the following persons. The Rev. Messrs John McMillan, Joseph Patterson, Thos. Marquis, Samuel Ralston, John Black, James Powers, James Dunlap, John McPherrin; and Messrs James Edgar, John McDaniel, James Allison, William Finley, Craig Ritchie, John Hamilton, Joseph Vance, Robert Mahon, James Kerr, Aaron Lyle, Alexander Cook, John Mercer, William Hughes. Before they entered upon business on their meeting of April 27th 1802, they took the oath prescribed by the Act, which is in the following form: You and each do solemnly swear, that you will support the Constitution of the United States of

America, and of this State, and that you will with fidelity, perform the duties of a trustee of Jefferson College. Dr. McMillan was chosen President of the Board and Craig Ritchie Clerk. Messrs. Dunlap, McPherrin, and Ralston were appointed a committee to arrange the number of classes, and the study proper for each class. The following is a substance of it. "The Faculty shall consist of 1st a President or Principal, who also is to be Professor of Moral Philosophy Rhetoric, Logic. Etc. 2nd a Professor of Divinity, 3rd. A Professor of Mathematics, and Natural Philosophy. 4th That the Languages shall be taught, hitherto, by the Professor. 5th That the Mathematics be taught, till the Fall, in the manner hitherto, in the Academy, by the Professor, That the Professor of Moral Philosophy, teach all who would wish to apply to it, Logic, Rhetoric, Geography, etc. 7th That in the Fall all who attending through the session on the Institution, shall sustain an examination on the Languages, Geography, Mathematics, Natural & Moral Philosophy, Rhetoric, Logic, Metaphysics, Roman and Greek Antiquities, and History, shall receive a degree. 8th That the Rules and Regulation hitherto adopted for the good conduct of the students in the Academy, shall be continued in force till Fall."

The Board then elected by ballot the Rev. John Watson as Principal, and Professor of moral Philosophy, *Dr. McMillan as Professor of Divinity*, and Samuel Miller, Prof. of Mathematics. *As Dr. McMillan could not remain a trustee, and at the same time become a member of the faculty, he resigned his seat on the Board*, and Judge Edgar was chosen President in his place. Mr Watson salary was fixed at 150 pounds, he to provide his Tutors at his own expense. Prof. Miller's salary was 100 pounds, The Rev. Thos More was elected a trustee in place of Dr. McMillan.

The College now commenced its new and brilliant career. Great expectations were excited, especially under the anticipated administration of that extraordinary son of genius, the Rev. John Watson, but these anticipations

were soon to meet with a sad disappointment, occasioned by the early death of that gifted man. He did not live more than three or four months after he regularly entered upon his work. His death occurred Nov 30 1802. This mournful event threw a sombre hue over the rising prospects of Jefferson College. It was a heavy affliction to the students, the trustees, and the citizens, and especially to his venerable Father-in-law, Dr. McMillan. Yet the College during its first season, in 1802, made a very auspicious beginning of its future glorious course. The students were with few exceptions, young men of great promise, who in after life, were eminently useful and successful men. There is very little of any special interest to relate, in regard to the history of the College during this and the following year. Judge McDowell was elected President of the Board.

Among the graduates this year was *Moses Allen*, afterwards an excellent and useful minister, who first settled on Muddy Creek Green Co, and the same year became Dr. McMillan's son-in-law. He then went to Raccoon, and during the last years of his life, at Crab Apple Ohio where he died and is buried. This year the degree of *Master of Arts* was conferred on the *Rev. John McMillan*, Samuel Ralston, and James Ramsey, and on Dr Samuel Murdock, and Prof. Samuel Miller. The Petition to the Legislature for financial aid proved successful. A donation of \$3,000. to the college was the result. During the next meeting in April 1808, Dr. Ralston was chosen President of the Board, an office to which he was afterwards annually elected for nearly forty years. *Dr McMillan* was appointed *Treasurer*, to receive and lend any money bequeathed the College for the purpose of educating poor and pious youths. This year a committee from the Washington College was received to consider the consolidation of the two schools, but the meeting got no where. At a regular meeting of the Trustees in April 1809, it was that the funds of the College, at the disposal of trustees, consisted 1st A donation of the State at interest \$3,000. 2nd The price of land bequeath by Rev. Mr. Clark \$1,600. 3rd

Money in the hands of Mr. Snowden at interest \$1,300.
4th Money at interest in the country \$1,290 making a total of \$7,190. Dr. McMillan, Judge Allison and Dr. Murdock were appointed a committee to lend out the money received from Mr. and Mrs. Clark estate.

At this time it was deemed expedient by the Board to settle the order of procession on commencement day; and they adopted the following, viz. "That the Trustees and Faculty meet at the house of Craig Ritchie Esq. that the students shall assemble in front of the same house, and that they walk two and two, according to their respective classes, after the Trustees and Faculty, in the following order, The President of the Board in front, then the Secretary and Treasurer, clergy, and other members of the Board, two and two, then the Faculty, and the procession to be brought up by the tutor or tutors. This arrangement continued in force for many years. These commencement days were great events in College life; The slow and solemn tread of the procession away up the middle of the street, if the walking was good, surrounded by an immense assembly of people, who had been for hours before pouring in from the surrounding country, The younger students, the Freshman especially, thought that day and place the most delightful and attractive in all the world. It was a full compensation for wearisome hours of study and for the dull, jog-trot pace of ordinary college life. If the day was fine, it was full of mirth and enjoyment to the young people of all the country round. There was not much refinement of manners in those times. The whole affair was adapted to the needs of society; and for a period in the history of the college, was really of much advantage to its interest. It made the college popular. It awakened a desire in many a lad to go to college. And though such a feeling was rather of a low birth, it led to better things. Let us not, in these times of greater improvement and refinement, despise these old-fashioned times and ways.

Through the years the school continued to thrive and

grow, several times efforts were made to unite it with Washington College, but without success. In 1829 conditions were becoming so crowded as for room to properly house the school, that the Board took measures toward erecting a new building, so as to afford a spacious hall, also a sufficient number of rooms for recitation, library, apparatus, etc. Measures were also adopted to raise the necessary funds. Dr. Brown (who had now become President of the College) was appointed agent for this purpose, and his salary increased, the endowment fund for perpetual scholarship was raised to \$1,000. This arrangement was adopted perhaps, with a view, in part, to invite contributions toward the new building contemplated. The tuition also was raised to \$25 per annum. In the fall of this year having received an encouraging account of Dr. Brown's success in raising funds, the Trustees now felt themselves warranted to appoint a building committee, (Messrs. Williams, Philips, Monroe, and Allen), as to the site, and dimensions of the building, the propriety of purchasing additional ground, the expense of erecting etc. Early in the following year, the Board received their report, and proceeded forthwith in this important enterprise. In the course of less than two years this building was ready for use. The Trustees held their first meeting in it, March 27, 1833, and called it, at the suggestion of the Rev. Moses Allen, *PROVIDENCE HALL*. This is a spacious edifice—60 x 90 in size—furnishing a magnificent hall, where now commencements and contests are held.

Whether Dr. McMillan ever preached in Providence Hall, we are not informed. His death occurred Nov. 16 1833. He had lived, however, to see it finished and occupied; in fact it was the third building he had seen erected for the school. It does not appear that he was present at the meeting of the Board for the last years of his life. He had been Secretary and Treasurer for 10 years, from 1817 to 1827. There is no record of his having resigned his seat as Treasurer, and it is probable that he did not

resign, but his age and growing infirmities perhaps, prevented his attendance at the meeting of the Trustees for some time before his death. And now, from his home in the country, he would visit Canonsburg, how contrasted the view of the College buildings and the town, with that scene which he first beheld when descending the hill east of Chartiers Creek in 1775. Then a single log cabin occupied the site of Canonsburg, with perhaps, a few acres of cleared ground around it. Now his aged eyes resting upon that thriving village, and its home of science and literature. How often had his heart throbbed with anxiety for its interest, and even for its continued existence, more than once in imminent peril. And when he remembered how many had been trained already there, who were now preaching the everlasting gospel, far and wide over the West, and how some who, in poverty and russet garb, had once been there and had struggled on through many difficulties, till they were prepared to go forth as heralds of the Cross—had early sunk to the grave, and been called home to their rest; when he remembered how God had blessed with complete success, the efforts and struggles of himself and fellow-laborers, in the cause of that College, he would perhaps exclaim, “What hath the Lord wrought.” The remembrance of these early associates in this noble enterprise, would perhaps bring before his mind the names and persons of many of those that were sleeping in their graves, before Providence Hall was built. He would recollect Henderson, and Canon, McDowell, and Anderson, and Anderson and Allison, and Brecken, of these earlier times. His early friend Prof. Samuel Miller, had but recently been dismissed to his heavenly home, in a good old age, beloved and respected by all classes, and almost idolized by all the students that had ever been to Jefferson College.

The second meeting of the Board, but a few months after (Sept. 25, 1833) tell another memorable incident, the election of a member to the place of Craig Ritchie, Esq.” Thus within a few months of each other immediately after

the erection of this last fine building, were called away from earth Prof Samuel Miller, Craig Ritchie, Esq. and Dr. John McMillan. They had been closely united for more than forty years, in their efforts to conduct Jefferson College up from feeble infancy to sturdy manhood. *When Providence Hall* was finished and occupied, they might well consider their work on earth as done. And the remarkable Providence of God so ordered it that these three men *should all successively die immediately after the completion of this work.*

College Continues

By Joseph M. Farland

President, Washington County Historical Society

The college continued to flourish up to the time of the breaking out of the Civil War. The south had few colleges, and young men of wealthy families were sent north to be educated, in 1850 there were more than 50 scholars from the South in Jefferson College, at the breaking out of the war, the southern boys went home, and the northern boys entered the ranks of the northern army, this left the school with few scholars and in financial difficulties, and the strain became more than they could stand, and it was thought best to try and unite the two colleges. Dr. Beatty of Steubenville became interested and offered a gift of \$50,000. on a condition of the union of the two colleges. On March 4th 1865 a new charter was applied for under the name of Washington & Jefferson, the conditions were that the college proper should remain at Canonsburg, and the Freshman class and preparatory at Washington, but this did not seem to be a good arrangement and the school gradually decreased, the two parts of the school were too far apart. It was then decided to reorganize, and accordingly Legislature passed the supplement to the charter Feb. 26, 1869 limiting the college to some one location in the State. In an effort to secure the college Washington subscribed \$50,000, Canonsburg offered \$16,000, Kittanning, Pittsburgh, Steubenville, Wooster and Uniontown. also desired the college and made offers for the same. On April 20 1869 the trustees met to decide on a location, and on the eighth ballot Washington was selected. The \$50,000 subscribed by Washington went to the erection of the twin towers, which symbolized the two colleges,

Some idea of what this college has been is obtained when we consider that up to 1910 there were over 4500 graduates. Many others had their ambition stimulated by a partial course, of these 1700 were Ministers, 1100 Law-

yers, 500 Physicians, six cabinet members, 12 Governors, 12 United States Senators, 66 Congressmen, 230 Legislators, 120 Judges of the county courts, 20 Judges of the United States Supreme Courts, 32 who were college and university Presidents, and many others in the different walks of life. If you have noted through the history of this school, the outstanding character for the establishing of it, and for education has been Dr. McMillan, you might say it was his life work, ever since the college has been established he occupied some position in connection with it, and at his death he was its Treasurer. For almost 60 years he preached at Old Chartiers Church, and for many years he gave 100 pounds of his salary; each year, to support the college, such was his love for it.

By carefully reading this account of the first schools, you will note that Dr McMillan was on the 24th of September 1787 the instrumentality that started the Washington Academy in 1789. Again in 1794 it was his efforts that started the Canonsburg Academy & Library school. The two schools that were united in 1865 had their beginning through the efforts of Dr. McMillan. In other words Washington & Jefferson College is in reality a McMillan School.



THIS LOG CABIN WAS BUILT IN 1780

BY

REV. JOHN McMILLAN, D.D.

And was the beginning of the
JEFFERSON COLLEGE

It was donated by his descendants to the FULTON BROS.
TO WILLIAM F BROWN D.D. Who removed it to this campus
in 1895 and committed it to the guardianship of The TRUSTEES of
JEFFERSON ACADEMY

By act of the Board of Trustees 1907 Its perpetual care was
entrusted to the College Fraternity of

PHI. GAMMA. DELTA.

Founded in the Jefferson College in
1848

For the honor of the founders of the fraternity

Danile W. Croft	Samuel B Wilson
James Elliott	Naaman Fletcher
Ellis B Gregg	John T McCarty



A tablet on the Log Cabin School contains the above inscription

W. & J. Unearths Relics in Oldest College Row

WASHINGTON, Pa., May 14—Students and faculty at Washington & Jefferson College here are on the war-path.

The claim that their institution is the oldest in the country west of the Alleghenies has been challenged.

Much documentary evidence in support of their claim has been unearthed, A. V. McClane, alumni secretary, announced. The search has led to so many old relics of the early days of the college—once two colleges—that erection of a museum of history and art is being broached.

Controversy over the oldest college honor arose recently when a national magazine “apologized” for having stated Washington & Jefferson was the oldest college west of the mountains and gave the honor to Transylvania College, Lexington, Ky.

The Transylvania charter was issued in 1780—but the catalogue of that institution admits educational work did not begin until 1785.

The local charter was issued in 1787—but old books and records recently unearthed show John McMillan of Princeton, founder of Jefferson College in Canonsburg, since joined with Washington College here, began higher educational work in this district in 1782 or 1783, or possibly as early as 1780.

Dr. McMillan had several books with him when he erected his first log cabin at Canonsburg in 1780. One of these, Ovid’s *Metamorphosis*, a Latin work, had been found.

The musty old volume, probably published about 1750, will be presented to the college museum, when erected, by Dr. Maurice E. Wilson, age 77, student pastor and present owner.

Scribblings of various students who used the book are on its yellowed pages. One shows that a James McGrady “legit hunc librum in Decembro, 1783, et nunc legit Dialogis Luciani.”—James McGrady “read this

book in December, 1783, and now reads the Dialogs of Lucius.’’

Another note shows McGrady then was studying under Dr. Millan.

The earliest scribbling is dated 1758, and probably was made at Princeton. Many of the entries, the ink faded from age, are humorous.

Jacob Welsh, student, must have mixed thoughts of love with his Latin, according to a verse inscribed on Aug. 12, 1788. Welsh’s verse reads:

“I’m so in love I cannot read,
By Jove’s keen darts my heart doth bleed,
And all because I can’t obtain
The object of my love and pain.”

A research program is in full swing here, with its object the establishment of a museum to house relics of the early days of the institution. The proposed building may be a replica of the Jefferson College Building completed at Canonsburg in 1833. Jefferson College was united with Washington College and moved here in 1869, after a consolidation agreement reached four years earlier.

The First Classical School—A Resume

We have before us a copy of Jefferson College, written in 1857 by the Rev Joseph Smith, 2nd son of David and a Grandson of Rev Joseph Smith, 1st. of Cross Creek Village, Washington Co Pa. It is a well written and exceedingly interesting book, and gives a graphic description of that Historical Old School, from the time of its inception in 1802 to 1857. It is the only history we have ever learned of being written of the college. Its biographical sketches of the men who organized and maintained a school in those early times are quite interesting, but after Dr. Smith's excellent work, he greatly mires it all by the 140 pages of an "APPENDIX" in which he tries to prove where the first Literary Institution west of the mountains was located. At the time he was compiling it, he seemed to have spent considerable time in the vicinity of Canonsburg, interviewing early settlers as to the time Dr. McMillan opened his school. After securing their statements, he goes into a great deal of criticism of them, trying to twist them and misconstrue them and virtually question their veracity, even Doctor McMillans own statements are at stake.

I have never heard of a McMillan trying to prove that Doctor McMillan had the first school, but they do not hesitate to state that from information that they have collected, that the Doctor had scholars whom he was instructing, and who were reciting to him as early as 1780.

The McMillan's have never questioned as to when Dr. Dodds opened his school, or when Rev. Joseph Smith 1st. opened his at Cross Creek, but by referring to Rev. Joseph Smith 2nd. own statement in his history, "The Dodds school was opened in 1782, and the Rev. Smiths in 1785, But both schools (according to his history) soon passed out of existence, Dodd's because he sold his farm near Amity, where it was located, and he removed

to Washington Pa. and the Rev Smith because of his poor health which finally meant his death.

The McMillan school in some form, has never ceased to exist, since its inception in 1780. In that early time he recognized the need of a school to educate young men for the ministry, and while he was teaching and preaching, he was ever mindful to find a suitable location for such a school. Recognizing his own meager accommodations were not suitable or adequate to accommodate the fast growing requirements, and as soon as a place was found, and proper buildings were erected, and the school properly established, he at once turned his scholars over to the new institution, and you might say devoted the rest of his life, in trying to make it the best school west of the mountains. and from the beginning of the Academy and Library school in 1794, Dr. McMillan has ever been honored by being selected to hold some office in connection with it.

Why a man of the Rev. Joseph Smiths 2nd ability, would enter into such a discussion, we are at a loss to understand, unless it would be because the public has ever recognized the priority of Dr. McMillan's school, as the evidence is so conclusive that he did have a school in 1780, the public naturally recognizes it as the first Classic School west of the mountains, and it is the same school in existence today, in the splendid WASHINGTON & JEFFERSON COLLEGE, at Washington Pa.

SOME OF THE FIRST SCHOLARS OF THE LOG CABIN COLLEGE

Some of the first scholars collected by Dr. McMillan, and instructed by him in his Log-Cabin College, and some record of them.

	<i>Born</i>	<i>Died</i>	<i>Licensed</i>	<i>Where He First Preached</i>
Rev. James Hughes.....	1765	1821	April 15, 1788	Short Creek, Pa. Installed 1790
Rev. John Brice.....	1754	1811	April 15, 1788	Three Ridge (Now West Alexander), Wheeling, W. Va. Installed 1790
Rev. William Swan.....	1764	1827	Dec. 22, 1791	Long Run and Sewickley, Westmore- land County Installed 1793
Rev. Samuel Porter.....	1740	1825	Nov. 12, 1789	Poke Run Installed Sept. 22, 1790 Pastor twenty-five years.
Rev. Thomas Marquis.....	1757	1827	April 19, 1893	Cross Creek, Washington County Installed Jan. 13, 1794 Pastor thirty-two years.
Rev. James McCready.....	1758	1817	Aug. 13, 1788	Famous evangelist of Kentucky. Began the revival in 1799 that swept all the western country.

Principals of Jefferson College 1802 to 1869

From the time it was chartered, until united with
Washington College

Rev. John Watson A.M. (Dr. McMillans son-in-law.)
Chosen August 29th 1802, died Nov 30th 1802

Rev James Dunlap A.M.
Chosen April 27th 1802 resigned April 25th 1811

Rev. Andrew Wylie A.M.
Chosen April 29th 1812 resigned April 1816

Rev. William McMillan A.M. (Dr. McMillans nephew)
Chosen Sept. 24th 1817 resigned Aug 14th 1822

Rev. Matthew Brown D.E. LL.D. B. 1777; d. July 29
1853
Chosen Sept. 25th 1822. resigned Sept 27th 1845

Rev. Robert J Breckinridge D.D. LL.D.
Chosen Jan 24 1845 resigned June 9th 1847

Rev. Alexander B Brown D.D. B 1808; d. Sept 8 1863
Chosen Oct 14th 1847 resigned Aug 5 1856

Rev. Joseph Alden D.D.
Chosen Jan 7th 1857 resigned 1862

Rev. David H Riddle D.D.
Chosen 1862 resigned 1865

Rev. Joanathan Edwards D.D.
Chosen 1868 resigned 1869

The consolidation of the two Colleges took place at
this time and was known in the future as

WASHINGTON and JEFFERSON COLLEGE

TRUSTEES OF THE JEFFERSON COLLEGE

From the time of charter, January 15, 1802

Appointed by the State Legislature

Rev. John	McMillan.....	Resigned April, 1802
Rev. Joseph	Patterson.....	Resigned Sept., 1805
Rev. Thomas	Marquis.....	Resigned Sept., 1817
Rev. Samuel	Ralston.....	Died at Mingo, 1852
Rev. John	Black.....	Died 1802
Rev. John	M'Pherrin.....	Resigned Sept., 1804
Rev. James	Powers.....	Resigned Sept., 1806
Rev. James	Dunlap.....	Resigned April, 1803
Alexander	Cook, Esq.....	Resigned Oct., 1802
James	Edgar, Esq.	Resigned at Cross Creek, Sept., 1805
John	M'Dowell, Esq.....	Died 1809
James	Allison.....	Died Sept., 1807
William	Finley.....	Died April, 1805
John	Mercer.....	Resigned Sept., 1814
Craig	Ritchie.....	Died 1833
Gen. John	Hamilton.....	Resigned April, 1831
William	Hughes, Esq.....	Resigned Dec., 1817
Joseph	Vance, Esq.....	Resigned Sept., 1810
Robert	Mahon, Esq.....	Resigned Sept., 1824
James	Kerr, Esq.....	Died 1835
Aaron	Lyle, Esq.....	Resigned April, 1822

TRUSTEES ELECTED FOR THE FIRST
EIGHTEEN YEARS

Rev. Thomas	Moore.....	Elected 1802	Resigned 1814
Rev. Samuel	Porter.....	Elected 1802	Resigned 1811
James	Allison, Jr.....	Elected 1802	Resigned 1817
Rev. John	Riddle.....	Elected 1803	Resigned 1805
Rev. James	Hughes.....	Elected 1804	Resigned 1814
Rev. William	Swan.....	Elected 1804	Resigned 1824
Dr. Samuel	Murdock.....	Elected 1805	Resigned 1817
Rev. John	Anderson.....	Elected 1805	Resigned 1808
Rev. James	Ramsey.....	Elected 1805	Resigned 1824
William	Rhea, Esq.....	Elected 1805	Resigned 1827
Rev. William	M'Millan.....	Elected 1808	Resigned 1817

(Nephew of Dr.)

Thomas	Briceland.....	Elected 1809	Died	1819
Gen. John	Morgan.....	Elected 1807	Resigned	1817
James	Mountain.....	Elected 1810	Died	1814
Rev. William	Wylie.....	Elected 1811	Resigned	1818
John	M'Dowald.....	Elected 1814	Died	1831
Rev. Elisah	M'Curdy.....	Elected 1814	Resigned	1820
Rev. Moses	Allen.....	Elected 1814	Resigned	1830
Abner	Lacock.....	Elected 1814	Resigned	1817
Rev. Francis	Herron.....	Elected 1817	Resigned	1849
Rev. Michael	Law.....	Elected 1817	Died	1822
Richard	Johnston.....	Elected 1817	Died	1837
Benjamin	Williams.....	Elected 1817		
Andrew	Munro.....	Elected 1817	Died	1841
John	Reed.....	Elected 1817		
Joseph	Clokley.....	Elected 1817		
Samuel	Logan.....	Elected 1817	Resigned	1837
Rev. Robert	Johnston.....	Elected 1818	Resigned	1835
Rev. Joseph	M'Elroy.....	Elected 1819		
Dr. Jonathan	Letherman.....	Elected 1820	Died	1844
Rev. Elisha P.	Swift.....	Elected 1820	Resigned	1852

“The College War”

The College war cannot be passed over in this history, though even yet the time has scarcely come for its impartial treatment, except to state some of the prominent facts. It came to its crisis in the transfer by election, in 1816, Dr. Wylie from the presidency of Jefferson to that of Washington. It raged actively for at least two years, and then left animosities behind it, which far out-lived the busy actors themselves. Happy is the disposition of prosperity to forget a strife which alienated good men, divided communities and families, filled the press with crimination, embarrassed the cause of education, and put the church of God itself under a heavy stress of trouble. Well has been said that the survival of the colleges themselves, and of religion at the center of the contest, was a signal proof of the power and grace of God.

True to human nature as it is, the immediate occasion of this strife was an earnest and almost successful negotiation for the consolidation of the institution at one place, Committees of the Boards met at Graham's tavern, midway between the two towns, on the 26th of October 1815 and approximated but did not reach a satisfactory basis of union. The next day the following proposition was offered in the Jefferson Board, viz., **RESOLVED**, That provided the Board of Trustees of Washington College will not recede from their—**SINE QUA NON**, viz, that the permanent site of the united college should be in the borough of Washington, but will give \$5,000.00 in addition to their present funds, half of the trustees, and the casting vote in the choice of the **FACULTY**, this Board will agree to give up the site to them, and will unite with them in petitioning the Legislature to effect the object in view,” Action, however, was suspended on this resolution, in order to hold a consultation with the Faculty, when President Wylie gave his consent, and stated his belief of Professor Miller's con-

currence, founded on consultation with him. But a warm debate left the Board a tie upon the resolution, whilst the President, Dr Ralston "hesitated" for a time, "but afterwards he did vote in the affirmative, though not until the negative side had claimed that the crisis was past, and the secretary had recorded that the president had declined voting—under which ruling the motion was, of course, lost. And thus was postponed, for just half a century, a consummation often sought, and sure devoutly wished, by many friends of both colleges before and since. Without expression of opinion, we may see in these facts, that it was not as yet the will of Providence that these streams should be joined until their separated benefits should have been more fully secured, and the channel of their union better prepared. Negotiations to the same effect were soon renewed, though excited feeling rendered their success impossible. But other changes soon turned the current of events. The resignation of Dr. Brown as President at Washington, and the election of Dr. Wylie, with his transfer to the vacant place, were simultaneous. His election was secured amidst excitement, by the casting vote of the President Dr. John Anderson; and a like tumult prevailed at Canonsburg. In the hot strife thus engendered, motives were of course assailed. Parties resorted to the public press for vindication. Sharp lines of division were drawn between former friends, extending even to ministers and churches. Dr. Brown retiring from the college, continued in his pastoral relation for six years longer, with the warmest love of his church generally, as well as the sympathy of a portion of the public, drawn to him as an injured man. Dr Wylie presided at Washington, just these same period of years, but neither his fine talent, scholarship, address, and energy, nor the warm devotion of friends and students, could wholly raise him above the adverse influence growing out of the circumstances of his election. Men of the highest honor were enlisted on both sides of that controversy, in view of which fact, the judgment even of this remote generation should be held

in abeyance. Yet the evils of the warfare were clear and abundant. Dr. Wylie served this college for twelve years, retiring in 1828 to take charge of the Indiana State University, at Bloomington. He died in 1851 having passed the three score years. He was succeeded by Rev. William McMillan, A.M., a nephew of the venerable founder of the college, an alumnus of its first class. He resigned in 1822, to become President of Franklin College at New Athens Ohio, and died in 1832. The last Wednesday of September 1822, marked the crisis and dawn of the true glory of Jefferson College. The Rev. Matthew Brown, D.D., LL.D., who then held a call in his hand to the presidency of Centre College, at Danville Kentucky, and was favorably considering it, was elected that night to the place made vacant by President McMillan resigned. A prompt committee managed to have him brought from Washington to Canonsburg before breakfast the next morning to preside at the commencement, confer the degrees, and deliver the Baccalaureate address all on the same day. Confessing himself bewildered as in a whirl of events, he could not resist what seemed to him and brethren a clear call of the Lord. And subsequent events have but confirmed that interpretation. He carried into his new position the benefits of his official experience of ten years at Washington, and the fine reputation he had so fairly won. During the twenty-three years of his presidency, the graduates numbered seven hundred and seventy-two. Of all these it is said that nearly one-half entered the ministry, and not a few went forth as foreign missionaries. It must have been grateful to his heart, that upon the occurrence of the first simultaneous vacancy in the college and church at Washington six years after leaving that place, he was cordially invited to resume his old position in each. He ever continued to love that old community, and the church of which he had been the first pastor, And there, by his own request his body was laid to rest beside beloved dust, after the spirit had been called July 29, 1853, at vener-

able age of seventy-seven years, to his glorious rest. With all the glorious work of Rev. Brown, and his effort to heal the wound, it is still to be found among the families of Canonsburg.

Library Books

We note among records of Jefferson College, that they had a very large and fine library of some 10,000 volumes that had been collected through a number of years, some of the volumes were quite rare and valuable, and we were interested in knowing just what disposition had been made of them. We naturally thought they had been removed to Washington, and would be found in that library, but on inquiry we found very few of them in the library. Not finding them there we became interested to know just where they had gone, in old Providence Hall still quite a few are to be found, but quite a number we had learned about were missing,

In a conversation with some of the present day generation regarding the old college, and whose family had been early settlers, and had been interested in the school, advised me that he had been told by his parents that when the word came that the school was to be moved, that they became very indignant, and were determined to harrass the moving of it all they could, and this was done by removing all the paraphenalia that was possible, and books seemed to be the easiest things to get hold off. One gentleman whom I found with a number of fine old books, told me that on his fathers farm, there was an old granary, and that there were hundreds of books from the old college stored in it. When he left the farm and came to town to live, he picked out from among them those he was interested in and left the rest, those he had were quite valuable historically. It is lamentable that this fine old library could not have been kept intact. One history states Jefferson College had a library of 10,000 volumes, beside the two Literary societies had a library of 3800 volumes.

ORGANIZATION

Presbytery of Redstone

September 19th, 1781

“At a meeting of the Synod of New York and Philadelphia, held on the 16th of May, 1781, the Rev. Messrs. Joseph Smith, John McMillan, James Power, and Thaddeus Dod, having requested to be erected into a separate Presbytery, to be known by the name of the Presbytery of Redstone, the Synod granted their request, and appointed their first meeting to be held at Laurel Hill, the third Wednesday of September next at 11 o'clock A.M. This name was given to the Presbytery by the Synod, at the suggestion, no doubt, of the ministers who sought this organization; not because the term, in its stricter sense, denotes either the region of country where the first churches were organized, or the most central part of the Presbytery—for that was farther west—but because the expression “Redstone Settlement,” then, and for many years afterwards, was employed to denote most of the country, whether claimed by Penna. or Virginia, which lay west of the mountains. It derived its origin from the name of a creek which entered the Monongahela below Brownsville. This place was long known by the name of “Redstone Old Fort”. This presbytery, as the sole undivided presbytery of the west, extended through a period of twelve years, its first meeting on the 19th of Sept. 1781. and its last on the 18th of October 1793. It held 41 meetings, nine times at Pigeon Creek, six times at Chartiers, five at Rehoboth, four times at Roundhill, three times at Dunlap Creek. and the other meetings at various places. At the time of the organization Dr. McMillan was 29 years of age, Mr. Dodd thirty-one. Mr. Power, thirty-five, and Mr. Smith, forty-five.

OLD REDSTONE Wednesday September 19th 1781. The first meeting of the Presbytery was just one month before the surrender of Cornwallis at Yorktown. This important event, which was followed by a treaty of peace with Great Britain, and the first establishment of the independence of the United States, did not, as might have been expected, bring immediate peace and quiet to the western borders. According to appointment they met at Pigeon Creek, as the circumstances of some of the members, by reason of the incursion of the savages, rendered it impracticable for them to attend at Laurel Hill. In attendance were the Rev. Messrs. John McMillan, James Powers, and Thaddeus Dod, Elders—John Neil, Demas Lindley, and Patrick Scott. Absent the Rev. Joseph Smith. The Presbytery was opened by Mr. Dodd with a Sermon from Job. xiii-56. The presbytery then proceeded to the choice of Moderator and clerk; whereupon Mr. McMillan was chosen Moderator, and Mr. Powers, Clerk, for the ensuing year. Last meeting Oct. 15, 1793.

The Presbytery agreed to request Synod, at their next meeting to erect the Rev. John Clark, John McMillan, Thaddeus Dod, Joseph Patterson, James Hughes, and John Brice, together with the churches on the west side of the Monongahela, into a separate Presbytery, to be known by the name of the Presbytery of Ohio, they are therefore dismissed from this Presbytery. Thus ended the Old Presbytery of Redstone.

During the twelve years that Redstone was in existence, Dr. McMillan was most punctual in attending its sessions. He scarcely ever is reported absent, and when the Presbytery, in 1789 was attached to the Synod of Virginia, he attended the meetings of the Synod several times though it cost him long and fatiguing journeys across the mountains. In 1793 he and Messrs. Patterson, J. Hughes, and Brice, were formed into the Presbytery of Ohio of which he continued a member till his death. When the Synod of Pittsburgh was constituted and held its first meeting, September 29, 1802. "The Rev. James Powers, who was appointed to open the Synod, being

sick, it was opened by the Rev John McMillan, with a sermon on Rom. VIII 6". He was also often a commissioner to the General Assembly. Perhaps no man has ever set a better example in his punctual attendance upon the judicatories of the church, and his thorough acquaintance with the business of such meetings always gave him immense influence. He was called to pass through many remarkable scenes, and to encounter some severe trials. In common with his brethren and their families and people, he with his family was for many years after his settlement in the west, subject to great annoyance from the savage foes. He was more than once compelled to seek for himself, his wife, and children the shelter of a fort, and here he often preached and prayed, and labored for the salvation of souls. These brethren enjoyed some refreshing seasons in their forts and with their neighbors confined like themselves, like Paul and Silas, they "prayed and sang praises to God, and the prisoners heard them" It would be interesting to record the incidents of such a passage in the life of Dr. McMillan; to give the details of his hurried departure with his family to the fort, to tell how the news reached them of their danger, and how with the children his wife and himself would hastily hurry away from their cabin etc. but the Doctor kept no journal of such things and those who have told us of these scenes are all gone to where the wicked cease from trouble. This source of vexation and anxiety was scarcely removed by the final termination of all Indian troubles, in consequence of General Wayne's complete victory, when the troubles of the WHISKEY INSURRECTION broke out in 1794. Few of our early ministers suffered more annoyance from this source than Dr. McMillan, and none acquitted themselves more nobly than he in the firm and decided stand which he took against that popular commotion, and in favor of order and obedience to the law. We can here but remark that the WEST OWES MUCH to Dr. McMillan, for the effectual aid which he rendered, in bringing that unhappy affair to a peaceful termination.

SOME OF THE
CONGREGATIONS HE HELPED TO ORGANIZE

We have gathered some information from Dr. McMillan's Journal as to the churches he helped to collect, their location, and in some cases, a history of the church.

CHARTIERS (Hill Church), North Straban Township, Washington County, Pa. He preached here for fifty-five years.

PIGEON CREEK, Somerset Township, Washington County, Pa. McMillan became pastor in 1776. He preached here almost twenty-five years along with Chartiers.

EAST PETERS CREEK (NOW LEBANON PRESBYTERIAN CHURCH) Wm. Wightman and Mary Henderson were married by the doctor in 1781.

WEST PETERS CREEK (NOW BETHEL PRESBYTERIAN CHURCH) Lebanon and Bethel were Dr. Clark's Churches. Alexander Gilfillan and Margaret Boyd of the congregation were married by the doctor November 29th 1781.

RACCOON. Near Midway. Also called CANDOR.

MONTOUR, Robinson Township, Allegheny County, Pa. (On the Steubenville Pike.)

BRICELAND CROSS ROADS (NOW FLORENCE, Hanover Township, Pa. Rev. Elisia McCurdy.

KINGS CREEK (Three miles north of Florence). Later years united with Florence.

NEW PROVIDENCE, Green County, Pa. Near Carmichael.

NEW PROVIDENCE, near Carmichael, Green County, Pa.

JEFFERSON, at Jefferson, Green County, Pa.

LONG RUN, near Irwin, Westmoreland County, Pa. Rev. Swan.

CROSS CREEK, in Cross Creek Township, Washington County, Pa. Dr. McMillan preached here early in 1779. (October 27th 1779, Rev. Joseph Smith became its pastor.)

NESHANNOCK, near New Wilmington, Mercer County, Pa. Organized 1802. Dr. McMillan educated and sent them their first pastor, Rev. William Wick.

<i>Some of the Preachers who helped to establish Presby- terianism in the Western Country</i>	<i>Born</i>	<i>Died</i>	<i>Churches where they were stationed</i>
Rev. John McMillan, D.D.	1752	1833	Chartiers and Pigeon Creek
Rev. Joseph Smith, D.D...	1836	1792	Upper Buffalo, Cross Creek, Short Creek
Rev. Thaddeus Dodd.....	1740	1793	Lower Ten Mile, Amity
Rev. James Powers.....	1746	1830	Dunlap Creek, Sewickley, Mt. Pleasant
Rev. Joseph Patterson....	1752	1832	Raccoon, Montour
Rev. James Finley.....	1752	1795	Rehoboth and Round Hill
Rev. James Hughes.....	1765	1821	Short Creek and Pres. of Miani College
Rev. John Brice.....	1760	1811	Three Ridge and Forks of Wheeling
Rev. John Clark.....	1718	1797	Bethel and Lebanon
Rev. James Dunlap.....	1743	1818	Laural Hill and Dunlap Creek
Rev. Samuel Porter.....	1760	1825	Poke Run and Congruity
Rev. Jacob Jennings.....	1744	1813	Dunlap Creek
Rev. Thomas Marquis....	1757	1827	Cross Creek
Rev. Samuel Barr.....	.....	.....	Pittsburgh
Rev. Robert Steel.....	.....	1810	Pittsburgh
Rev. Robert Marshall.....	1760	1833	Bethel and Blue Spring, Ky.

Rev. James McCready	1758	1817	Very successful Evangelist in Ky.
Rev. James Carnaham . . . . .	. . . . .	. . . . .	Pres., Princeton Col. Was native of Washington Co.
Rev. J. Elisia McCurdy	1759	7/12/'45	Florence and Cross Roads
Rev. Charles Beatty	1715	1772	Chaplin in General Forbes' army, also Neshannery Mis- sionary.

WHERE THE PEOPLE OF EARLY TIMES
ATTENDED CHURCH

The people of many of our now flourishing towns once belonged to country churches. For instance those of

<i>Town</i>	<i>Church Location</i>	<i>First Preacher</i>
Canonsburg	Chartiers	Rev. John McMillan
Florence	Kings Creek	Rev. Elisa McCurdy
McKeesport and Elizabeth	Lower Fork or Round Hill	Rev. Jas. Finley
West Newton	Sewickley	Rev. Jas. Powers
Brownsville, also called Fort Burd	Dunlap Creek	Rev. Jas. Dunlap
Washington	Chartiers	Rev. John McMillan
	Buffalo	Rev. Joseph Smith
Uniontown	Tent	Rev. Davis Smith
Connellsville	Tyrone	
West Alexander	Three Ridge	Rev. John Brice

WILLIAM McMILLAN 1st

Born in CARMONY Ireland 1717

Died July 2, 1792 buried in Chartiers Cemetery
age 75

CAME TO AMERICA 1742



Donegal

Patented by

William McMillan, 1st

Two hundred and ten (210) acres, strick measurement

Surveyed May 7th. 1785.

On a Virginia certificate

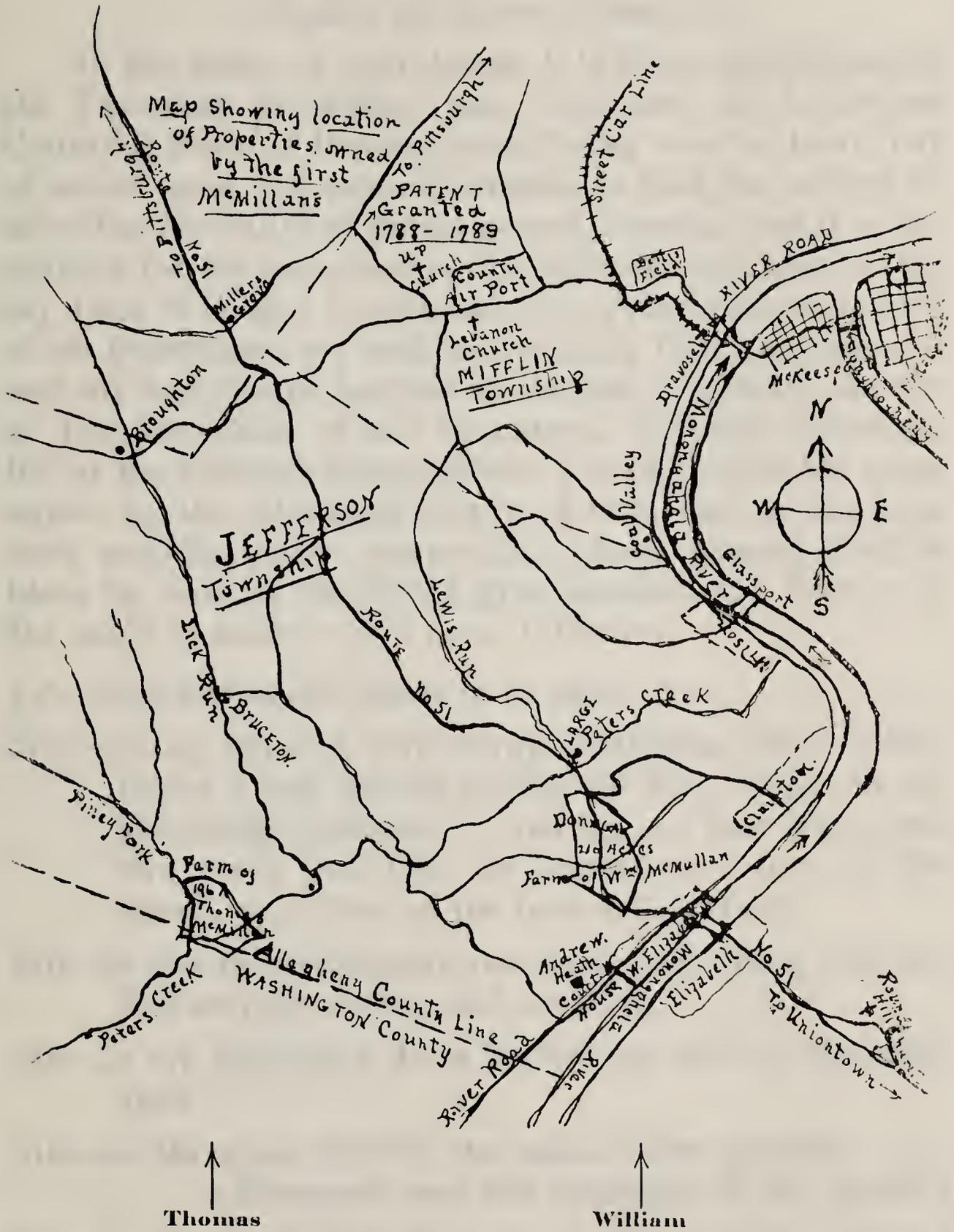
Patent issued March 11th 1788 on

Warrent to accept,

Dated February 29th 1788.

P- 12- 183

The above was taken from the records of the Allegheny County Court House. The property is located in what is now Jefferson Township, Allegheny County Pa. on State road route No. 51. between West Elizabeth and Large, not far from the waters of Peters Creek.



Map showing location of farms of William McMillan and his son Thomas, in now Jefferson Township, Allegheny County, Penn.

Will of William McMullan 1st.

(Father of Revern John.)

In the name of God Amen, I William McMullan, of the Township of Mifflin (now Jefferson) of Allegheny County & State of Pennsylvania. being weak in body, but of sound mind and memory, thanks to God, but calling to mind the Mortality of my body and knowing that it is appointed for all men once to die, do make and ordain this my Last *Will* and *Testament*, viz. Principally and first of all I commend my soul to Almighty God, that gave it, and my body to be burried in decient Christian manner at the discretion of my executors, Nothing Doubting, but at the General Resurrection, I shall receive the same again, by the Almighty Power of God, and as touching such worldly estate wherewith it hath pleased God to bless me with in this life, I give, demise, and dispose of the same in manner and form following,

1st—Just and lawful debts to be paid.

2nd—To my beloved wife Sarah McMullan, all my plantation I now live on during her life. . . also all my household furniture. . . and my old Bay Mare. and two cows, and two she chuses, and four of the Sheep, and three of the best of the Hogs.

3rd—to Sarah McClelland, one Cow, one wheel, and one bed and the cloths, and one Ewe.

4th—to my son-in-law John Torbit, the sum of five shillings.

5th—to Margaret Torbit, the sum of Ten pounds.

(Margaret was the youngest of the family)

6th—to Sarah Torbit, the sum of Ten pounds. (Grand daughter)

7th—to my grandson William McMullan son of William McMullan, the sum of Ten pounds. (This Wm. became a preacher, and was President of Jefferson College from 1817 to 1822)

8th—to my son (Revern) John McMullan, the Tongs, Shovel, and Hand Irons.

Sale to be made of the remainder, etc.

Likewise . . . to my beloved wife Sarah, one large Pewter Dish. and three pewter plates, and one feather bed and bedclothes.

After her decease I allow my land that I now live on, and all the Property that may remain to be exposed to sale, and the within Legacies to be paid, of the remainder to be equally divided betwix my son Thomas McMullan, and my daughters Mary Ferguson, Janet McElheny, and lastly I do appoint by son (Revern) John McMullan and Jacob Ferree my sole Executors of this my last Will and Testaments, Legacies, and bequeaths by me heretofore made, ratifying this and none other to be my last Will and Testament.

In Testimony whereof I have in these present this twelfth day of May, One thousand seven hundred and nine-two. set my Hand Seal. (May 12th. 1792)

Declared, Published and pronounced in the presence of

Robert Ritchey,	}	William McMullan.		
William Wright,		(his mark)		
Jacob Ferree,		}		(Seal)
John Verner,				

Recorded the 21st day of August 1792 (He died July 2, 1792) —Allegheny County Will Book, Vol. 1 p 61.

By a close analysis of the above will, both by attorneys and historians they are all of the opinion that the Sarah McClelland mentioned was the step daughter of Wm. McMillan, and that Sarah his second wife was Sarah McClelland, the mother.

Appraisal and Inventory
of the
Estate of
William McMullan 1st
Father of Rev John

Note—This appraisal is filed as “No. 5, 1793” in the Office of the Register of Wills for Allegheny County, Pennsylvania.

The following notations appear on the Outside of the Folder containing the appraisal:—

“We the Subscriber have appraised the within Goods and Chattles to the Best of our skill and Judgment

Sworn and Subscribed before me the 2d day of September, 1793

Robt Ritchey
William Wright”

“Wm McMullan
(5)

L 137. 10. 10

September 2, 1793”

“Appraisment of William McMullan Deceased”
April 25th 1935

A true inventory of all and singular the goods and Chattels Rights and Credits of William McMullan, late of Mifflin Township, Allegheny County, deceased; appraised by Robert Ritchey and William Wright, this 22d day of August 1792

Widow's property

	L	s	d
Three Hogs appraised at	2.	5.	0
four Sheep	2.	10.	0
one Ewe to Sarah McClellan	0.	15.	0
one Cow to Sarah McClellan	4.	00.	0
one Cow	4.	00.	0
one mair twelve years old	11.	00.	0
one bed and bed clothes to Sarah McClellan	4.	10.	0
one bed and bed clothes	4.	15.	0
one bed	4.	10.	0
Shovel, tongs and hand irons	1.	00.	0
one large pot	0.	12.	6
one metal oven	0.	15.	0
one small pot and pot hooks	0.	5.	0
one pair of pot hooks	0.	3.	0
three large pewter & eight small pewter plates and one of a middle size an done pewter bason	1.	17.	6
eight (?) spoons, five knives and six forks	0.	6.	0
one tea kettle	0.	5.	0
Two buckets & two pails	0.	7.	6
two Coolers	0.	4.	0
one half bushel	0.	1.	6
one large table	0.	2.	6
one small table	0.	10.	0
one chest	2.	10.	0 (?)
one churn	0.	5.	0
one washing tub	0.	3.	9
one pair of smoothing irons	0.	7.	6
three chairs	0.	6.	0
one armed chair	0.	5.	0

	L	s	d
four tin cups	0.	2.	0
one spinning Wheel to Sarah Mc- Clellan	1.	0.	0
one spinning Wheel	0.	15.	0
one beef barrel	0.	6.	0
five flour barrels	0.	7.	6
four new bags	1.	4.	0
two old bags	0.	5.	0
one lanthorn	0.	8.	0
one coarse hachet	0.	10.	0
An hammer & gimlet.....	0.	1.	6
one Cow	4.	00.	0
	total	52.	13. 9
		84.	17. 1
		137.	10. 10

Two pound *Defincy* in Sale at vendue.

These things to be sold

Eight hogs appraised at	3.	10.	0
six sheep at 12s 6d apiece.....	3.	15.	0
one Steer	2.	10.	0
one mair three years old.....	14.	10.	0
one flax break	0.	2.	0
one cutting box and knife.....	0.	6.	6
one plough and plough irons.....	2.	0.	0
one grind stone	0.	6.	0
one Loom	2.	00.	0
one quil wheel	0.	6.	0
one pair of Swifle		?	
one pair wollen gears on shuttle reeds	0.	7.	6
one side of upper Leather.....	0.	12.	6
one pair of saddle bags.....	0.	4.	0
one large stack of wheat supposed to be twelve bushels at 3s per bu.	1.	16.	0
two bushels and one half of barley	0.	7.	6
one morticing ax	0.	3.	6
one ax	0.	4.	0
Maul rings and iron wedges.....	0.	7.	0

one oger	0.	0.	9
one pair steel yards	0.	12.	0
nine yards of thick cloth	2.	14.	0
one great coat, one strait coat, one Jacket, one pair of Britches	2.	10.	0
one pair of shoes	0.	7.	6
one hat	0.	3.	0
one set bed curtains	1.	2.	6
a pitch fork and a dung fork	0.	6.	9
four pounds of wool and four pounds of woolen yarn	1.	00.	0
one note on James Tygart for	20.	10.	0
Credit on sd note for	7.	5.	4
one note on Sarah Kuykendall for	6.	5.	6
Credit on sd note for	0.	5.	6
one note on Alexander Tremble for this note paid	0.	15.	0
one large Bible	0.	7.	6
one confession of faith	0.	3.	6
three small books	0.	6.	0
Christian Wright acknowledges himself indebted to the estate	0.	10.	4
and two bushels of wheat			
George Jameson acknowledges himself indebted to the estate	0.	15.	0
one mattock	0.	4.	0
one (?) (defective)	0.	2.	6
one drawing knife	0.	2.	6
one scikle	0.	1.	0
one hand saw	0.	2.	6
one screw oger	0.	4.	0
one saddle	0.	3.	9
there were about five gallons of whiskey in the hands of Thomas McElheny when he died.			
one hog skin	0.	5.	0
James Saunders acknowledges him- self indebted to the estate	0.	12.	6
	84.	17.	1

Genealogy of

William and Margaret "Rea" McMillan

FOUNDER OF THE M'MILLAN FAMILIES IN AMERICA

These records of the family have been compiled from the Manuscript and Journal of his son Rev. John McMillan, and from deeds, patents and wills, that are on file in the Allegheny Co Pa. court house.

THE MANUSCRIPT STATES.

My father, Wm. McMillan, 1st, was born in 1717. My mother's maiden name was Margaret Rea. They were both born and lived in the Parish of CARMONY, in the county Antrim, Ireland. They emigrated to America in the year 1742 and settled in Fagg's Manor, Chester Co., Pa. My mother died in the year 1768. My father married again. During the time of the Revolutionary War my father sold his property in Chester Co. and removed to the western country, where he died July 2nd 1792. age 75. His remains were buried in Chartiers Cemetery. My parents had but six children who grew to be men and women, three sons and three daughters, all of whom are now dead, except myself; who was the youngest of the family but one. There were several children, I think two sons who died young.

	<i>Born</i>	<i>Died</i>	
William McMillan, I.....	1717	July 2, 1792	75
Margaret Rea (first wife)....		1768	
Eight children.			
Sarah (second wife, a widow).		1796	
No family.			
<hr/>			
1st Thomas McMillan (married).	1740	Feb. 7, 1820	80
Jane Ross (no family).....		1825	
(Buried in Mingo Cemetery)			
Rev. John visited here Nov. 4, 1776.			

- 2nd William McMillan, II..... ..
 Lived in Brothers Valley,
 Somerset Co. (see Dr.
 Journal).
 Had a son William, III, who
 was President of Jefferson
 College, 1817 to 1822.
- 3rd Mary McMillan (married)... ..
 Samuel Ferguson
 Lived in Hanover, York Co.,
 Pa.
- 4th Janet McMillan (married)... ..
 John McElheny (9 children). 1823
 On June 1, 1797, he bought his
 father-in-law's farm on Pet-
 ers Creek of 210 A. for 625£
 12s. 6d.
 Dr. McMillan visited here
 4th week of Aug., 1775, also
 Aug. 20, 1777 (from diary).
- 5th Rev. John McMillan.. Nov. 11, 1752 Nov. 16, 1833 81
 Catherine Brown..... 1749 Nov. 24, 1819 70
- 6th Margaret McMillan (married)
 John Torbit (lived at Lea-
 cock, Lancaster Co., Pa.)
 (Will of William 1st records
 one child.)
 Sarah Torbit..... ..

Sale of William McMillan 1st. Property to His Son-in-Law John McElenny

“THIS INDENTURE made this first day of June in the year of our Lord one thousand seven hundred and ninety-seven, (1797), Between the Reverend John McMillan and Jacob Ferree Executors of the last will and testament of William McMillan, deceased of Allegheny County and State of Pennsylvania of the one part and *John McElhenny* of the County and State aforesaid of the other part, WITNESSETH that for and in consideration of the sum of six hundred and twenty-five pounds twelve shillings and six pence Pennsylvania currency,” etc.

Here follows a description of the tract conveyed “situate in now Jefferson Township in the County of Allegheny (formerly Washington Co.) on the waters of Peter’s Creek”. “*Two hundred and ten acres* strict measure”. (210A)

“said tract of land was granted to the said William McMillan (deceased) by patent from the Commonwealth of Pennsylvania bearing date the 11th of March 1788, in the twelfth year of the said Commonwealth”:

—Allegheny County Deed Book, Vol. 7, p. 248.

Recorded Sept 11, 1797.

Will of John McElhenny, Sr. 1824

1st—To my wife Mary, my son Adam, my son Samuel, my son Robert, my son *John Ferguson McElhinney*, my plantation consisting of 326 acres more or less (excepting what I hereafter leave to my son James) and all my moveable property, which plantation and property is to be put in trust to my executors for the use & benefit of the above heirs unto my son *John Ferguson* arrives at the age of 21, then my executors are to sell or divide said real and moveable property equally among the above heirs, Mary, my wife to have the benefit of her share during her natural life and no longer, at her death her share is to be divided among the other heirs mentioned above.

2nd—To James McElhinny the house and other buildings whereon he at present resides, together with 40A of land adjoining said house, also his third share of my plantation containing 210A and James to have his third share of sd plantation on condition that he pay his third part of all the costs that has or may accrue by recovering said land which is at present in law together with his third part of what is hereinafter mentioned, viz: One hundred dollars due my brother Samuel as per note, also fifty dollars due Henry Baldwin as per note, also fifty dollars willed unto my daughter Sarah Clark.

3rd—I will and bequeath to my daughter Mary Willock wife of Alexander Willock a third share of the plantation containing 210A which is at present in law on condition of her paying her third share as specified in my son James' item; also my large chest of drawers.

4th—I will and bequeath unto my daughter Elizabeth Gardner wife of Francis Gardner a third share of my plantation of 210A which is at present in law and occupied by my son William on condition of her paying her third share of all costs and debts as specified in my son James' item; also my large dining table.

5th—I will and bequeath unto my son William McElhinney the sum of two dollars.

6th—I will and bequeath unto my daughter Sarah Clark wife of John Clark the sum of fifty dollars to be paid as soon as my executors conveniently can get the money from my son James and my daughters Mary and Elizabeth as specified in James' item.

7th—I will and bequeath unto my grandson Thomas son of my son *John McElhinney*, also unto said John's widow, the sum of two dollars.

Will made May 8, 1823; proved Aug. 3, 1824.

Executors: Samuel Wylie and John McElhinny.

Witnesses: Samuel Heth, Ellias Fox, John McElhinny.

—Allegheny County Will Book, Vol 3, page 93.

JANET McMILLAN McELHENY

Sister of Rev. John McMillan

We do not have any record of this family, only what is to be found in the will of John McElheny, which was made May 8th, 1823, and recorded August 3rd, 1824. Recorded in Allegheny County Will Book Vol, 3. P. 93.

Janet McMillan

married

John McElheny

Their Nine children

1st Adam McElheny

2nd Samuel McElheny

3rd Robert McElheny

4th James McElheny Feb. 1832

5th John McElheny, Jr.

(Had a son, Thomas.)

6th Mary McElheny

married

Alexander Willock

7th Elizabeth McElheny

married

Francis Gardner

8th Sarah McElheny

married

John Clark

9th William McElheny

In the same will, we find a record of a John Ferguson McElheny, but are at a loss as to where to place him, but would infer he is an adopted child.

John McElhenny by Sheriff to James McElhenny & Alex Willock

Samuel McElhenny recovered Judgment against Samuel Wylie and John McElhenny, 2nd, Executors of John McElhenny, deceased, for \$135.25 Debt and \$14.00 Costs. Property was sold by sheriff for \$375.00 to James McElhenny and Alex. Willock, bounded by lands of John McElhenny's heirs on the north, by Robinson's heirs on the east, by Abner Bedell's on the southwest, and the heirs of the Ferree's on the northeast., excepting 80 acres surveyed off said Tract for William McElhenny. Part sold was 210 acres more or less.

—Allegheny County Deed Book, Vol 35, p 3

Sale by Alexander Willock to Lewis Ferree

By Indenture made 9th May 1835, Alexander Willock wife, Mary McElhenny, conveyed to Lewis Ferree, all of the county of Allegheny, a tract of land having the following history: (1) Patented by the Commonwealth of Pennsylvania, 11 March 1788, to William McMillan, the tract being called "Donegal", situated on the waters of Peter's Creek in, then Washington, now Allegheny County, containing 210 acres strict measure; (2) The executors of Wm. McMillen transferred this tract to John McElhenny by deed dated 1st June, 1797, recorded in Deed Book G, pp 248, 249; (3) John McElhenny by will bearing date 8 May 1823 bequeathed the same to Mary Willock, Elizabeth Gardner and James McElhenny jointly; (4) The tract was seized by the sheriff of Allegheny County who on April 30, 1827, gave a deed for it to James McElhenny and Alexander Willock, jointly as recorded in Deed Book R-2, pp 35 & 35; (5) By writ of partition Alexander Willock received 50 acres of the original tract (described in the deed, but not here). Now, Willock for \$1,000 sells his 50 acres to Lewis Ferree.

—Allegheny County Deed Book, Vol. 49, page 108.

Lewis Ferree to H. H. Peterson

*By Indenture made 19 June 1841, Lewis Ferree of Jefferson Twp. conveyed to Hervey H. Peterson, for \$2,000, a piece or parcel of land situate in Jefferson Twp., bounded by lands of the heirs of James McElhenny, deceased, by Wm. Chambers, containing 50A strict measure; also the following described piece of land adjoining the above, bounded by lands of William Chambers, by Lewis Ferree (land conveyed by Alex. Willock), by Lewis Ferree's "other" land, containing 7A 64P. The said two pieces or parcels of land being parts of a certain tract of land called "Donegal" situate on the waters of Peter's Creek in Jefferson Township aforesaid which the Commonwealth of Pennsylvania by patent dated the 11th day of March A.D. 1788, granted and conveyed to *William McMillan* & by sundry mesne conveyances the above described parts thereof became vested in the said Lewis Ferree in fee simple.*

(No wife of Lewis Ferree mentioned.)

—Allegheny County Deed Book, Vol. 62, p 237.

Mullington

Patented by Thomas McMillan
(brother of Rev. John)

196½ Acres strict measurement

Surveyed February 27th 1786

Patented issued February 25th 1789

Warrent to accept February 26th 1789

This property is located in Mifflin Township (now Snowden Twpt.) Allegheny Co. Pa. on Peters Creek, where Piney Fork joins it. The Doctors Journal states he visited here Nov 4th 1776.

THOMAS McMILLAN—Sells part of his property

Thomas McMillan and his wife Jane Ross McMillan, sold to Joshua Ferree, all of Mifflin Twpt. On March

9th 1815, 37 acres 80 perch. of land, being part of the larger tract known as "Smyrna", and located on Piney Fork, a branch of Peters Creek, which larger tract had been received by Thomas McMillan, from the Supreme Executive Council of Pennsylvania. by Patent, Dated the 25th day of February 1789, and enrolled in Patent Book No 13, Page 441. at Harrisburg, Pa.

Joshua paid Thomas \$1200.00 for 37 Acres 80 P. and the boundries are given as. Thomas McMillan, John Sheplar, George Morton, James Kykendale, and John Wallace.

Recorded in Allegheny County, Deed Book. Vol. 21 page 137

**Will of Thomas McMillan of Mifflin Twpt.
(Now Snowden)**

1st, Just debts and funeral expenses to be paid.

2nd, Unto my beloved wife Jean McMillan, all of the real and personal estate, during her life.

3rd. After her death the estate is to be divided into parts; the one part to be divided among her brothers & sisters: The other part to be divided among my brothers and sisters and nephew William McMillan III. son of William McMillan deceased.

EXECUTORS; Jean McMillan, Joseph Moss. and Jeremiah Feree.

WILL made the 24th day of October 1817. Witnesses; Joseph Moss, Henry Hill, and Jermiah Ferree.

Proven; February 10th 1820. Allegheny Co Will Book Vol 2 Page 339

**Will of Jane Ross McMillan
Widow of Thomas McMillan**

**RECORDED IN WASHINGTON COUNTY COURT
HOUSE. WILL BOOK 4 page 186**

In the name of God amen, I Jane McMillan, of Peters Township, Washington County Pa. having through the

mercy of God, the proper exercise of reason and judgment, knowing the shortness and uncertainty of life on earth, do make, ordain this my last will and testament.

First I give my soul to God, and my body to the earth to be buried in a plain decent and christian manner, as to worldly goods and estate, wherewith it hath God blessed me, it is my will that it be disposed of in the following manner, viz.

After just debts and funeral charges are paid off, and fully discharged, I give and bequeath to the Rev William McMillan, son of William McMillan deceased One hundred and thirty three (\$133.00) dollars.

To John Watson, son to the Rev. John Watson deceased fifty (\$50.00) dollars. and the remainder of the one half of my estate, to be equally divided between my Broth-ern-in-law, the Rev. John McMillan, and his children.

With respect to the other half of my estate, it is my will that it be equally divided between the children of my brothern-in-law, James Moss, except that it is my will that Joseph Moss, Ross Moss, and Jean Moss, should receive each of them \$100.00 more than their equal share.

It is also my will that one equal share should be di-vided between the widow of John Moss and her children, and I do hereby appoint and constitute my trusty friend John Neil and Joseph Moss sole executors of this my last will and testament, and I do hereby revoke and utterly disanul all and every former will and testament made by me, etc.

I have herewith set my hand and seal this 15th day of May in the year of our Lord One thousand eight hundred and twenty (1820)

Signed and sealed and discharged by the written testators to be her last will and testament in the present of us who subscribe our names in the presence of the tes-tator.

JOHN BAR	}	Her
JOHN WRIGHT		Jean (X) McMillan
ROSS MOSS		Mark
		She died 1825

A Summons on the Sheriff of Allegheny
County

April 8 1828

(Seal) THE COMMONWEALTH OF PENNSYLVANIA
TO THE SHERIFF OF THE COUNTY OF ALLE-
GHENY AFORESAID *GREETINGS*

If Joseph Moss makes your precursor of prosecuting his claim, then we command you, that you summon by good and lawful summoner, Thomas Moss, Wm Moss, Ross Moss, Jane Moss, Elizabeth Moss, widow of John Moss, James Moss, Jane Johnston late Jane Moss, and Robert Johnston her husband, Sarah Moss, Elizabeth & Mary Moss, Thos Semcox and Margaret his wife late Margaret Moss, George McGibony, Jane McGibony, Joseph McGibony, Elizabeth McGibony, Sarah McGibony, Margaret McGibony, Jone McGibony, children of Margaret McGibony deceased, late Margaret Moss, George Moss and Mary Ross his wife late Mary Moss.

Rev. John McMillan and his children, Thomas McMillan, John McMillan Jr., Samuel Harper and Jean his wife late Jean McMillan, Margaret Neil late Margaret McMillan, John Weaver and Mary his wife, late Mary McMillan, Moses Allen & Catherine his wife, late Catherine McMillan, and Hannah, Catherine, & John McMillan children of Samuel McMillan dec. late of your County so that they be present & appear before our Judge at Pittsburgh Pa at our County Court of Common Pleas there to be held the third Monday of April next, to show wherefor, wherein they the said Thomas Moss and others foresaid and aforesaid, Joseph Moss together and undivided do hold a tract of land situated in *Mifflin Township* adjoining *John Finley* estate. and *Robert Estep*, *Ephrain Estep*, and others, and on which is erected a 2 story log dwelling, barn, and other buildings, and about 80 acres cleared with the appertenances,

The same Thomas Moss, Ross Moss, and others aforesaid partition therefore between them to be made accord-

ing to the laws, customs of this commonwealth, in such case made and provided do gainsay and the same do not permit to be done very unjustly; and against the same laws and customs (as it is said) etc.

And have you then and there the names of these summoned and this writ.

Witness the Honorable Chas. Shale Esq. President of our said Courts at Pittsburg Pa. the 8th day of April, Amo Domini. 1828

William Lechy Sheriff
attest

William McCandless Provt.

We have never checked the result of this law suit preferring to giving our attention to other more interesting matters.

Rev. William McMillan, D.D. 3rd

Rev Wm. McMillan 3rd, a nephew of the Rev. John McMillan, D.D., was born in 1780. He died April 11, 1832, age 52, and is buried in Crab Apple Cemetery, Ohio. He received his preparatory education at Canonsburg Academy; was one of the original members of the PHILO LITERARY Society of 1797. graduated at Jefferson College in its first class, that of 1802. was licensed to preach by the Presbytery of Ohio, June 27th 1804. and by the same Presbytery was on the 26th of June 1806. ordained and installed pastor of the churches of Two Ridges and Yellow Creek (Richman) Ohio. He was released from the latter in 1810, and from Two Ridge in 1812. In 1817 he succeeded Dr Andrew Wylie, as President of Jefferson College, which position he resigned in 1822. During this incumbency was stated supply of Miller's Run Church. He was dismissed April 21 1824 to presbytery of Steubenville O. and received by same Oct 6th same year. From this time to his death he was stated supply of the church of Morristown O. On Jan 22 1825

Franklin College was organized in New Athens O. and he became its President, was Moderator of Synod of Pittsburgh Pa. 1830.

Rev McMillan's father was William McMillan 2nd. a brother of the Rev. John McMillan, he lived some where south of Johnstown, at Brothers Valley. and the Dr. gives quite a description in his diary of visiting him in 1775. of their being lost in the woods, on a wet night, being compelled to spend the night without shelter. We find by the will of his Grandfather, Wm. 1st filed Aug 21st 1792. he was given 10 pounds. and by the will of his Aunt Jane, wife of Thomas recorded in 1825 he received \$133.00, his age would be 12 years.

From wills and records, we feel sure his father died while he was still in his teens, and this was why he came to Canonsburg and was educated by his uncle the Rev. John.

2116 Surrey Road, Cleveland Heights, O.
July 24, 1934.

Mr. D. M. Bennett,
Bridgeville, Pa.

Dear Sir:—I am glad to reply to your letter of July 23, 1934 in regard to the family of Dr. William McMillan 3rd as follows. In Franklin College History 1825-1908 he is mentioned several times.

The charter of Alma College bears the date of January 22, 1825 and by act of the General Assembly of Ohio, January 31, 1826 the name was changed to Franklin College. The Board of Trustees of Franklin College at their first meeting elected the Rev. William McMillan, D.D., of Canonsburg, Pa., as president of the college, April 5, 1825. This was done at New Athens, Harrison County, Ohio, and the college continued its noble existence until merged with Muskingum College at New Concord, O., March 18, 1927.

“A second interesting feature is the inaugural ad-

dress delivered in 1825, by Rev. William McMillan D.D., the first President of Franklin College. It was found, recently, in published form, in an old trunk; and forms a worthy contribution to our literature—a prophecy of the coming greatness of our country, made before the discovery of our modern marvelous improvements.”

Note. “The address referred to above is printed in Franklin College History in full on pages 175-190 inclusive.”

“President McMillan was of gentle Irish stock, being a grandson of William and Margaret (Rea) McMillan, County Antrim people who came to America and settled in Eastern Pennsylvania in 1742; removing some thirty years later to Western Pennsylvania. He was educated under the tuition of his uncle, Rev. John McMillan, D.D., the recognized founder of the first classical school west of the Allegheny mountains; and the leading founder of Washington Academy in 1787, of Canonsburg Academy in 1791, and of Jefferson College in 1802. He himself had occupied the position of President of Jefferson College for five years, and thus came to his new position in the maturity of his powers and with a good degree of experience in college work. He was a man of prepossessing appearance and pleasing address, a thorough scholar, an able and efficient instructor, a ready discerner of the characteristics and needs of students, and in every respect was well adapted for the work of organizing and successfully managing a literary institution in this comparatively new region of Eastern Ohio.”

Franklin College History pages 6-7.

He continued President of Franklin College until his death in 1832.

Franklin College History page 19.

As to the family of Dr. Wm. McMillan 3rd, I write from memory. There was a William McMillan (4th) known in the town of New Athens, Ohio and vicinity as

Billy McMillan. His home was just across Wheeling Street from my childhood home in the property presumably left by his father.

He was married and raised a family. His wife's name was Susan and his sister, known as Aunt Mary McMillan (unmarried) made her home with them.

His son became a soldier in the Civil War and did not return. In his place a pension was received by the mother. (Civil War records at Columbus, O., and of the pension records at Washington will reveal the name and record of this son.)

The oldest daughter was Jerusha who married a Mr. Hastings and settled in the west. The second daughter was Margaret commonly known as Maggie who, married a Mr. Vance and resided in Belmont County, Ohio. The third daughter was Isophene familiarly known as "Ise" who married Purd Rea of Cadiz, Ohio, who was a local band master.

Jerusha Hastings
Margaret Vance
Josephine Aea

Billy McMillan was tall and handsome in appearance as an elderly man. He was intellectual and well informed on all subjects, but his name does not appear among the graduates of Franklin College. Early in life he adopted the policy that "The world owed him a living and he was going to have it." His only activity was reading and walking. Books or papers were always in his hands and in walking he carried a gold headed cane.

A community story. As a youth Billy McMillan visited his cousins in Pennsylvania. Before leaving home he pocketed one of his father's sermons and made the impression among the relatives that he was a young student of theology. They invited him to preach and announced that he would occupy the pulpit of the local church both morning and evening. Billy was not perturbed, though he had but one sermon in his possession. His morning sermon was hailed as a masterpiece and at the opening

of the evening service he announced that by urgent request he would repeat the sermon of the morning. He told this story frequently and with great enjoyment.

Another community story. Billy was once arrested and charged with stealing a horse. He refused to plead guilty. The captors put him in a tank of water and began filling it up giving him the choice of confession or drowning. He stoutly denied the guilt and said he would drown. When he was supposedly dead his tormentors took him out and he was resuscitated and released without being convicted.

In his later years he became interested in religion and was an ardent Bible student. After seventy years of age when his hair was snowy white he decided to join the church, making his confession before the congregation of the United Presbyterian Church of New Athens, O. This sensation was made more solemn and remarkable because there stood by his side a young girl (Irene Boice) of seven years who joined him in the vows taken.

The funeral of Billy McMillan was held in the New Athens United Presbyterian Church in the early fall of the year 1890. It was of great community interest, not only among his fellow townsmen, but also made a great impression upon the student body of Franklin College.

Dr. Robert G. Campbell, D.D., LL.D., who was connected with Franklin College for over fifty years was a contemporary of Billy McMillan and held him in highest esteem, often using some incident of their lives in common as a story of interest and profit among the student body.

I am indebted to my husband the Rev. J. W. Giffin, D.D., for assistance in writing this report. When your history is published please let us know of the price for a copy.

I am most sincerely yours,

Mrs. J. W. Giffin.

RESUME

William McMillan 1st

FOUNDER OF THE McMILLAN FAMILIES IN AMERICA.

**This Analysis Is Taken From Deeds, Wills,
Court Records & The Dr. Manuscript**

After William 1st. came to America in 1742, he bought a farm from the original patentee, A man named Pinkerton, to whom the patent had been issued by Wm Penn's grandfather. It was located at Fagg's Manor Chester Co., Pa., residing here until the Revolutionary war, when he sold his property & removed to the western country, (as described by the Dr. in his manuscript) He then took out a claim for 210 acres in Mifflin (now Jefferson) township under the title of Donegal, on a Virginia certificate, for which he received a patent March 11, 1788. at the time of his coming to America he was 25 years old, and he was 51 years old when his first wife, Margaret Rea, died. In his will which was recorded Aug 21st 1792. it states "after the death of my beloved wife Sarah, (his second wife) I allow my land that *I now live on to be exposed to sale by my executors,* (Jacob Ferree and my son Rev John McMillan,) and on June 1st 1797 we find a record of the sale of the said 210 acres (which would indicate that Sarah had died prior to this date,) The sale was to John McElheny, (who was the husband of Janet McMillan, the second daughter, and a sister of the Rev. John. They were living in this vicinity at the time, as the Doctor in his journal refers to stopping with them in the fourth week of August, 1775, also on August 20th, 1777. In some of the records we have examined we find that she and her brother Thomas (the eldest of the family) were living here before the Doctor made his first trip. to this then, western country, and this also was part of the object of his trip, to visit

his friends and relatives, On his first trip west he visited with them From Aug. 23rd to Sept. 7th, 1775—16 days, as is recorded in his diary. In William 1st, will he some what provides for his son-in-law John Torbit, Margaret Torbit, who was the youngest of the family, and his granddaughter, Sarah Torbit. In the Doctor's diary, we note where where he visited them at their home in Leacock Pa. Lancaster Co, but these visits are the only records we find of them.

Thomas the eldest of the family took up a claim on Peters Creek, where it is joined by Piney Fork, in Mifflin (now Snowden) Township. The claim was for 196½ acres and was patented under the name of "MULLINGTON" on a Virginia certificate, for which he received a patent February 25th 1789, In the Dr. diary we find records where he visited him October 26th also on November 4th 1776. Thomas was born in 1740 before his parents came to America. He died February 7th, 1820, age 80 years, and is buried in Mingo Cemetery. At this date July 12th 1934 we located his tombstone in Mingo Cemetery, it is broken in two pieces but still legible, it is about the center of the cemetery, almost directly above James McFarland, who met his death at the Whiskey Insurrection fight in 1794. There is no record of any children by either his or his wifes will, his estate is left to his wife as long as she lives, after which it was to be divided between Doctor McMillan and his family, and the families of his wife people, \$133.00 was given to William McMillan 3rd. his nephew, a son of William the second, who lived some where in Brothers Valley, Somerset County, This William 3rd. was educated by Doctor McMillan, and became a preacher, from 1817 to 1822 he was President of Jefferson College, The only record we have found of William 2nd is when Doctor John visited him, the first record was Sept. 28th 1775. when the Dr. states in his diary "they became lost, and were compelled to spend the night in the woods, he states "it was quite wet, and they were without shelter, and got very little rest."

The eldest daughter became Sarah Ferguson, and at first lived at Hanover, near her sister, Janet Torbit, but later came to the Western country, some records we have read has led us to believe, that John McElheny for his second wife married Sarah. and the peculiarity of John McElheny will would almost make one believe this is correct.

The Author has written the above after a careful study of a lot of old records, but which he does not deem of sufficient importance to publish.

D.M.B.

The material "Concerning the Life and Work of the Rev. John McMillan, D.D.," contributed by D. M. Bennett to the *Journal* of the Presbyterian Historical Society (see *ante*, 15:362) is continued in the December and March issues. Of special value in the March installment is the journal kept by Dr. McMillan from October 26, 1774, to August 6, 1776, while he was traveling and preaching in western Pennsylvania.

An address on "John McMillan: The Apostle of the Gospel and Presbyterianism in Western Pennsylvania," by the Reverend Clarence Edward Macartney, is published in the September number of the *Journal* of the Department of History, (Presbyterian Historical Society) of the Presbyterian Church in the U. S. A. In the same issue appears the first installment of a contribution by Professor Gaius J. Slosser of the Western Theological Seminary entitled "Concerning the Life and Work of the Rev. John McMillan, D.D." This consists of a notebook of Mr. D. M. Bennett of Bridgeville containing notes on the life of Dr. McMillan and including an article on the "Early History of Western Pennsylvania."

Dr. McMillan's Manuscript

This is a carefully copied transcript of the Manuscript, which apparently had been prepared with great care by the Doctor about two years before his death, and left along with his journal which he had kept of his early missionary tours. We have made this copy from the History of Jefferson College, written in 1857 by Rev Joseph Smith D.D. who had been quite a student of early religious life in Washington County.

D. M. Bennett

Letters to Rev. Jas. Carnahan, D.D. March
26th, 1832, President Princeton College

Written Jan 1932

My father's name was William McMillan; my mother's maiden name was Margaret Rea; they were both born and lived in the parish of Carmony, in the county Antrim, Ireland. They emigrated to America in the year 1742, and settled in Fagg's manor, in Chester county Penna. My mother died in the year 1768. My father married again to Mrs. Miller, and during the Revolutionary war he sold his property in Chester county, and removed to the western country, where he died on the 2nd of July 1792. aged 75.

His remains were buried at Chartiers. My parents had but six children who grew up to be men and women, viz; three sons and three daughters; all of whom are now dead, except myself, who was the youngest but one of the family, I was born in Fagg's manor, on the 11th of November 1752. Before my birth, my parents had some children, I think two sons, who died while they were young. My father told me that he had promised to God, that if he would give him another son, he would call his name JOHN, and devote him to his service in the ministry of the gospel; accordingly as soon as I had acquired a suf-

ficient degree of English literature, I was sent to a grammar school, kept by Rev. John Blair, in Fagg's manor; where I continued until Mr. Blair removed to Princeton, to superintend the college there. I was sent to Pequea to a grammar school, kept by Rev. Robert Smith. While there, the Lord poured out his Spirit upon the students; and I believe there were but few who were not brought under serious concern about their immortal souls; some of whom became blessings in their day, and were eminently useful in the Church of Christ; but they are all gone to rest. It was here I received my first religious impressions; though as long as I can remember, I had at times some checks of conscience, and was frequently terrified by dreams and visions in the night, which made me cry to God for mercy; but these seasons were of short duration; like the morning cloud and the early dew, they quickly passed away. I now saw that I was lost, undone sinner, exposed to the wrath of a justly offended God, and could do nothing for my own relief. My convictions were not attended with much horror; though I felt that I deserved hell, and that in all probability that must be my portion; yet I could not feel the distress which I ought to feel, and which I thought I must feel before I could expect to obtain relief. I felt also much pride and legality, mingled with all the duties which I attempted to perform. In this situation I continued until I went to college in the spring of 1770. I had not been long there until a revival of religion took place among the students; and I believe at one time there were not more than two or three, but what were under serious impression. On a day which had been set apart by a number of the students to be observed as a day of fasting and prayer, while the others were at dinner, I retired into my study; and while trying to pray I got some discoveries of divine things, which I had never had before; I saw that the divine law was not only holy, just and spiritual, but also that it was good, and that conformity to it would make me happy. I felt no disposition to quarrel with the law; but with my self, because I was not conformed to it. I felt easy now to sub-

mit to the gospel plan of salvation, and felt a calm and serenity of mind, to which I hitherto had been a stranger. And this was followed by a delight in contemplating the divine glory in all his works, and in meditating on the divine perfection. I thought I could see God in every thing around me. I continued at college until the fall of 1772, when I returned to Pequea, and began the study of Theology under the direction of Rev. Robert Smith D.D.

I had great difficulties in my own mind about undertaking the work of the gospel ministry. However I at last came to the determination to leave the matter wholly with God; if he opened the way, I would go on; if he shut it, I would be satisfied; and I think if ever I knew what it was to have no will of my own about the matter, it was about this. I passed through my trials in the Presbytery of New Castle, and was licensed by them to preach the gospel, October the 26th 1774, at East Nottingham. The first winter I spent in itinerating in the vacant congregations of New Castle and Donegal Presbyteries. In the summer of 1775, I took a tour through the settlements in Virginia, between the North and South mountains. In July I crossed the mountains between Staunton and the head of Taggart's Valley, preaching in the various settlements which I passed through, until I came to Chartiers; preached there on the fourth Sabbath of August, and on the Tuesday following at Pigeon Creek (1775). I then turned my course eastward preaching in the different settlements as I passed along, and came to my father's about the last of October.

In the winter I again visited Augusta County in Virginia, crossing the mountains in January, preaching at Pigeon Creek and Chartiers until the latter end of March, 1776, when I returned home, and at a meeting of the Presbytery, on the 23rd of April, I accepted a call, and was dismissed to join the Presbytery of Donegal, and on the 19th of June, at Chambersburg, was ordained. Having now determined to remove to the Western country and take charge of the congregation of Chartiers and Pigeon

Creek, I thought it my duty to take me a female companion. Accordingly, on the 6th of August 1776, I was married to Catherine Brown, a young woman with whom I had long been acquainted, and whom I believe was a dear child of God. She was the youngest child of Mr. William Brown, a ruling elder in the congregation of Upper Brandywine, Chester Co., Penna. He was a very pious man, and lived to a great age, being about ninety when he died. It being in the time of the Revolutionary war, and the Indians being very troublesome on the frontiers, I was prevented from removing my family to my congregation until November 1778. I however visited them as often as I could, ordained elders, baptised their children, and took as much care of them as circumstances would permit. When I came to this country, the cabin in which I was to live was raised, but there was no roof on it, nor chimney, nor floor in it. The people, however, were very kind, assisted me in preparing my house, and on the 15th of December I moved into it. But we had neither *bedstead, nor table, nor chair, nor stool, nor pail, nor basket*. All these things we had to leave behind us; there being no wagon roads at that time over the mountains; we could bring nothing with us but what was carried on pack-horses. We placed two boxes on each other, which served us for a table, and two kegs served us for seats; and having committed ourselves to God in family worship, we spread a bed on the floor, and slept soundly until morning.

The next day a neighbor coming to my assistance, we made a stool, and in a little time had everything comfortable about us. Sometimes, indeed, we had no bread for weeks together; but we had plenty of pumpkins and potatoes, and all the necessaries of life, and as for luxuries, we were not much concerned about them. We enjoyed health, the gospel and its ordinances, and pious friends. We were in a place where we believed God would have us to be; and we did not doubt he would provide every thing necessary; and glory to his name, we were not dis-

appointed. My wife and I lived comfortably together more than forty-three years; and on the 24th of November 1819. she departed triumphantly to take possession of her house not made with hands, eternal in heaven. When I determined to come to this country, Dr. Smith enjoined it upon me to look out for some pious young men, and educate them for the ministry; for, said he, though some men of piety and talent may go to a country at first, yet they are not careful to raise up others, the country will not be well supplied. Accordingly I collected a few who gave evidence of piety, and instructed them in the knowledge of the Latin and Greek languages, some of them became useful, and others eminent, ministers of the gospel. viz: James Hughes, John Brice, James McGready, William Swan, Samuel Porter, and Thomas Marquis. All these I boarded and taught without compensation, except about forty dollars, which Mr Swan gave to my wife after he was settled in the ministry. I had still a few with me when the Academy was opened in Cansburg, and finding that I could not teach and do justice to my congregation, I immediately gave it up and sent them there. For an account of the revivals of religion which took place in the congregation, I must refer you to the *Western Missionary Magazine*. vol. 2d, page 353.

After the close of the revival which began in 1802 though upon every sacramental occasion some joined the church, yet nothing remarkable took place until the fall of 1823, when God again visited this dry and parched congregation with a shower of divine influence. About sixty joined the church as the fruits of this revival; a number of whom were students in the college, and are now preaching the Gospel of Christ to their fellow dying men. Since that time religion has been on the decline, though still we are not left without some token of the Divine presence; at every sacramental occasion, some have come out from the world and professed to take the Lord for their portion.

January 1832

Rev. John McMillan.

Died November 16th 1833.

Diary of Rev. John McMillan, D.D.

From October 26th, 1774, until his Marriage on
August 6th 1776.

Hon. James Veech, Esq., in collecting information for a history of Western Penna. had collected among his records the original manuscript of the journal of Dr. McMillan, Mr Veech never finished his history,

Mr Boyd Crumrine Esq. when preparing his history of Washington Co. secured a copy of this journal from Mr Veech, but for some reason he did not use it, but the copy was among his family after his death, Mr. Joseph McFarland, President of the Washington County Historical Society knew of this copy in possession of the Crumrine family, and when he learned of my work, he secured a copy for me,

I have tried to learn who might have the original manuscript, but so far have failed to learn, but I am lead to believe the papers may be among some members of the Catherine Allen families, as by the Doctors will they were given possession of all his manuscript.

D. M. Bennett

October ye 26th 1774. East Nottingham.

Being licensed to preach the everlasting Gospel of Jesus Christ, accordingly attempted it at the following places, viz; Fagg's Manor ye 4th Sunday of Oct, at Middle Octora, ye 1st Sabbath of Nov. at Little Brittain ye 2nd Sabbath of November, at Pequa ye 3rd Sabbath, at West Nottingham ye 4th Sabbath at Fagg's Manor, ye 1st Sabbath of Dec, at West Nottingham 2nd Ch. ye 2nd Sabbath at Pencader ye 3rd S. at Little Brittain ye 4th S. and 1st Sabbath of January, At Soldiers Delight ye 2nd and 3rd S. at Slate Ridge ye 4th S, at Chaunceford ye 5th S. at Carlisle ye 1st Sabbath at Manaughany ye 2nd Sabbath at Carlisle ye 3rd Sabbath at Big Spring ye 4th Sabbath and 1st Sabbath of March at Hanover ye

2nd and 3rd Sabbath at Conawaga, ye 4th Sabbath at Georgetown ye 1st S. of April, at Middle Octorara ye 2nd, at Little Brittain ye 3rd, at Soldiers Delight ye 4th, at Deer Creek ye 5th, at Fag's Manor ye 1st S. of May, at Pequea ye 2nd, at East Nottingham ye 3rd, at Leacock's ye 4th, at Hanover ye 1st S. of June, at North Mountain Meeting House ye 2nd, at Tinkling Spring ye 3rd and 4th. at D (not sure of this letter) S. ye 1st of July at Mr. Cummings, ye 2nd. In Bottlecourt Courthouse ye 3rd. On Monday returned up the forks of the James River in company with Mr. Newsberry. In the afternoon we turned out of our way to take a view of that stupendous piece of Nature's workmanship.

Cedar Bridge (Now called Natural Bridge). Missing the right path we tied our horses in the woods and went on foot about half a mile down the creek, where we found the object we desired to see, and indeed it was a most amazing sight. The whole bridge consists of solid limestone rock, pillars, arch and all. The creek runs in a narrow valley between two lofty hills, which nigh the bridge terminate in perpendicular rocks of perhaps two hundred feet height. At the place where the rocks approach highest to each other, stands the bridge, the arch whereof is but part of those same rocks which stand on each side the water, and is perhaps thirty feet in depth. The height of the bridge from the water to the upper surface of the arch is computed to be about two hundred ft. In the concavity of the arch there are multitudes of swallows, but the height is so great we could not observe their nests. After we had crawled up to the top and viewed it all around, we returned up the creek to the place whence we had set out.

When we came there I found my horse at some distance from the place where we had left him, with the saddle hanging under his belly, a part of the bridle on his head and the remaining part hanging on the bough whereunto he had been fastened. I went unto him, and with great patience and composure of mind returned the saddle to its proper place, knotted up my bridle, mount-

ed and rode through a pathless, rugged way to the great road, and lodged that night at Hugh Berklys.

Tuesday morning I travelled about two miles to the James Gilmer—where I got a shoemaker to mend my bridle. The remainder of the day together with Wednesday I spend chiefly in writing. Thursday being ye day appointed by ye Congress to be observed as a fast throughout the colonies, I rode about seven miles and preached to a large congregation in the woods nigh to Buflers Creek. Lodged that night with John McKee. Friday I went to William McKee's and tarried there till sabbath. He being an old acquaintance, I got little done. The 4th Sabbath of July (23 1775) I preached at Halls Meeting House to a crowded audience, and went that evening to Mr. Brown's in company with Mr. Graham. Monday travelled 20 miles to John Trimble's. Tuesday, this morning wrote a letter to Pequea. About 9 o'clock set off on my journey toward Fort Pitt. Mr. Trimble accompanied me ten miles. He then returned home and I proceeded on my way and was overtaken by John Henderson, who rode with me to Tyger's Valley.

This day we travelled 35 miles, crossed the North Mountain and lodged at John McClurgs in the Cow Pasture. Wednesday. This morning we buckled on our leggins took horses and set to the mountains again and passed over three of them, viz. the Warm Spring Mountain, Back Creek Mountain and Naps Spur, the day being wet made travelling very disagreeable, however, made out thirty miles and lodged at Moses Moore's on Green Briar. Thursday. The rain that fell last night and yesterday made the mountains very slippery, however we got over five of them, viz. *Thorny Branch Mtn., Green Briar Mtn., Allegheny, Elk and Cheat Mtns.* This day we travelled 35 miles, passed but one house, and about dark arrived at Darley Conley's in Tyger's Valley. Here we tarried all night, but got very little rest. My bed was very hard and the flies very plenty. Friday went about five miles to Richard Ellit's, where I tarried and sent word that I intended preach on the Sabbath at

a place where it was supposed to be most convenient for the inhabitants. The 5th Sabbath of July preached at Charles Wilson's in Tyger's Valley to a small but very attentive and seemingly affected audience. Returning again in the evening to Richard Ellis' and continued there until Tuesday. Tuesday the 1st of August started again and rode about 15 miles and preached to pretty large number of people at Jacob Westfall and there accidentally met with some who were travelling my way. After sermon we road about ten miles, and lodged at William Clever's.

Wednesday. This morning we crossed the Laurel Hill, travelling about 17 miles, and about 12 o'clock came to William Barker's. Here my company left me and Mr. Barker, who had promised to accompany me to ye next house, which was about 30 miles distant, not having his horse at home, I was forced to tarry there until 5 o'clock when the horse coming home we set off. Nothing remarkable happened by the way, save that Mr. Barker shot a doe, part of which we carried with us. Night coming on and being far from any house, we were forced to think of taking up our lodging in the woods.

We sought for a place where there was water, unsaddled our horses, hobbled them with hickory bark and turned them to the hills. We then kindled a fire, roasted a part of our venison and took our supper. About ten o'clock we composed ourselves to rest. I wrapped myself in my great coat and laid me on the ground, my saddle bags served me as a pillow. Thursday. This morning we rose very early, ate our breakfast, got our horses and set to the road again. About noon we arrived at Ezekiel York's. Here my company left me, and I had to take the woods alone. Crossing two hills, which if they were in some parts of the world would be called lofty mountains, and after travelling what they called 12 miles through an almost pathless way, I came to the glades.

My lodging this night was not much better than the night before. I had a deerskin and a sheet spread under

me, some clothing above me, and a pillow was laid under my head; this however I put under my haunch to keep my bones from the floor, and placed my coat under my head. Friday I left the glades and travelled 12 miles to one Coburn. Here I got some grain for my horse, which was the first he had since Wednesday morning. They told me I was then about ten miles from Col. Wilson's, where I intended to tarry the remainder of this week, but the day being very wet, the road difficult and the houses scarce, I lost my way very often. Some places I could get no directions, and what direction I got I could not follow because of the multitude of paths that are everywhere through ye woods. About sunset I came to a plantation where I intended to tarry all night, but when I came to the cabin it was waste. I searched all about, but could find no inhabitants. I then took another path which led me to a cabin, but there was nobody at home and the door was barred.

I then took my horse and went further along the path to see if there was any other cabin nigh, but could find none. The night being very dark and rainy I therefore resolved to return to the forenamed cabin. When I came there I found the door still barred and nobody at home. I however unsaddled my horse and turned him into a field that lay convenient. Finding it impossible to open the door, I climbed up the wall and went in at a hole in the roof, which served instead of a chimney. I then opened the door, brought in my saddle, kindled a fire, and after I had ordered my affairs as well as possible, I laid myself down on a sort of bed, and slept very comfortable till morning. Saturday. This morning I buckled on my wet clothing, got my horse, barred the door, and left my lonely lodging not knowing which way to steer, but before I had got many rods I met the owner of the cabin returning home. I told him the story, got directions of the road, and came to Mr. Wilson's in time for breakfast.

The 1st Sabbath of August, preached at Mt. Moriah, but the day being rainy there was only a small congre-

gation; however they seemed pretty attentive, and a few tears were shed by some. In the evening I returned to Col. Wilson's, and tarried there till Wednesday morning, part of which I spent in writing. Wednesday I rode about 14 miles and preached at John Armstrong's on Muddy Creek to a small congregation. Here I remained till Sabbath morning, but the weather being rainy and the house small, I got but little done. . . The 2nd Sabbath of August rode about four miles down the river and preached at John McKibbin's on Dunlap's Creek, and lodged with him that night. Monday finished my first sermon and began a second on Luke 14:23. (*Aug. 1775*) Tuesday, spent the forenoon in writing, and then rode about four miles to Mr. Adams, where I spent the remainder of the day. Wednesday preached at James Picketts to a pretty large congregation, and then rode about five miles to David Allen's.

Thursday, spent the forenoon in conversation with my old acquaintance, and in the afternoon preached to a number of the neighbors. Friday, travelled about twelve miles to Edward Cook's, (Rehoboth church) where I tarried till Sabbath. The 3rd Sabbath of August, (*Aug 20, 1775*) preached at Mr. Pentecost's to a very small congregation. The people had been dilatory and had not given proper warning. I tarried here till Wednesday, when I rode about six miles and preached at the Fork "Round Hill" *Aug. 23* (Meeting House). In the afternoon I travelled about 6 miles further and lodged that night with my brother-in-law. (John McElhany) Thursday and Friday I spent in visiting friends and acquaintances. Saturday travelled about 16 miles to John McDonald's on Shirtee Creek, where I tarried till Monday morning, which would be the 27th inst. 1775. The 4th *Sabbath of August 27th, 1775* preached at said John McDowell's. Monday rode about 8 miles to Patrick McCullough's on Pigeon Creek. Tuesday preached at Arthur Forbus's and lodged with Patrick Scot. Wednesday travelled about 8 miles and preached at Thos. Cook's. Thurs-

day returned to my brother-in-law's (John McElhany) being about 12 miles where I remained till Sabbath. The first Sabbath of *September* preached at a meeting-house on the banks of the Monongahela, but the day being very wet I had few hearers. In the evening returned again to my brother-in-law's (John McElhany) where I continued till Wednesday. Wednesday I preached at the above-named place to more hearers than on Sabbath. Thursday I left my brother-in-law's and travelled about 21 miles to David Anderson's on Miller's Run where I remained that night. Friday preached at David Andrew's and in the evening rode about 7 miles to John Barnett's. Saturday preached at Josiah Richard's on Robinson Run and rode about 13 miles to Fort Pitt and lodged at Mr. Ormsby's. The second (Sept. 10, 1775) preached at Fort Pitt and rode about 7 miles to Thomas Ross where I tarried till Tuesday. (Thos. Ross was a brother of Janet Ross McMillan, wife of Thos. McMillan, brother of the Drs.). Tuesday I rode about 14 miles to Eli Coulter's in company with Janet Ross (wife of Thomas).

Wednesday preached at a meeting house on Long Run. Thursday rode about 20 miles to Hannahstown, and lodged at Mr. Hannah's till Sabbath, most of which I spent in writing. Wednesday I rode in company with Mr. and Mrs. Hannah and Robert Sample about 10 miles to William Perry's on Loyal Hannah, where I had appointed to preach, but the people had somehow mistaken the day, notice was given to meet on Thursday. I therefore waited, and those who had accompanied me out of town returned. Thursday the people met, and after sermon I returned to town again in order to meet with Mr. Slemmons who was to preach there next day. Friday the people met me for sermon, but Mr. Slemmons not coming in time I was forced to preach myself. He came in the meantime, and we spent the evening in conversation. Saturday parted with Mr. Slemmons, left Hannahstown, and rode about 18 miles to Samuel Irwin on Conemaugh.

The 4th Sabbath of September preached at Conemaugh at a place in the woods nigh William Dunlap's where they have agreed to build a meeting-house. Returned in the evening to Mr. Irwin's. Monday rode about 7 miles to Mr. Sloan's where I continued till Wednesday. Wednesday preached at Proctor's tent, and lodged with Mr. Lochry. Thursday rode about 24 miles, cross the Laurel Hill, and in the evening came to James McMillan's in Brothers Valley where I found my brother. Here I left in (defective) company with my brother to go to his house, (defective) on, and the path scarcely discoverable in daylight we lost the way, and after wandering till we were tired, we lay down at the root of a tree and wished for day. The night was very cold and somewhat wet, we slept little. I broke my old shin going over some of the logs which lay everywhere, plenty in the woods. Friday we left our cold lodging as soon as daylight appeared, and after a little we found the path, and came where we desired to be the night before. Here I spent the rest of the day, and in the evening went down again to James McMillan's where I preached to a few of the neighbors, and tarried there all night. Saturday, went again over the Laurel Hills and lodged with Robert Laughlin. The 1st Sabbath of October 1775 preached at Ligonier and in the evening returned to Mr. Laughlin. Monday set on my journey homewards, crossed the Laurel Hill and between Quenshone and Stony Creek overtook a young woman who was travelling to York. After riding 24 miles we came to John Miller's at the foot of Allegheny, where we lodged that night. Tuesday crossed the Allegheny Mts. and came to Bedford, where I met with Wm. McCombs with whom I tarried that night. This day we rode about 30 miles. Wednesday, This proved a wet day. However we set to the road. I parted with my female companion at the foot of Sidling Hill but was not left alone. At night we came to Lyttleton and lodged at Mr. Burd's. This day we travelled about 30 miles.

This day we crossed the Tuscarora path valley and Blue mtns, and after having travelled about 25 miles

came to Mr. Cooper's in Shippensburg, where I continued until Saturday. Saturday, we rode about 10 miles to James Irwin's on the Big Spring. The 3rd Sabbath preached at Big Spring and lodged with Allen Loper. Monday travelled about 15 miles, passed through Carlisle and lodged at Samuel McCall's. Tuesday after having rode about 22 miles I came again to Samuel Ferguson's in Hanover, where my leg being very sore I continued that week. Ye 3rd Sabbath preached at Hanover. Ye 4th at Pequea. This week attended the presbytery and received fresh orders to Augusta and Westmoreland. Ye 5th at Pequea. The last Sabbath of November, 1775 at Brandywine, then returned to Fagg's Manor, where I preached on Wednesday. Friday left my father's and lodge with my old friend John Love, where Andrew Gibson had appointed to meet me. Saturday, Mr. Gibson coming we left Mr. Love's, crossed the river at McCall's Ferry and lodged at Jacob Gibson's. The 2nd Sabbath of November preached at Slate Ridge, and lodged with Patrick Scott. Here Mr. Thompson came to me. (20 S.) Monday preached at Chaunceford and lodged with Hugh Ross. 10 Tuesday got my horse shod; set out on my journey for Augusta, passed through York, and after travelling about 26 miles we came to the buck, where we tarried that night, spent 9 shillings. Wednesday. Got free lodging last night, this day passed through McCallister's town, Lyttletown and Tarrytown, and in the evening, after having travelled 43 miles, came to Bentley's tavern where we tarried that night, 1,4.

Thursday passed through Fredericktown, crossed Monockesay and Potomac and lodged at Mr. Harper's. This day travelled about 31 miles, spent 4 shillings. Friday after travelled 34 miles and passed through Winchester, we came to John Gilcover's, but he had a husking frolic, we thought it improper to tarry all night, however we left our horses there and walked over to Robert Wilsons. I thought to have taken off my boots, as they were inconvenient to walk in, but upon examining my saddle bags, I found I had no shoes. Spent. 4,4.

Saturday. The Sabbath drawing near, I found I could not reach my other congregation in time to give the people warning, therefore concluded to remain here until Monday. The 3rd Sabbath of November, 1775, preached at Opechan meeting house, and lodged with John Gilcason, (15s.) Monday, passed through Stephentown, Stoverstown and Millerstown, crossed Shanadra and after travelling 48 miles we came to a dutchmans where we tarried all night. Tuesday. This day we rode 35 miles, crossed North River and lodged at widow Watson's. Wednesday about noon we came to Stanton, where it being court time I met with a number of my old acquaintances who professed great joy to see me. I stayed in town till toward evening, and then rode to John Trimble's. This day I rode 22 miles and spent 8 S. 10P. Thursday, continued at Mr. Trimble's. Friday went to John Moffatt's, Saturday returned to Mr. Trimble's, and in the evening Benjamin Brown brought me a pair of shoes for which I paid him 8 S. The 4th Sabbath of Nov. preached at the North Mt. and lodged with Matthew Thompson. Monday, this day I rode in company with John Thompson about 16 miles to see my uncle on Back Creek. Found them all well. Tuesday. This morning proved very stormy. We thought it most convenient to return again to the settlement and accordingly I took my leave of my relatives, and though it snowed exceedingly we set to the road and in the evening came again to Matthew Thompson's. Wednesday went to Hugh Tarbot's, from there to Alex Mitchel where I tarried all night. Thursday came to Joe Blair's. Friday ye 1st of December, 1775 rode to John Moffat's. In the evening got a tooth pulled by Wendle Bright. Tarried here till Sabbath and began to write a sermon on Matthew 16:26. The 1st of December preached at the Stone Meeting House and in the evening rode into Stanton in company with Mr. Reed. Lodged at Mr. Reeds. Monday I left town, called at Mr. Trimble's and lodged at Mr. Moffatt's. This evening began a sermon on Luke 13.3. Tuesday. This day

spent chiefly in study. Wednesday. This day I moved my camp to William McFeeter's. Thursday and Friday continued at the same place, spending my time chiefly in study, and finishing my sermon on Luke 13:3.

Saturday, met with Mr. Fithian at John Moffat's, we both went to John Trimble's, where we tarried that night. The 2nd Sabbath of Dec. preached at the N.M. and returned again to Mr. Trimble's. Wednesday went to John Berry's, and Thursday and Friday continued at Mr. Berry's, finished my first and began a second sermon on Matt. 16:26. Saturday, returned to Mr. Trimble's. The 3rd Sabbath of December, 1775 preached at the Stone Meeting House, and lodged with John Finley, where I remained till Tuesday morning. Tuesday called at James Phillips and Robert Phillips, and in the evening came again to Mr. Trimble's, where I tarried till Thursday morning. Tuesday went over to John Moffat's. Friday the weather very cold and snow upon the mountains. The 4th Sabbath of Dec. (December 24th, 1775) snow fell very fast last night and this morning, insomuch that I almost gave up hopes of going to meeting, but it cleared up about 11 o'clock. I set out and preached at N.M. to a very thin assembly. Lodged with Jos. Blair. Monday continued in the same place.

Tuesday, hearing last night that Mr. Graham was at George Berry's, I set out this morning expecting to find him there, but was disappointed. I then set off for Mr. Brown's where I arrived a little after dark, after riding about 21 miles. Mr. Graham got there about an hour before me, and Mr. McKnight came about an hour after. Wednesday (12/27/1775) Spent the day with my old friends. Went to the school house and heard the scholars speak their orations. Thursday at the request of Mr. Graham preached at the school house and spent the evening in study. Friday. This evening I left Mr. Brown's in company with Mr. McKnight and came to Joseph Blair's after riding 16 miles. Here I continued till Sabbath. I forgot my penknife at Mr. Brown's. The 5th Sabbath of December preached at Stone Meeting House and lodged at John Trimble's.

1776

Monday ye January 1st at Peter Hanger's preached to a large assembly, & lodged at Elijah McLaughlin's. Received between 8 and 9 pounds. Tuesday. This day I set out on my journey for Shirtee and on Thursday evening came to John Gilkeson's near Winchester. The roads were very muddy which rendered travelling very disagreeable. In this journey I spent 5 S 8 P. Friday road about 8 miles through Winchester to Hugh Gilkeson's where I tarried that night. Saturday returned again through Winchester, dined with William Holliday and lodged with John Gilkeson. Spent 1 S. The 1st Sabbath of January preached at Opechan and lodged at Wm. Holliday's. 18 s. Monday being disappointed in getting company I continued at Mr. Holliday's. Tuesday at 12 o'clock Mr. Gray who was to be my company part of the way, being ready to start, we left Winchester, dined with Mr. Hog, passed through Petticiat Gap, crossed Hog Creek, and came to Robert White's, where, the evening being excessively cold, we determined to tarry all night, though we had travelled no more than 10 miles. Spent 8 s. Wednesday passed through the North Mtn. crossed Back Creek and Big KepKeper and in the evening came to Samuel Pritchard's. This day we travelled 22 miles; the roads were covered with ice and so exceedingly slippery we were forced to walk ye most of the way.

Thursday, crossed the North River, Little Kepher, passed over the Chestnut Ridge and about 3 o'clock came to Samuel Turk's, in Runnag after having travelled about 20 miles. The weather being very cold, the water very high and travelling very difficult, I determined to tarry till after the Sabbath in hope that by that time I might go on my way without endangering my life. Friday, continued at the same place, reading some old books and writing a little. Saturday spent the chief part of the day in an outhouse, amusing myself in reading and preparing for the Sabbath. The 2nd Sabbath of January. This morning Mr. Manning the parson of the parish came contrary to the expectations of the people,

and would preach, though requested by the people not to do it. After he had gone through his service, as he calls it, and preached a short sermon, I also preached in my turn. This morning I left *Runnag* in company with Mr. Johnston, and after riding 12 miles I preached at his house to a mixt multitude of Baptists and Presbyterians. Lodged at his house. Spent 1 s. Tuesday left Patterson's Creek at Mr. Gregg's overtook one John Keith who also was going over the mountains. We rode together to Potter Tittle's, where we remained that night. This day I went 20 miles.

Wednesday, ye 17th (Jan. 17, 1776) This morning proved very cold and snowy, however we made out to travel 28 miles and lodged at Mr Rice's spent 4 S. Thursday ye 18th though the snow fell very fast yet we started to the road. On the Laurel Hill my company left me. While alone my feet got very cold, and getting down to walk awhile, I let my horse walk before me as usual. We had not walked far until he taking some mad notion or other started off the road, broke past me at the full gallop, my saddle broke and fell off. I followed him near a mile, but could not come in sight of him, it being now after sundown and not knowing how far it was to a house, I gave over the pursuit, took my saddle-bags in my arms, and after walking between 2 & 3 miles I came to a poor cabin where one Wm. Decas dwelt. It being now after dark I determined to tarry until morning. My bed was a parcel of husks on the floor. Travelled 28 miles. Spent 2 S. Friday ye 19th, 1776. Early this morning my landlord set off in search of my horse. I, in the meantime mended my saddle-bags, went over to Thomas Gest, where I tarried all day. In the evening Philip Bachus came back with my horse, for which I gave him 7 S, 6 P. Saturday ye 20th. This morning after riding 3 miles I came to David Allen's, where I continued until Monday. Spent 3 S. The 3rd Sabbath of Jan. 1776 preached at David Allen's to a pretty numerous assembly. This evening it snowed very fast. (14 S. 6 P.) Monday ye 22nd, This morning set out in company with John Carmichael

to go over to Shirtee. But hearing the river could not be crossed, we stopped at Hugh Laughlin's after travelling 6 miles. Tuesday ye 23rd of Dec. 1776 crossed the river upon the ice, and after riding 18 miles I came to James Wharry's.

Wednesday ye 24th. I travelled about 4 miles, called at Patrick McCulloughs and lodged the remainder of the week with Patrick Scot, spending my time chiefly in study. The weather very cold with snow. . . The 4th Sabbath of Jan. preached at Arthur Forbush on Pigeon Creek from I Tim. 4:8. Returned again to Mr. Scot's where I continued till Thursday, when I finished my second sermon on Matt. 18:26 The weather moderated, inclining to thaw. Thursday 1st, snowed very fast in the forenoon. In the afternoon I went about 3 miles to James Scot where I tarried till Saturday, the weather very cold. Saturday some snow fell in the morning. Rode to John McDowell's where I continued till Monday. The first Sabbath of Feb. preached at Mr. McDowell's from Romans 3 and 31. Monday set out to see my sister, where I arrived in the evening. Found them all well and continued with them till Friday. The weather warm for the season, which affords no small joy to the inhabitants, many of whom were out of bread, ye mills being frozen up. Friday returned again to my congregation, stopped at Thos. Cook's on Mingo Creek, where I continued till Sabbath and began a sermon on Isaiah 32-2. The 2nd Sabbath of Feb'y preached at Arthur Forbush from Rev. 19-18, and lodged with him that night. Monday went over to Patrick Scot's where I continued until Wednesday, spending my time chiefly in writing.

Wednesday rode about 7 miles and preached at Henry Newkirk's from Luke 13-5. Returned again to Mr. Scott's where I continued till Sabbath. This week I finished my sermon on Isaiah 32-2. The 3rd Sabbath of Feb'y preached at Thomas Edgerton to a pretty numerous assembly from Matt. 16-26 and lodge with James Allison. Thursday returned again to Pigeon Creek and lodged with Patrick Scott until the Sabbath.

The 4th Sabbath of Feb preached at Arthur Forbuss's from Rev. 19 and 16 to a pretty large, very attentive and much affected assembly. Return again to Patrick Scott's where I continued till Tuesday. Tuesday rode about 8 miles to Josia Crawford's. Wednesday preached at Jacobs Long's and returned again to Mr. Crawford's. Thursday preached at John Munn's on *Mingo Creek* and lodged at John McDowell's, the weather very cold and some snow. Friday ye 1st of March continued at Mr. McDowell's till Sabbath. The 1st Sabbath of March preached at John Cannon's to a large, attentive and pretty much affected assemble from Math 16 and 26, and in the evening rode 8 miles to Patrick Scott's.

Monday rode about 23 miles to John McKibbon's on Dunlop Creek, spent 10 P. Tuesday preached at Mr. McKibbon's, rode about 8 miles to John Allen's received 7 S. 3 P. Wednesday preached at David Allen's and tarried there all night. 12 S. Thursday returned again over the Monongahela, and after riding about 13 miles I came to James Rodger's (6 p.) Friday preached at a Baptist meeting house on Pike Run from Rom. 8 and 6, and in the evening rode about 8 miles to Patrick Scotts where I continued till Sabbath. The 2nd Sabbath of March preached at Arthur Forbus's to a large solemn and attentive assembly from Malch (Micah?) 6 and 8. and returned again to Mr. Scott's. This day I heard the distressing tidings of my *brother's death*, who departed this life the 24th of Jan. 1776, after 2 weeks and 3 days illness. Tuesday rode to James Allison's. Wednesday preached at Thomas Edgerton's from Amos 4 and 12. lodged with Mr. McDowell till Sabbath. The 3rd Sabbath of March preached at the woods at the forks of Shirtee to a large and attentive assembly from Isaiah 32 and 2. Lodged at Thos. Cook's. Monday rode to my brother-in-law and preached at a Baptist meeting house near Monongahela. Rec. 18 S. Tuesday rode about 18 miles to Thomas Ross's. s. 1 S. Wednesday rode about 20 miles, lodged at Mr. Taggart's. Thursday rode 10 miles to Hannahstown, where I tarried till Sabbath and began a

sermon on Eccles. 12 and 1. S.3.p. The 4th Sabbath of March (4 lines obliterated here) Tuesday crossed Quenishone and Stony Creek, passed over Allegheny, and after riding 20 miles came to Mr. Anderson's. Wednesday rode 34 miles. Lodged at the foot of Sidling Hill. Spent 4 S. 8 p. Thursday rode 34 miles and lodged with Mr. Cooper in Shippensburg. 1. s. 5d. Friday rode 15 miles and came to David Ralston's where I continued till Sabbath. The 5th Sabbath of March preached at Big Spring and lodged at George Brown's. My horse being sick, I tarried till Tuesday. Tuesday ye 2nd of April attended sermon by Mr. Craighead and afterwards rode 12 miles to Carlisle. 2 S. 5d. Wednesday rode about 24 miles and lodged with George McMillan. 7 S. 3d. Thursday came to Samuel Ferguson's, where I tarried till Monday. The 1st Sabbath of April preached at Hanover. (Received 1 pound.) Monday rode 45 miles to John Torbot's. (1 s 2 d.) Tuesday rode about 10 miles to Thomas Slemmons. Wednesday, the day being very wet I was forced to tarry there. Thursday rode about 18 miles to my father's where I remained till Sabbath. The 2nd Sabbath of April preached at Fagg's Manor and tarried the rest of the week at my father's and finished my sermon on Eccles. 12 and 1. The 3rd Sabbath of April preached at Fagg's Manor. This week attended the presbytery. On Tuesday ye 22nd accepted a call. Saturday went to Upper Octorara, lodged with James Boyd. The 4th Sabbath of April preached in Mr. Foster's meeting house and lodged with James Boyd. Monday went to Brandywine and lodged with William Brown's (father of my wife) Wednesday went to Pequea, lodged at Thomas Slemmons. The 1st Sabbath of May preached at Pequea. Monday returned home.

This week was fought ye noted battle between the Rosebuck and the Rogallies. The 2nd Sabbath of May preached at German Bridges in Queen An's, Friday at the same place, Saturday at Middle town. The 3rd Sabbath and Monday at the same place. This week I attended

the synod. The 1st of June preached at Brandywine. The 2nd at West Nottingham 1st church, the 3rd at Big Spring, Tuesday at Chamberstown. Wednesday ye 19th of June was ordained and lodged at John Jack's. My horse taking sick I was forced to tarry till Tuesday. Friday preached at Mr. Long's meeting house. Saturday bought a new horse at 24 pounds and rode over to Marsh Creek, where I tarried till Tuesday. The 4th Sabbath of June preached at Marsh Creek. The 5th at Fagg's Manor. The 1st Sabbath of July at Fagg's Manor, the 2nd at Little Britain, the 3rd at Fagg's Manor, the 4th at St. George. The 1st Sabbath of August at Slate Ridge.

Tuesday, ye 6th of August 1776 I was married to Miss Catherine Brown, in troublous times, by Mr. Char-michael.

EARLY SETTLERS

From the diary of Dr. McMillan we are able to locate a number of places where he stopped 1775—The fourth Sabbath of August, preached at John McDowell's on Chartiers, Monday rode about six miles to Patrick McCullough's, on Pigeon Creek, Tuesday preached at Arthur Forbes's, and lodged with Patrick Scott. John McDowell farm is now owned by the Pollock's about one mile east of Hill Church, on the road to 84. Patrick McCullough lived on the farm now owned by David McNary Esq. and Arthur Forbes's farm is the property of Frederick Whitely, and Patrick Scott's residence is the property of Adam and Samuel Wier, at Scott's place he stopped quite frequently. all these places but that of McDowell are in Somerset Township.

Records of Places the Doctor Preached

AFTER THE DOCTOR'S MARRIAGE HE APPARENTLY DISCONTINUED HIS DIARY, INSTEAD HE KEPT A RECORD OF ONLY THE PLACES HE PREACHED, AND IN SOME INSTANCES THE FEE HE RECEIVED. THIS RECORD IS FROM AUGUST, 1776, TO JULY, 1791.

THE ORIGINAL MANUSCRIPT IS IN POSSESSION OF HARPER R. ALLEN OF WASHINGTON PA. AND IS IN SPLENDID STATE OF PRESERVATION.

January 1st 1935

D. M. Bennett

Reading this record of the Doctors will be quite interesting to any McMillan descendant, as it will give you some knowledge of the McMillan family, when he visited them, where they lived, it will also tell you the hour, date and year, each one of the Doctors seven children were born, it would have made an interesting story had he told us some what of the secular life.

Extract from his Journal

of the places where the Rev. John McMillan
preached from August 1776 to July 1791

1776

Thursday of August fast appointed by ye Synod,
preached in the afternoon at Brandywine.

The second Sabbath of August at Brandywine.

Wednesday, my wife and I rode to Pequea.

Thursday, left her at Pequea and went to fulfill my
various appointments.

The 3rd Sabbath at Hanover.

Friday, Saturday, Sabbath & Monday at Big Spring.

Wednesday at John Jack's.

SEPTEMBER

The first Sabbath of September at Marsh Creek.

Thursday, arrived again at Brandywine.

The 2nd Sabbath preached at Brandywine in ye
afternoon.

The 3rd Sabbath at Fagg's Manor.

The 4th Sabbath at John Brown's near Chester.

The 5th Sabbath at Brandywine.

Tuesday set off on my journey to the back woods.

OCTOBER

The first Sabbath of Oct. at Handover, this week I
attended the Presbytery at Shipensburg.

The 2nd Sabbath at Bedford. Wednesday at John
Reed's.

The 3rd Sabbath at Long Run. Baptized 14 children.
(near Irwin, Pa).

Last night, Saturday, my horse broke out of the
pasture and went back to Hannahstown, which detained
me until Wednesday afternoon, when I set to the road,
crossed the Monongahela River & came to my brothers
(Thomas on Peter's Creek) Oct. 26, 1776.

Thursday came to John McDowell's on Shirtees Creek (near Morganza).

The 4th Sabbath I preached at John Cannon, and baptized 4 children.

Monday came to Patrick Scott's on Pidgeon Creek, where I continued till Sabbath.

NOVEMBER

The 1st Sabbath I preached at Pidgeon Creek, baptized 6 children, lodged with Thos Cook.

Monday I went down to my brother's house. (On Peter's Creek, Thomas).

Tuesday, preached at Peter's Creek, baptized 8 children. Nov. 5th

Wednesday, returned to John McDowell's.

Thursday, went to James Bradford's, where I continued till Sabbath.

The 2nd Sabbath preached at Shirtee, lodged with Mr. Canon, baptized 6 children

Monday went to James Allison's.

Wednesday, preached at Thos. Cook's, baptized 3 children, and lodged at Patrick Scott's.

The 3rd Sabbath, preached again at Pidgeon Creek, ordained 5 elders, and baptized 1 child.

Thursday, lectured at James Breadons, on Ten Mile Creek, baptized 6 children.

The 4th Sabbath, preached at Shirtee, baptized 2 children, Rec'd from the congregation.

This week I set out on my journal homeward; & on Saturday arrived at Mr. Vance's in Virginia, where I continued till Tuesday morning.

DECEMBER

The 1st Sabbath preached at Back Creek, Virginia. This week I attended the Presbyteria at Elk's Branch.

The 2nd Sabbath preached at Marsh Creek.

Wednesday arrived at Brandywine, Some snow fell this night and last night, the weather cold and cloudy.

The 3rd Sabbath preached at Brandywine, the weather clear and pretty cold till Friday.

Friday went to Fagg's Manor. Some snow fell last night. This day was cold and rainy, more snow in ye night.

The 4th Sabbath went to the meeting-house expecting to preach, but was agreeably disappointed, and had the pleasure of hearing Mr. Spencer.

Tuesday, returned again to Brandywine.

Wednesday, being Christmas, my wife and I went to Mr. Carmichael's, the weather clear, pinching, cold, some snow still on the ground.

Thursday, last night and today abundance of snow fell, until it was nearly knee-deep over ye face of the earth.

The 5th Sabbath preached at Wm. Brown's, the weather clear and moderating.

1777

JANUARY

Wednesday, this day was warm, and the snow melted exceedingly. Some rain also fell.

The 1st Sabbath of January, preached at Brandywine. Some snow fell in the forenoon, but it presently cleared up again, the weather for the most part clear and cold.

The 2nd Sabbath, preached at Little Brittain, and lodged with Mr. Armstrong, the weather very cold and clear.

Tuesday, crossed the Susquehana River and came to James Edgar, where I continued ye remainder of the week.

The 3rd Sabbath preached at Chaunceford, lodged with Mr. Ross, the weather still cold and clear.

Tuesday, attended the Session of the Chaunceford as (ch) moderator.

Thursday and Friday the weather rainy, inclining to a thaw.

Saturday, came to Patrick Scott's.

The 4th Sabbath preached at Slate Ridge.

Monday went to Joseph Ross's.

Tuesday to James Edgar's.

Wednesday to Mr. Sample's.

Thursday went to hear Mr. Culbertson, lodged with Hugh Ross till (after) Sabbath, weather wet and cold.

FEBRUARY

The 1st Sabbath preached at Chamichford; continued at Hugh Ross's.

Tuesday, went to Rolin Hughs; clear and moderate.

Wednesday, preached at Wm. Caldwell's, and lodged with James Edgar, some rain fell last night.

Thursday, married William Thompson to Orasola Moore, lodged with Patrick Scott's till Sabbath, weather moderating.

The 2nd preached at Slate Ridge, lodged with Mr. Sample, some rain yesterday.

Monday, in company with Mr. Sample and Mrs. Work I set out on my way homeward; lodged at Mr. Work's in Middle Octorara, ye weather moderate and clear.

Tuesday, last night it began and continued to snow ye greater part of this day. In the evening I arrived at Brandywine.

Thursday, attended an examination at William Denny's. It snowed this day and night, and a greater part of next day until it was about eight inches deep.

The 3rd Sabbath preached at Brandywine.

Thursday and Friday excessive cold.

Saturday more moderate. This day at Fagg's Manor.

The 4th Sabbath. I preached at Fagg's Manor this night and Monday, a great deal of snow fell, about a foot deep, which detained me at Fagg's Manor till Thursday, when I went to Pequea, but I expect to return again Friday.

Saturday, more snow fell.

MARCH

The 1st Sabbath, preached at Fagg's Manor.

Monday returned to Brandywine by way of Pequea where I continued last Friday.

The 2nd Sabbath preached at W. Nottingham.

Monday came to Pequea, and Tuesday to Brandywine.

The 3rd Sabbath preached at Fagg's Manor, and on Monday returned to Brandywine, fine spring weather.

Wednesday, attended the funeral of John Henderson's child, and rode in company with my wife to Pequea.

The 4th Sabbath, preached at Upper Octorara.

Monday, rode thro Brandywine and lodge at widow (Croah's).

Tuesday went to Fagg's Manor, attended my father (defective) on Wednesday returned to Pequea. Weather this week cold for this season.

Thursday went to Lancaster, lodged at John Torbit's, and on Friday came again to Pequea.

Saturday went to Fagg's Manor, cold weather.

The Sabbath preached at Fagg's Manor, and in the evening returned to Pequea. The weather moderate.

Monday, went with my wife to Brandywine.

APRIL

Tuesday, 1st, returned to Pequea.

Wednesday rode 35 miles, lodged 3 miles from York.

Tuesday, came to my Aunt's at Marsh Creek, where I continued till Sabbath.

The 1st Sabbath of April preached at Marsh Creek in ye forenoon, and on Monday at my aunt's. This week I attended the Presbyteria.

Sabbath preached again at Marsh Creek.

Monday came to Mr. Anderson at ye ferry.

Tuesday, came to James Henderson in Brandywine.

The 3rd Sabbath preached at Brandywine in ye forenoon, Monday went to Fagg's Manor.

Tuesday attended the Presbyteria at New London, and on Wednesday returned again to Brandywine, where I continued till Sabbath.

The 4th Sabbath preached at Pequea in the afternoon.

Monday I set out in my journey towards Shippensburg; and on Tuesday came to George Brown's in Big Spring congregation, where I continued till Friday.

Friday, Sabbath and Monday preached at Middle Spring and on Wednesday arrived at Brandywine. Thursday, Saturday and Sabbath preached at Brandywine, and on Monday after hearing Mr. Smith I rode to Fagg's Manor.

Tuesday took my young mare to Pequea.

Wednesday, returned again to Brandywine.

MAY

The 3rd Sabbath of May preached at Brandywine.

The 4th Sabbath had the pleasure of hearing Mr. Cooper at Brandywine.

This week went twice to Fagg's Manor, *my mother being sick* (his step-mother, as his own died in 1768)

Saturday, *the 31st of May at half-past seven o'clock past meriden Jean McMillan was born 1777.* (first child)

JUNE

The 1st and 2nd Sabbaths of June at Brandywine.

Thursday, being the fast appointed by ye Synod, preached at Fagg's Manor.

The 3rd Sabbath at Brandywine.

Thursday at Lea Cook.

The 4th Sabbath at Brandywine.

The 5th Sabbath at Pequea over the hill.

JULY

The 1st Sabbath preached at Slate Ridge, and on Wednesday returned again to Brandywine.

The 2nd Sabbath at Pequea, went to Fagg's Manor on Monday, and on Wednesday returned again to Brandywine.

AUGUST

The 1st Sabbath at Brandywine in ye afternoon.

Wednesday set out for Shirtee, lodged at John Torbit's (Brother-in-law).

Thursday, last night my horse broke out of ye field, and detained me till Friday.

Friday, my father and I set out on our journey, and lodged about six miles above York.

Saturday came to my aunt's at Marsh Creek.

Monday, went to John Jack's, where we got our horses shod.

Tuesday crossed the Cove Mountains, lodged at McConnell's Tavern. (likely now known as McConnelsville) we would have gone further, but bad news stopped us.

Wednesday, crossed the Sidling Hill, lodged at Ellots near Bedford.

Thursday, crossed the Allegheny Mts and lodged at Stony Creek.

Friday, we arrived at my brother's, where we continued till Saturday. (William).

Saturday crossed the Laurel Hills and lodged with Wm. Lochry.

The 3rd Sabbath at Proctor's Tent, lodged with William Waddle.

Monday, continued at the same place.

Tuesday, preached at Mt. Pleasant near Jacob's Creek, lodged with Robert Thompson at (defective) Creek.

Wednesday, crossed the Youghiogheny and Monongahela Rivers, lodged at John McElheny's. (On Peter's Creek, his brother-in-law)

Thursday, came to John Allison's.

The 4th preached at Shirtee and received 3L.

Thursday preached again at the same place; Lodged with Patrick McCullough. Received 2 L. 12S. 6d.

The 5th Sabbath preached again at the same place, lodged with James Allison.

SEPTEMBER

Monday the 1st came to John McElheny's, (his brother-in-law on Peter's Creek) where I continued till Thursday.

Thursday, crossed the Monongahela River and came to Hannahstown.

Friday, after preaching at Hannastown, we rode to the 4 mile run.

Saturday, we came to my brothers. Wm. (Brothers Valley Somerset Co Pa)

The 1st Sabbath preached at my brother's, received 15s. (William)

Monday, this morning we set out on our journey, and on Friday came to Sam'l Ferguson's in Hanover.

The 2nd Sabbath preached at Hanover, got 20s.

Monday returned again to Brandywine.

Thursday, the English army drawing near to Brandywine, my wife and I removed to Pequea.

The 3rd Sabbath had the pleasure of hearing Mr. Smith.

The 4th Sabbath preached at Pequea in ye afternoon.

OCTOBER

The 1st Sabbath of October at Brandywine in ye afternoon.

The 2nd Sabbath together with ye Saturday preceding at Pequea.

Saturday and Sabbath and Monday at Queen Ann's.

The 4th Sabbath at Middle Octorara where I was detained till Wednesday, when I went to Pequea, and on Thursday returned again to Brandywine.

NOVEMBER

The 1st Sabbath of November heard Mr. Carmichael. (man who married him)

Monday went to Pequea, got some clothes made, and in latter end of week went to Hanover.

The 2nd Sabbath preached at Derry, lodged with Mr. Roam and on Wednesday arrived again at Brandywine, and on Saturday my wife and I went to Pequea.

The 3rd Sabbath preached at Pequea.

Tuesday, set off on our journey for Hanover, lodged at John Torbit's, in *Leacock*. (Brother-in-law)

Wednesday proceeded on our journey and at night lodged at Mr. Paden's Tavern at Big Chick.

Thursday arrived at Sam'l Ferguson's.

The 4th Sabbath was detained at home by reason of a very sore leg.

DECEMBER

The 1st Sabbath went to Derry, but did not preach, Mr. William Sim's being there.

The 2nd heard Mr. Bard at Hanover.

Thursday at Hanover.

The 3rd preached at Hanover.

The 4th, together with Saturday preceding at David Hy's in Derry, got 35s.

1778

JANUARY

The 1st Sabbath preached at Paxton, 3L.

The 2nd Sabbath at Hanover, and the following Thursday at John Barret's.

The 3rd Sabbath at Hanover. 3L.

The 4th Sabbath at Paxton, & the Thursday following at Middletown 1L 10s 4L 7s 6d.

FEBRUARY

	L.	S.	D.
The first Sabbath at Derry	2	20	
The 2nd Sabbath at Hanover			
The 3rd Sabbath at Hanover			
The 4th Sabbath at Derry	1	10	

MARCH

The 1st Sabbath of March at Hanover			
The 2nd Sabbath at Paxton	2	10	0
The 3rd Sabbath at Derry	1	10	0
The 4th Sabbath at Hanover Thursday at the same place.			
The 5th Sabbath at Hanover.			

APRIL

The 1st Sabbath at Derry	1	10	0
The 2nd Sabbath at Hanover			
The 3rd Sabbath at Carlilse	2	8	0
Wednesday at Carlilse	2		
The 4th Sabbath	2	16	

MAY

The 1st Sabbath at <i>Lacock's</i> , after- noon Friday at Middletown	3	16	
The 2nd Sabbath at Derry			
The 3rd Sabbath at Hanover			
The 4th Sabbath at East Pensborough	1	17	6
The 5th Sabbath at Andrew Brattan's Tuesday at the same place	3	10	
Saturday at John Cambel's in Kisho- coquillas	3	10	

JUNE

The 1st Sabbath in Kishochquillas...	3		
Monday at Brotherton's	1	10	
The 2nd Sabbath, together with the Friday preceding and the Monday following at Leaders Spring, Sacra- ment	12		
The 3rd Sabbath at Upper Paxton...	2	14	
The 4th Sabbath at Hanover			

JULY

The 1st Sabbath heard Mr. Linn, and on Wednesday set out on my journey for Virginia; and arrived at William Ceavens on Friday evening. Spent 1L, 8s.

The 2nd Sabbath preached at Kithocton 4 18

The 3rd Sabbath preached at Turkey Run 10 10

Wednesday at Mr. Kramper.

The 5th Sabbath at Mr. George's in Colpepper 1 15

Tuesday at Mr. Van Dyke's in Colpepper (Vandick's) 4 10

Wednesday at Mr. Woodside's 1 5

Thursday at Mr. Bargham Arbor 1

AUGUST

The 1st Sabbath at Turkey Run 10

The 2nd Sabbath at Gum Spring 8 10

Wednesday at Kithocton 6 5

The 3rd Sabbath at Canawaga 8 10

The 4th Sabbath at Hanover.

The 5th Sabbath together with ye Friday preceding and the Monday following at Hanover.

SEPTEMBER

The 1st Sabbath at Derry 1 17 6

The 2nd Sabbath went to Upper Paxton, but did not preach.

The 3rd Sabbath at Lower Paxton 2 5

The 4th Sabbath heard Mr. Bard at Hanover.

OCTOBER

The first Sabbath, together with the Saturday and Monday following at Brandywine Sacrament 5 0 0

Tuesday at William Brown's.
 The 2nd and 3rd Sabbaths did not preach, my time being taken up in preparing to move to Shirtee (Chartiers)
 The 4th Sabbath at Rocky Spring in ye afternoon.

NOVEMBER

The 1st Sabbath at ye new (defective manuscript).
 The 2nd Sabbath at Thomas Edgerton's.
 The 3rd Sabbath at Pidgeon Creek
 The 4th Sabbath at Shirtee
 The 5th Sabbath at Pidgeon Creek.

DECEMBER

	L.	S.	D.
The 1st Sabbath at Raccoon and received	7	10	0
Wednesday the 16th of <i>December we moved to our own home.</i>			
The 3rd Sabbath at Pidgeon Creek			
The 4th Sabbath at Shirtee			
The 5th Sabbath preached at Hanover.			

1779

JANUARY

The 1st Sabbath I was to have preached at Pidgeon Creek, but was prevented by reason of high water.			
The 2nd Sabbath at Shirtee			
The 3rd at Pidgeon Creek			
The 4th at Shirtee			
The 5th at Short Creek received	10	1	2

FEBRUARY

Wednesday ye 1st at Buffalo	12	15	
The 1st Sabbath at Pidgeon Creek			
The 2nd Sabbath at Shirtee			
The 3rd Sabbath at Pidgeon Creek			

The 4th Sabbath together with ye Monday following at Oliver Miller's on Peter's Creek, received 23 10

MARCH

The 1st Sabbath at Shirtee
 The 2nd Sabbath at Pidgeon Creek
 The 3rd and 4th Sabbaths detained at home by sickness.

APRIL

The 1st Sabbath at Shirtee
 The 2nd Sabbath at Pidgeon Creek
 The 3rd Sabbath at Shirtee
 The 4th Sabbath at Peter's Creek (Oliver Miller's) 9 16 0

MAY

The 1st Sabbath at Pidegon Creek
 The 2nd Sabbath at Shirtee
 The 3rd Sabbath at Pidgeon Creek
 The 4th Sabbath at Shirtee
 The 5th Sabbath at Pidgeon Creek

JUNE

Wednesday the 2nd of June, *about 7 o'clock post meriden William McMillan was born.*
 The 1st Sabbath of June at Shirtee
 The 2nd Sabbath at Pidgeon
 The 3rd Sabbath at Mr. Marshal's on Cross Creek, together with the Monday following, received 37 11 6
 Tuesday at Mr. Bailer's place on Raccoon 13 17 3
 The 4th Sabbath at Shirtee
 The Thursday following at Mr. Powers.

JULY

The 1st Sabbath at Pidgeon Creek
The 2nd Sabbath at Pike Run, received 15 0 0
The 3rd Sabbath at Shirtee
The 4th Sabbath at Pidgeon Creek

AUGUST

The 1st Sabbath together with the Monday following at Peter's Creek received 43 15 0
The 2nd Sabbath at Shirtee
The 3rd Sabbath at Laurel Hill, and the Monday following at Mr. Powers.
The 4th Sabbath at Pidgeon Creek.
The 5th Sabbath at Shirtee

SEPTEMBER

The 1st Sabbath at Pidgeon Creek, the 2nd at Shirtee.
The 3rd Sabbath at Pidgeon Creek.
Monday, set out on my journey to see my friends, and on Friday came to John Jack's.
The 4th Sabbath preached for Mr. Lang in the afternoon.
Wednesday, came to my father's at Leacons. (where Janet Torbit lived)

OCTOBER

The 1st Sabbath preached at Leacons.
Monday went down to Brandywine, Thursday preached at my father-in-law's
The 2nd Sabbath at Leacock.
The 3rd Sabbath at Carlilse.
This week attended the Presbyteria, and Thursday eve. preached at John Jacks. The 4th Sabbath afternoon preached for Mr. McPheren.
Friday returned again to my family.
The 5th Sabbath heard Mr. Henderson at Pidgeon Creek.

NOVEMBER

The 1st Sabbath at Shirtee, the 2nd at Pidgeon Creek

The 3rd Sabbath at Shirtee, the 4th at Pidgeon Creek

DECEMBER

The 1st Sabbath at Shirtee, the 2nd at Pidgeon Creek, Wednesday same place.

The 3rd Sabbath at Shirtee, Tuesday at Ezekiel Hopkins.

The 4th Sabbath at Pidgeon Creek.

1780 JANUARY (no record)

FEBRUARY and MARCH

The first Sabbath was to have preached at Shirtee, but the day proved exceedingly stormy, only a few of my near neighbors met at my house, with whom I spent the day in a kind of social worship.

The 2nd Sabbath was to have preached at Pidgeon Creek, but was prevented by the deepness of the snow, and the extreme coldness of the weather.

The 3rd Sabbath preached at Shirtee, the 4th Sabbath at Pidgeon Creek, and vice versa for the next nine Sabbaths.

APRIL

The 1st Sabbath at Upper Cross Creek, received 6L 2s. and 4d.

The 2nd Sabbath and 4th at Pidgeon Creek.

The 3rd Sabbath and 5th at Shirtee, Thursday being a fast day at Thos. Egeton's.

MAY

The 1st Sabbath at Peter's Creek, and received
59 2 10

The 2nd Sabbath at Pidgeon Creek and the 3rd at Shirtees.

Thursday being ye fast day preceding the Administration of the Lord's Supper at Thomas Edgeton's.

The 4th Sabbath at Shirtee and Administrated the Sacrament of the Lord's Supper, being assisted by the Rev. Joseph Smith who preached Saturday, Sabbath evening and Monday.

JUNE

The 1st Sabbath at Shirtee, the 2nd at Pidgeon Creek

The 3rd Sabbath at Raccoon, received 47 11 1

Monday at Mr. Marshall's on Cross Creek.

The 4th Sabbath at Shirtee

JULY

The 1st Sabbath at Pidgeon Creek, 2nd Sabbath at Shirtee

The 3rd Sabbath at Pidgeon Creek

The 4th Sabbath at Mr. McDonald's on Robinson Run received 22L 12s 6d.

The 5th Sabbath at Shirtee.

AUGUST

The 1st Sabbath at Pidgeon Creek, Thursday being a fast at Mr Edgeton's

The 2nd Sabbath at Shirtee, 3rd at Pidgeon Creek.

The 4th Sabbath at Nicholas Depu's at the mouth of Pidgeon Creek.

SEPTEMBER

The 1st Sabbath at Shirtee, 2nd at Laurel Hill. Rec'd 87L. 2s. 6d.

Tuesday at Pidgeon Creek, 3rd Sab. at Shirtee, 4th at Pidgeon Creek.

Thursday at Thomas Egerton's.

OCTOBER

The 1st Sabbath at Pidgeon Creek and administered the sacrament of the Lord's Supper, being assisted by

the Rev. Mr. Powers, who preached Saturday and Monday; and by the Rev. Thadis Dodd who preached Sabbath evening.

The 2nd Sabbath at Pidgeon Creek, 3rd at Shirtee, 4th at Pidgeon Creek.

The 5th Sabbath, together with the Monday following at Peter's Creek. 55L. 1s. 9d.

NOVEMBER

The 1st Sabbath at Shirtee, 2nd at Pidgeon Creek, 3rd at Shirtee.

The 4th Sabbath at Pidgeon Creek.

DECEMBER

The 1st Sab. was to have preached at Mudy Creek, but being prevented, I preached at Patrick Scott's on Pidgeon Creek.

The 2nd Sabbath preached at Shirtee.

Thursday being a Thanksgiven day at Thomas Egerton's.

The 3rd Sab at Pidgeon Creek, 4th at Shirtee, Thursday at Shirtee.

The 5th Sab at Pidgeon Creek.

1781

JANUARY

The 1st Sabbath at Shirtee, 2nd at Pidgeon Creek, 3rd at Shirtee.

The 4th Sabbath at Little Redstone.

FEBRUARY

The 1st Sabbath was to have preached at Pidgeon Creek, prevented by high water.

The next fifteen (15) Sabbaths he preached at Shirtee and Pidgeon Creek alternatively.

Wednesday after the 4th Sabbath of February, preached at Shirtee, it being a fast.

The 3rd Sabbath of May at Lower Cross Creek, and the Monday following at Upper Cross Creek.

Thursday at Shirtee, being the fast.

The 4th Sabbath at Shirtee and administered the sacrament of the Supper, being assisted by the Rev. Joseph Smith who preached Saturday, Sabbath evening and Monday.

The 1st Sabbath of June at Shirtee, 2nd Sabbath at Pidgeon Creek.

The 3rd Sabbath at Peter's Creek. Received 142L. 3s. 1d.

The 4th Sabbath at Shirtee.

Thursday ye 28th of June, 1781 *Maragret McMillan was born between eleven and twelve O'clock at night.*

The first four Sabbaths of JULY at Pidgeon Creek and Shirtee Alternately.

The 5th Sabbath at the mouth of Pidgeon Creek.

The first four Sabbaths of AUGUST at Pidgeon Creek and Shirtee.

The first Sabbath of SEPTEMBER at Muddy Creek, the Monday following at Ten Mile Fork, and the Friday preceding, being a fast day at Pidgeon Creek.

The 2nd Sabbath of September at Shirtee, 3rd at Pidgeon Creek.

The 4th Sabbath at Pidgeon Creek and administered the sacrament of the Supper, being assisted by Mr. Powers who preached Friday, Saturday, Sabbath evening and Monday. The 5th Sabbath at Pidgeon Creek.

The 1st Sabbath of October at Shirtee, 2nd at Pidgeon Creek.

The 3rd Sabbath at Mt. Pleasant, assisted by Mr. Powers at the administration of the sacrament of the Supper, and preached on Friday, Saturday and Sabbath evening, heard Mr. Clark on Monday.

The 4th Sabbath at Shirtee.

The 1st Sabbath of *November* at Pidgeon Creek.

The Wednesday following at Mt. Pleasant, 2nd Sabbath at Muddy Creek.

The 2nd Sabbath at Pidgeon Creek (note the same days)

Thursday being appointed by Congress to be a day of Thanksgiving, at Shirtee.

The 3rd Sabbath at Shirtee, 4th at Pidgeon Creek, 5th at Pidgeon Creek.

1782

JANUARY

The first 7 Sabbaths at Shirtee and Pidgeon Creek alternatively.

The 4th Sabbath of February at the Forks Meeting House.

The next 5 Sabbaths at Shirtee and Pidgeon Creek alternatively.

The 1st Sabbath of *April* at Peter's Creek.

The Tuesday following at Sewickley (Westmoreland Co.)

The 2nd Sabbath at Shirtee.

The 3rd and 4th Sabbaths was hindered from preaching by sickness.

The 1st Sabbath of MAY at Pidgeon Creek.

The 2nd Sabbath did not preach by reason of sickness.

The 3rd Sabbath of MAY at Shirtee

Thursday being fast before celebration of the Lord's Supper, Mr. Smith preached.

The 4th Sabbath of MAY at Shirtee, administered the Lord's Supper. assisted by Mr. Dunlap, who preached Saturday, Sabbath eve and Monday 8 tables.

The 1st Sabbath of JUNE at Shirtee

The 2nd Sabbath assisted Mr. Smith in the administration of the Lord's Supper, and preached Thursday, Saturday, Sabbath evening and Monday.

The 3rd Sabbath at Pidgeon Creek, 4th at Shirtee, Thursday Shirtee. and the 5th at Pidgeon Creek.

The 1st Sab. of July at Shirtee 2nd at Pidgeon C—, 4th at Peter's C—.

The 1st Sabbath of AUGUST at Pidgeon Creek, 2nd at Shirtee, 3rd at Muddy Creek, 4th at Pidgeon Creek.

The 1st Sabbath of SEPTEMBER at Shirtee, 2nd at Pidgeon Creek, 3rd at Shirtee, 4th at Peter's Creek, 5th at Pidgeon Creek.

Thursday being the fast before the celebration of the Lord's Supper, preached at Pidgeon Creek.

The 1st Sabbath of OCTOBER at Pidgeon Creek, and administered the sacrament of the Supper, being assisted by ye Rev. Joseph Smith, who preached Saturday, Sabbath evening and Monday.

The 2nd at Raccoon, Mr. Smith at Pidgeon Creek.

The 3rd Sabbath at Shirtee

The 4th Sabbath assisted Mr. Powers at administer the sacrament of the Supper, preached Friday, Saturday, Sabbath evening and Monday.

Tuesday at Mr. Hutson's on the Monongahela.

The 1st Sabbath of NOVEMBER at Pidgeon Creek, 2nd at Shirtee.

The 3rd Sabbath at the Ohio Court House. 4th at Pidgeon Creek.

The 1st Sabbath of DECEMBER at Shirtee. 2nd Sabbath at Pidgeon Creek.

The 3rd Sabbath at Shirtee.

The 4th Sabbath at the Forks Meeting House. 5th at Pidgeon Creek.

1783

The 1st Sabbath of January at Peter's Creek. 2nd at Pidgeon Creek.

Thursday at Devor's ferry (Monongahela City).

The 3rd Sabbath at Shirtee. 4th at Pidgeon Creek.

The 1st Sabbath of FEBRUARY at Shirtee, 2nd at Pidgeon Creek.

The 4th Sabbath of FEBRUARY at Pidgeon Creek.

The 1st Sabbath of *March* at Muddy Creek.

The next five Sabbaths Shirtee and Pidgeon Creek alternatively.

The 2nd Sab. of April assisted Mr. Smith in the administration of the Lord's Supper at Cross Creek, preached Thursday, Saturday and Sabbath eve.

The 3rd Sabbath at Pidgeon Creek, 4th at Shirtee.

Thursday being the fast before ye sacrament at Shirtee

The 1st Sabbath of MAY at Shirtee and administered the sacrament of the Lord's Supper; being assisted by Mr. _____ who preached on Saturday and Sabbath evening, and Mr. Smith on Monday.

The 2nd Sabbath at Mr. Black's in the glades forenoon.

The 3rd Sabbath at Pequea in the forenoon, and on the Saturday preceding.

The 4th Sabbath at New Providence.

The 1st Sabbath of *June* at Brandywine, 2nd at Carlilse

The 3rd at my own house.

The 4th at Pidgeon Creek, 5th at Shirtee.

The 1st Sabbath of July at Pidgeon C—, 2nd at Shirtee, 3rd at Pidgeon C—.

The 4th Sabbath of July at Shirtee.

The 1st Sabbath of AUGUST at Pidgeon Creek. 2nd at Shirtee.

The 3rd Sabbath of August, assisted in the administration of the Lord's Supper.

The 4th Sabbath at Pidgeon Creek. 5th at Shirtee.

The 1st Sabbath of September at Pidgeon Creek.

Thursday, Sept. 11th, 1783, *Mary McMillan* was born about 11 o'clock A.M.

The 2nd Sabbath at Shirtee.

Tuesday and Wednesday following at Sewickley.

The 3rd Sabbath assisted Mr. Smith in the administration of the Lord's Supper.

The 4th Sabbath at Pidgeon Creek.

Thursday being the fast appointed preceding the administration of the Lord's Supper at Pidgeon Creek.

The 1st Sabbath of OCTOBER at Pidgeon Creek. and administered the Sacrament of the Lord's Supper assisted by Mr. Smith.

The 2nd Sabbath at Pidgeon Creek, Monday following at Sewickley.

The 3rd Sabbath at Shirtee.

This week attended the P'B'Y at Mt. Pleasant, and assisted Mr. Powers to administer the Sacrament of the Supper.

The 1st NOVEMBER (Sabbath) at Pidgeon C. 2nd at Shirtee.

The 3rd at South Fork of Ten Mile.

The 4th at Pidgeon Creek. 5th at Shirtee.

The 1st Sabbath of DECEMBER at Pidegon Creek.

The Thursday following being a Thanksgiving Day appointed by Congress at Shirtee.

The 2nd Sabbath at Shirtee, 3rd Pidgeon C. 4th Shirtee.

1784

This year he preached at Pidgeon Creek and Shirtee alternatively, except the following times.

The 3rd Sabbath of MARCH at Unity Congregation.

The 1st Sabbath of MAY at Muddy Creek.

The 3rd Sabbath of MAY assisted in the administration of the Lord's Supper at Lower Cross Creek.

The 4th Sabbath at Cook's in the forks.

The 3rd Sabbath in JUNE assisted Mr. Clark at his administration of the Lord's Supper. Bethel or Leabon

The second Sabbath of AUGUST assisted Mr. Clark at ye Sacrament.

The 4th Sabbath at Muddy Spring in the afternoon.

The 5th Sabbath at Pequea in the afternoon.

The 1st Sabbath of SEPTEMBER at Fagg's Manor.

The 2nd Sabbath at Upper Octorara.

The 3rd Sabbath assisted Mr. Carmichael at ye Sacrament.

The 4th Sabbath at Carlilse.

The 1st Sabbath of October at Mt. Pleasant.

The 5th Sabbath of October assisted Mr. Dodd.

The 1st Sabbath of DECEMBER at Pike Run.

1785

This year he preached at Pidgeon Creek and Shirtee alternatively except the following times.

The 1st Sabbath of MARCH at Robinson Run.

The 4th Sabbath of APRIL at ye lower meeting house in the forks.

The 1st Sabbath of April at ye S. Fork of Ten Mile.

Saturday, the 28th of *MAY* 1785 *Catharine McMillan* was born about 9 A.M.

The 1st Sabbath of *June* assisted Mr. Dunlap at the administration of the Lord's Supper.

The 1st Sabbath of JULY at Pike Run.

The 5th Sabbath of JULY at Monture.

The 1st Sabbath of AUGUST assisted Mr. Dodd at ye Sacrament.

The 3rd Sabbath of AUGUST assisted Mr. Smith at ye Sacrament.

The 2nd Sabbath of SEPTEMBER at Ten Mile, Mr. Dodd at Shirtee.

The 3rd Sabbath of SEPTEMBER assisted Mr. Clark at the Lord's Supper.

The 5th Sabbath of OCTOBER at Raccoon.

The 2nd Sabbath of DECEMBER at Pike Run.

1786

This year he preached at Shirtee and Pidgeon Creek alternatively except the following times.

The 4th Sabbath of January he was to have preached at Pidgeon Creek, but was prevented by high water.

The 4th Sabbath of MARCH at Mill Creek.

The 3rd Sabbath of MAY assisted Mr. Smith at the Sacrament.

The 2nd Sabbath of JUNE assisted Mr. Clark at the Sacrament.

The 4th Sabbath of JUNE at Pike Run.

The 1st Sabbath of AUGUST at King's Creek.

The 4th Sabbath of AUGUST at Long Run (near Irwin)

The 1st Sabbath of *September* assisted Mr. Dodd at the Sacrament and preached on Saturday, Sabbath evening and Monday.

The 3rd Sabbath was to have assisted Mr. Smith in the Sacrament, but was prevented by sickness.

The 4th Sabbath attended and administered of the Lord's Supper at Mr. Clark's congregation, and preached a little Sabbath evening.

The 4th Sabbath of OCTOBER assisted Mr. Dunlap at the Sacrament and preached on Friday, Saturday and Monday.

The 2nd Sabbath of NOVEMBER at garden (Potato Garden? EBW)

The 2nd Sabbath of DECEMBER was to have preached at Montour but was prevented by the deepness of the snow.

1787

This year he preached at Pidgeon Creek and Shirtee except following times.

The 3rd Sabbath of JANUARY was to have preached at Pidgeon Creek. Was prevented by high water.

The 2nd Sabbath of MAY attended at Pequea, and preached on Monday.

The 3rd Sabbath of MAY preached in Philadelphia in the afternoon.

The 4th Sabbath of May preached at Brandywine in the afternoon.

The 1st Sabbath of JUNE in the great Cove.

The 3rd Sabbath of June assisted Mr. Clark at the sacrament.

The 3rd Sabbath of AUGUST assist Mr. Smith at the Sacrament, Mill Creek.

The 5th Sabbath of SEPTEMBER assisted Mr. Smith at the Sacrament.

Tuesday, the 9th of October about half past four O'clock John McMillan was born.

The 3rd Sabbath assisted Mr. Dodd at the Sacrament.

The 3rd Sabbath of November at Washington.

The 3rd Sabbath of DECEMBER at the Three Ridges.

1788

This year he preached at Shirtee and at Pidgeon Creek alternately except the following times.

The 2nd Sabbath of JANUARY, was to have preached at Pidgeon Creek, but was prevented by a boil.

The 4th Sabbath of January was to have preached at Pidgeon Creek, but was prevented by the deepness of the snow.

3rd Sabbath of March 1788

The 3rd Sabbath of MARCH at Buffalo, the 4th at King's Creek.

The 2nd Sabbath of JUNE assisted Mr. Smith at the Sacrament at Cross Creek.

The 4th Sabbath assisted Mr. Clark at the Sacrament at Bethel.

The 4th Sabbath of AUGUST at King's Creek and administered the Sacrament, being assisted by Mr. Dodd.

The 4th Sabbath of SEPTEMBER assisted Mr. Clark at the Sacrament.

The 3rd Sabbath of NOVEMBER at Polk Run

The 3rd Sabbath of DECEMBER was to have preached at Shirtee, but was prevented by the coldness of the weather, so spent the day in society, with a few that met at my house.

1789

This year he preached at Chartiers and Pidgeon Creek alternately except the following named times.

The 1st Sabbath of APRIL at Muddy Creek

The 3rd Sabbath of JUNE assisted Mr. Clark at the administration of the Lord's Supper.

The 4th Sabbath of JUNE at Unity

The 3rd Sabbath of JULY at Pittsburgh, Pa.

The 4th Sabbath of AUGUST administered the Sacrament at Dunlap Creek.

The 3rd Sabbath of OCTOBER heard Mr. in Bull Pasture.

The 4th Sabbath of OCTOBER at Hall's Meeting House, Forks of James River.

The 1st Sabbath of NOVEMBER in the glades of Sandy Creek.

The 3rd Sabbath of NOVEMBER heard Mr. Porter at Pidgeon Creek.

Saturday the 5th day of DECEMBER 1789 Samuel McMillan was born about two O'clock P.M.

The 1st Sabbath of DECEMBER heard Mr. Hindman at Shirtee.

1890

This year he preached at Chartiers and Pidgeon Creek alternately except the following named times.

The 2nd Sabbath of March was to have preached at Shirtee, but was prevented by a pain in my breast occasioned by cold.

The 5th Sabbath of MAY assisted Mr. Clark administer the Sacrament.

The 4th Sabbath of JUNE was to have preached at Long Run, but could not get over the river, and therefore I preached at Lebanon.

The 4th Sabbath of AUGUST at Unity, Mr. McPherson at Pidgeon Creek.

The 5th Sabbath of AUGUST at Bethel on Black Lick.

The 4th Sabbath of SEPTEMBER at Frankfort in the afternoon.

The 1st Sabbath of OCTOBER attended at the administration of the Lord's Supper at Winchester.

The 4th Sabbath of October administered the Sacrament of the Supper at Buffalo, Mr. Smith being sick.

The 4th Sabbath of NOVEMBER at Pittsburgh.

1791

Of this year the manuscript only goes to the 3rd Sabbath of JUNE, Up to this date he preached at Chartiers and Pidgeon Creek alternately except the following named times.

The 3rd Sabbath of *March* at Mingo Creek.

The 3rd Sabbath of *MAY* attended at Pequea at the
Sacrament.

The 4th Sabbath of *MAY* attended at Philadelphia.

The 5th Sabbath of *MAY* attended at Marsh Creek.

The 2nd Sabbath of *JUNE* assisted Mr. Patterson
at Montoure.

Dr. McMillan's First Visit to Pittsburgh, Pa.

In Dr. McMillan's diary is to be found the following statement. "On Saturday preached at Josia Richard's on Robinson Run, and rode about 13 miles to Fort Pitt. and lodged at Mr. Ormsby, The second Sabbath of September 1775, (which would be the 10th) I preached at Fort Pitt. and rode seven miles to Thomas Ross, where I tarried till Tuesday, Tuesday rode about 14 miles to Eli Coulter, in company with Janet Ross," (Janet was the sister of Thomas Ross, and became the wife of Thomas McMillan, a brother of Dr. McMillan). Today it was my pleasure to be conducted to the old Ross homestead, by Mrs. D. W. McNaugher, and her cousin Mr M. Wilson Stewart, descendants of this Thomas Ross, where we met Miss Anna F. Ross, who occupies the old house built in 1794. it is of log construction, and in 1861 it was weather-boarded, and for a house of that age it is in a wonderful stage of preservation, The original log cabin of the early settlers type, stood on the same spot.

The farm of some 300 acres was granted to Thomas Ross on a Virginia Certificate, it is located just off Lincoln Avenue on Wiltsie Street, in the 12th ward Pittsburgh, As we stood on the higher ground near the old barn, built (by the date on it) in 1823, and cast our eye down the East Liberty Valley, clearly could be seen in the distance the large buildings in the Schenley district, outstanding was the Cathedral of Learning, also the tower of the new East Liberty Presbyterian church, (built by the Mellon's and modern in every way,) Could we but turn back the pages of time 160 years, and view that same picture, then it was almost a tractless forest, but nature had endued it with wonderful scenery, and it must have been at that day a beautiful sight to the eye. Our view was the artificial kind made by man, Dr McMillan's was that of nature controlled by the GOD he loved. But what a change has taken place in these 160 years. The man who braved the danger of a pioneer's life rode on the

back of a slow moving horse, while we dashed over the same ground in a high powered automobile. But we were well repaid for our trip.

Cedar Bridge Now Known as Natural Bridge

Dr. McMillan Visited It July 3rd 1775

On Monday returned up the forks of the James River, in company with Mr. Newsberry. In the afternoon we turned out of our way to take a view of that stupendous piece of Nature's workmanship, CEDAR BRIDGE, missing the right path we tied our horses in the woods and went on foot about half a mile down the creek, where we found the object we desired to see, and indeed it was a most amazing sight. The whole bridge consists of solid limestone, pillars, arch and all. The creek runs in a narrow valley between two lofty hills, which nigh the bridge terminate in perpendicular rocks perhaps two hundred feet high. At the place where the rocks approach highest to each other, stands the bridge, the arch whereof is but part of those same rocks which stand on each side the water, and is perhaps thirty feet in depth. The height of the bridge from the water to the upper surface of the arch is computed to be (200) two hundred feet. In the concavity of the arch there are multitudes of swallows, but the height is so great we could not observe their nests. After we had crawled up to the top and viewed it all around, we returned up the creek to the place whence we had set out.

Mr. John C. Templeton
Resident Director
Natural Bridge

Dear Sir:—

In my search for records of our ancestor, we came upon an old diary which had been kept by the Rev. John McMillan D.D. who was the founder of what is now Washington & Jefferson College, Washington, Pa. He founded the first school in 1780 from which W. & J. grew, and the original log building in which he taught is still standing, is zealously guarded at Canonsburg, Pa., where it was moved to in 1895. from the farm on which it originally stood a few miles east of that town. The first College was called Jefferson, but in 1865 after the war both schools were in such condition it was deemed advisable to unite them.

I dont know how much you might have on this kind of old material but I thought you might appreciate this attempt to give you an idea of what this person thought of the Bridge 157 years ago, I was wondering how his estimated measurement would compare with the actual ones.

Dr. McMillan had a wonderful experience in these early times, and on account of his diary we have been able to locate, we are getting quite a record of his work, he was as much beloved by the people of Washington County, as was General Washington.

I am sending this because I thought you might appreciate it. When was the name from Cedar changed to Natural?

Yours truly

D. M. Bennett
Bridgeville Pa.
October 30, 1932

Mr. D. M. Bennett
Bridgeville, Pa.

Dear Mr. Bennett:

It certainly was most thoughtful of you to send me a copy of the diary notation of October 26th, 1774, made by your ancestor, Rev. John McMillan, D.D.

You should be very proud indeed of not only the friendship which he so universally enjoyed, but of the splendid energy with which he served his people, as well.

When I think of the convenience of traveling today, it seems most amazing that before the Revolutionary War, when roads and other facilities were so lacking that a minister should have covered such a wide territory.

It is a pleasure and privilege to view the Bridge with his eyes and if there is any further notation in the diary, either before or afterwards, referring to the Bridge, we will be mighty glad to have a copy of the notation. George Washington's initials were supposed to have been on the Bridge at the time of Rev. McMillan's visit here and I look most eagerly to see if by any means he may have noted and remarked about these initials.

The dimensions which he quoted were substantially correct. The height from the creek to the top of the arch 215 feet and the thickness of the arch is 40 feet as against the 200 feet and approximately 30 feet which he mentioned.

Again thanking you most cordially and trusting that you may find it possible to use the enclosed annual pass, I am

Sincerely yours,

John C. Temple.
Resident Director.

The Recital of a Deed to Rev. John McMillan Sept. 9th 1777.

Know all men by these present, that we Michael Thomas and Thomas Cook of Shirtee's Settlement, in the County of Yohogania and Commonwealth of Virginia. Farmers, for and in consideration of the sum of one hundred ninety-five pounds, fifteen shillings, and six pence current lawful money of the State of Penna. to us in hand



Manse of Rev. John McMillan, D.D.,
and the first log school

well and truly paid by John McDowell Esq. of the Settlement, County and Commonwealth aforesaid, Trustee, Agent and Attorney in fact to John McMillan Clergyman (?) of Faggs' Mannour and Chester County to the State above said for and on behalf of said John McMillan, grant, bargain and sell etc. all our right, title, claim, etc. of, in and to a certain tract of land late the property of Thomas Cook, aforesaid, and now in the possession, tenure and occupation of the aforesaid Michael Thomas, situated, lying and being in the Settlement, County and Commonwealth aforesaid, on the western side of the eastern prong of Shirtee's Creek, Bounded on the south by lands of Paul Froman, on the west by those of Samuel Shannon, on the north by those of Doctor Morgan and on the east by the prong aforesaid and containing, as

by the platt more fully appear, Three hundred and thirteen acres and four tenths ($313, \frac{4}{10}$) acres.

Dr. McMillan later bought the farm of Samuel Shannon of one hundred and fifty (150) acres on the western boundry of the Thomas & Cook property, as in his will of 1832 he willed it to the family of Samuel, his youngest child.

Grant of Land to Reverend John McMillan of $426\frac{1}{2}$ Acres by the Commonwealth of Pennsylvania March 16th 1786

Know ye that in consideration of the monies paid by the Reverened John McMillan, into the Receivers Generals Office of the Commonwealth at the granting of the warnant herein after mentioned, and for the Sum of Four pounds, nineteen shillings, and four pence, lawful money now paid by him into the said office, there is granted by the said Commonwealth unto the said John McMillan, a certain tract of land called "SNOW HILL" situated on the west side of Chartiers Creek in the County of Washington, Beginning at a double Levin Tree on the bank of the said Creek, thence by GEORGE MORGANS land south seventy degrees west three hundred and fifty one perches to a sugar tree stump, thence by Samuel Whites lands south sixty degrees west eighty one perches to a white oak, Thence by Samuel Shannons lands south forty seven degrees east two hundred and eighty three perches to a sugar tree, Thence by Dorsey Pentecosts land north sixty degrees, east one hundred and fifty two perches to a walnut tree on the banks of the said Creek. Thence down the same by the several courses thereof two hundred and ninety four perches and an half to the place of beginning, Containing Four hundred and twenty six ($426\frac{1}{2}$) acres and a half, and allowance of five per cent for roads & etc. with the appurtenances (*Which said tract was surveyed in purfurance of a War-*

rant; granted the said John McMillan, dated the 29 October 1784) To have and to hold the said tract or parcel of land with the appurtenances to the said John McMillan and his heirs, to the use of him the said John McMillan his heirs and assigns forever; free and clear of all restrictions and reservations as to monies, royalties Quit lents, or otherwise excepting and reserving only the fifth part of all Gold & Silver ore, for the use of the Commonwealth, to be delivered at the Pit mouth clear of all charges, In witness whereof the Honorable Charles Biddle Esquire Vice President of the Supreme Executive Council hath hereto set his his hand and caused the State Seal to be herento affixed in Council, the sixteenth day of March in this year of our Lord. One thousand seven hundred and eighty six. (March 16th 1786) of the Commonwealth the tenth.

Charles Biddle
Vice President Suprem Executive Council

ATTEST

John Armstrong

PATENT of 426½ Acres to Rev. John McMillan

Washington Co Pa

Enrolled in the Rolls Office for the State of Pennsylvania in Patent Book No 6, Page 157.

Witness my hand and seal of the office the 27th day of March A.D. 1786

Math Irwin M.R.

SUBJECT

Reverend John McMillan, D.D.

(1752-1833)

Deed

Tract of land from George
Craighead and Elizabeth,
his wife—Dated 1825.



THIS INDENTURE made the fourteenth day of November in the year of our Lord, one thousand eight-hundred and twenty five, Between George Craighead and Elizabeth his wife, of the County of Washington and State of Pennsylvania, of the one part—and Rev'd John McMillan, D.D. of the same place, of the other part, WITNESSETH, that the said George Craighead and Elizabeth his wife, for and in consideration of the sum of One thousand one hundred and thirteen dollars, lawful money of the United States, to them in hand paid by the said Rev'd John McMillan, at and before the ensealing and delivering hereof, the receipt whereof they do hereby acknowledge, and thereof acquit and forever discharge the said Rev'd John McMillan, his heirs, executors and administrators by these presents have granted, bargained, sold, aliened, enfeoffed, released and confirmed, and by these presents do grant, bargain, sell, alien enfeoff, release and confirm, unto the said Rev'd John McMillan, and to his heirs and assigns, all that tract, piece or

parcel of land, situate, lying and being on the waters of Chartiers Creek, in the County aforesaid.

It is part of two tracts of land, one of which, the Commonwealth of Pennsylvania, by patent bearing date the twenty eighth day of March in the year of our Lord, one thousand seven hundred and ninety three granted to Hugh Thompson in Fee; as by the said patent, inrolled in the Rolls Office for said State, in patent book No. 20, page 89. Reference being thereunto had will more fully and at large appear. And the said Hugh Thompson and wife, by their deed of date the 3d day of December 1795 conveyed the same to William Morrison in Fee simple. And the said William Morrison, by his deed, dated the 17th day of December, 1807 conveyed the same to Enoch Philips in Fee simple. And the said Enoch Philips and wife, by their deed, bearing date the 1st day of April 1813 conveyed the same to John Neill in Fee simple; all which said several recited deeds does not appear to be recorded. The other tract, is called "Pondicherry", and was by the said Commonwealth granted to William Gavin, and James Morrison and Gavin Greer in Fee by patent bearing date the twenty seventh day of March, in the year, one thousand eight hundred and four; as by the said patent inrolled in the Rolls Office aforesaid, in patent book No. 54, page 53 relation being thereunto had will more fully and at large appear. And the said William Morrison, by his deed, dated the 17th day of December 1807 conveyed the same to the s'd Enoch Philips in Fee simple. And the said Enoch Philips and wife by their deed if date, the 1st day of April, 1813 conveyed the same to the said John Neill in Fee simple; all of which said several recited deeds also does not appear to be recorded. And the said John Neill being so seized and possessed of the said land, died Intestate, and afterwards, at an Orphans Court, for the County of Washington aforesaid, held on the fourth monday of June in the year of our Lord, one thousand eight hundred and twenty-four, on the petition of John Weaver, Guardian of the four younger children of the said deceased, presented to the said Court praying

for the partition and valuation of the said real estate to and among his children. Upon which an Inquest was awarded, and the land aforesaid was divided into two parts; and the part herein described and conveyed was valued at ten dollars and fifty cents per acre. And at an Orphans Court, held on the twenty sixth day of September last past, the Inquisition was confirmed by the Court, and the part aforesaid was given to the said George Craighead, in right of his wife, who is one of the daughters of the said decedent, he having complied with the requisites for the payment of the shares of the other children; as by the records and proceedings of the said Court, recourse being thereunto had will fully and at large appear. **TOGETHER** with all and singular the buildings and improvements thereon made and erected, ways, woods, waters, water-courses, rights, liberties, privileges, hereditaments and appurtenances whatsoever, thereunto belonging, or in any wise appertaining, and the reversions and remainders, rents issues and profits thereof: And also all the estate, right, title, interest, property, claim and demand whatsoever of them, the said George Craighead and Elizabeth his wife, in law or equity or otherwise howsoever, of, in, to, or out of the same. **TO HAVE AND TO HOLD** the within described tract, piece or parcel of land hereditaments and premises, hereby granted, or mentioned, or intended so be, with the appurtenances, unto the said Rev'd John McMillan, his heirs and assigns, to the only proper use and behoof of the said Rev'd John McMillan, his heirs and assigns Forever. And the said George Craighead and Elizabeth his wife, for themselves, their heirs, executors and administrators, do hereby covenant, promise, grant and agree, to and with the said Rev'd John McMillan, his heirs and assigns, that they, the said George Craighead and Elizabeth his wife, the within described tract, piece or parcel of land, hereditaments and premises hereby granted, or mentioned, or intended so to be, with the appurtenances, unto the said Rev'd John McMillan, his heirs and assigns, against them, the said George Craighead and Elizabeth

his wife, and their heirs, and against all and every other person and persons whomsoever, lawfully claiming, or to claim, by, from or under them or either or any of them, shall and will warrant and forever defend by these presents. IN TESTIMONY whereof, the parties aforesaid, have hereunto interchangeably set their hands and seals, the day and year first within written.

Signed, sealed and delivered in the presence of

George Craighead (Seal)

Elizabeth Craighead (Seal)

Craig Ritchie

And'w Vaneman

Rec'd on the date of this Indenture, from the Rev'd John McMillan the consideration money therein mentioned, in full.

George Craighead

Test—

Craig Ritchie

Washington County SS

Recorded in the office for Recording deeds in and for said County in book I Vol 2 pages 221, 227, 228 and 229 the eighteenth day of November in the year of Our Lord 1825.

(Seal)

IN TESTIMONY whereof I have hereunto set my hand and affixed the seal of said office at Washington the day and year aforesaid.

R. Colmery

Recorder

Nov 18, 1825

A Record of Two Parts of Land Bought by Dr. McMillan, November 24th 1825

Patent granted bearing date of March 8th 1793, to Hugh Thompson, the said Hugh Thompson and wife conveyed it Dec. 3rd 1795, to William Morrison, and the said William Morrison, by deed dated Dec. 17, 1807 conveyed it to Enoch Philips, and the said Enoch Philips and wife by their deed, of April 1st 1813, conveyed the same to John Neill.

The other tract "PONDICHERRY" was granted by the commonwealth to James Morrison, William Gavin, and Gavin Greer, by patent, date of March 27. 1804. William Morrison by his deed dated Dec. 17. 1807, conveyed his interest to Enoch Philips, and the said Enoch Philips and wife by their deed dated April 1st 1813, conveyed the same to John Neill,

John Neill died Intestate (about) 1824. at the 4th Monday of June 1824. John Weaver was appointed guardian of the four living children of Margaret McMillan Neill, (namely, Samuel—b 1813. Mary—b 1815. John 2nd—b 1817, and Rebecca—b. 1820,) George Craighead in right of his wife Elizabeth Neill Craighead, who is a daughter of John Neill by a former marriage, having compiled with the requisites for the payment of the shares of the other children (namely, Margaret, Solomon, Jane, Rachael, and Sarah,)

The said 105 acres was on the 14th day of November 1825, conveyed by the said George Craighead and his wife Elizabeth, to the Rev. John McMillan, for the sum of \$1113.00.

My inference from the above is that Dr. McMillan to protect the interest of his daughter Margaret McMillan Neill, and her four children, bought the interest of the heirs of John Neill, by a former marriage, and by his will, dated April 23rd, 1832, gave the land of 105 acres to his daughter Margaret.

Author.

A List of Property We Find Owned by Dr. McMillan and A Record of Their Deeds

Year Bought	Number of Acres	Bought from	Price paid
1777	313	Thomas & Cook	195 lbs 15s 6d.
1786	426½	Commonwealth Pa.	4 lbs 19s 3d
	150	Samuel Shannon (A record in his will)	
1796	100	Mercer Co	
1825	105.	George Craighead	\$1113.00
	<hr style="width: 50px; margin: 0 auto;"/> 1094		

By his will he made the following distribution

To Margaret McMillan Neill	105. Acres
“ John McMillan 2nd	313 “
“ Samuel McMillan	150 “
“ William McMillan (Mercer Co)	100 “
	<hr style="width: 50px; margin: 0 auto;"/> 669

Will of Rev. John McMillan, D.D.

In the name of God, amen, I John McMillan of Washington Co. state of Pa. having by the mercy of God, the proper exercise & judgment, knowing the shortness of life and uncertainty of my time on earth, do make & ordain this my last will & testament 1st I give my soul to God, and my body to the earth; to be burried in a plane decent and christian manner, As to worldly goods & estates wherewith it hath pleased God to bless me. it is my will that it be disposed of in the following manner.

To my beloved son William I give and bequeath; beside what I have already given him, all that tract of land lying in Mercer Co. near to the state line in the fourth donation district No. 656, contain 100 acres to him his

heirs & assigns now forever. To my beloved son John McMillan I give and bequeath all that tract of land which I bought from Michael Thomas and Thomas Cook, together with house in which I now live, the out houses and garden, together with sufficient road to new fields. a sufficient wood yard, one clock, the chest, the wagons, and wind mills, the log chains, all the kitchen furniture, the old cupboard and tables, the sugar kettles, my large bible, Hennings Commentary in six Vol. Witherspoons works in 4 vol. The assemblies Missionary Magazines, the book case, and a rifle gun.

To the children of my beloved son Samuel deceased. I give; bequeath all that tract of land which I bought from Samuel Shannon, containing 150 acres more or less. except the house which he now live in, the out houses and garden, a sufficient wood yard, and a road to the new field, to them, their heirs and assigns forever. Their mother to have the sole use and management of it during her widowhood, But if she should marry again it is my will that the land should be sold by the executors, and the money put on interest for the benefit of his children during their minority, and then to be divided in the following manner, viz. Hanna one third, and John two-thirds, but if John should choose to hold the land, he may do so upon his paying one-third of what it should be valued at to his sister To the children of my beloved daughter *Jane Harper*, I give and bequeath one-third part of all money of which I may be possessed at deceased, to be equally divided among them at her death, This sum to be a productive fund, at the directions of my executors, and the proceeds are to be for the use of my daughter Jane. providing she be left a widow, and should require any support, and should she be left a widow; and her circumstances require it, the whole of the above sum given to her children, is to be appropriated to her use, in this case, she is to be the proper judge. It is also my will that she should have my case of drawers.

To my beloved daughter *Margaret Neill*, I give and bequeath the whole of that tract of land in which she now lives, containing 106 acres, she to have the sole use and management of it during her natural life, and at her death it is my will that she empower her executors to sell, and divide the proceeds thereof among her children as she may judge best. I also bequeath to her one feather bed, half of bed clothing, and the clock which stands in her home.

In order to create an estate in trust for her support and maintenance of my beloved daughter *Mary Weaver*, and to her children, which she now or may have hereafter have, I do hereby devise and bequeath unto the Rev. Moses Allen, and to his executors and administrators and to the survivor or survivors of them, the one-third of all money which I may possess at my decease, to be held and retained by the said Moses Allen for his life. and after his death, by his executors and administrators, and by the survivors of them, or by any person or persons appointed for the said purpose in the last will of and by the survivor or survivors of them, or by any person or persons appointed for the said purpose in the last will of said Moses Allen for their respective heirs, if the purpose of the trust estate hereby created, shall so long require and furtherof one-third etc. out of which the trust estate aforesaid is hereby created, shall be absolved, and indefeasible, rested in the said Moses Allen, and those who shall succeed him in manner above mentioned subject to no manner of claim by the husband of said Mary, or any of his creditors, but subject only to the purpose herein above mentioned, the said Moses Allen and all who succeed him in the management of this trust, will as far as practicable at all times during the continuance of this trust estate, keep the funds hereby devised, at interest, or invested in some profitable and safe stocks, yielding certain and regular dividens, being governed in all that related to the management protection and to dispose of said fund by his own prudence and discretion, and the said Moses Allen, or whoever may be the trustee

hereof, for the time being, shall from time to time and as nearly as possible, yearly, pay the interest or profits of the said sum of money unto the said Mary, or to any person whom she may in writing, specially authorise to receive the same, and it shall further be in the sound discretion of said trustee in case the necessity of it; pay over to the said Mary such further sums the said Mary may require, than the interest and profits aforesaid, being part of the principal aforesaid, as the exigency may at any time require, having always a due regard to the present necessity, & further support, and in case the said Mary shall survive her husband, this trust estate hereby created, shall cease, and utterly determine, and the trustee or trustees who shall be in possession of said fund at the death of her husband shall terminate and immediately after his death; pay over to the said Mary the whole of said fund, together with interest or profits which may be in their hands, and be hereby acquitted of this trust in this behalf, but in case said Mary shall die before her husband, then the trust estate shall cease as soon as guardians shall be appointed for such minor children, as she may have and the trustees for the time being shall have fully paid over to the guardian of such minor children, and to such children of the said Mary, as may be then of age, the whole balance of the trust estate in their hands, in such proportions as they would be severally entitle to receive, if the same had dependents in the usual course of law.

To my *granddaughter Catherine Weaver*, I give and bequeath my feather bed, and half my bed clothes, six silver teaspoons, one looking glass, To my beloved daughter Catherine Allen, I give and bequeath the third part of all money I shall possess at my decease, together with all my manuscripts. Knox Life, and all the volumes of the Christian Advocate, and the Western Mission Magazines 2 vol. To my Grandson John Allen, I will and bequeath my silver watch, it is also my will that whatever books & other goods may remain at my decease, which I have not disposed of, shall be divided among

my heirs at the discretion of my executors. and if any of my heirs shall manifest a litigious disposition or shall attempt to destroy the peace of the family by law suits; they shall forfeit all claims to any part of my estate,

I do hereby constitute and appoint my trusting friend the Rev. Moses Allen, and my son John McMillan, to execute this my last will and testament, In witness whereof I have herewith set my hand and seal, this 23rd. day of April 1832

William Boyl

David Templeton

Signed, sealed, published, pronounced, and delivered by me John McMillan, as my last will and testament.

Recorded in

Washington County Court House

Vol. 5 Page 108

A Condensed Analysis of Dr. McMillan's Will

William

Tract of land in Mercer County containing 100 acres

John

The Farm known as the Thomas and Cook place, containing 313 acres House he lives in, One Clock, One chest, Wagons, Windmill, Log-chains, Kitchen Furniture, Old Cupboard, Table, Sugar Kettles, Large Bible, Hennings Commentary, in 6 volumes, Assembly Missionary Magazines, Witherspoon's Work 4 Vol. One Book case, Rifle Gun

Samuel

The Farm known as the Samuel Shamon place containing 150 Acres, House he lives in, Out Buildings, and Garden, Wood Yard. A road to the new field.

Jean

One-third of all money he possessed at his death.
(Her share amount to \$704.61)

Margaret

Land she now lives on (consisted of 106 acres near Donaldson Cross Roads, Washington Co.) This farm was bought by Dr. McMillan in 1824 from George Craighhead. One Feather Bed, Half of all bed clothing, One Clock

Mary Weaver

One third of all money he possessed to be put in a TRUST ESTATE, and she to receive the interest. (Her share amounted to \$704.61)

Catherine Allen

One-third of all money he possessed (Her share was \$704.61) ALL MANUSCRIPTS, KNOCKS LIFE, ALL Vol. Christian Advocate, Western Missionary Magazine 2 vol.

Grand-Son—John Allen

My Silver Watch (As there were two John's we are unable to say which, one was John Watson Allen, John McMillan Allen,) we are led to believe it was the latter, as we learned of it being in his possession at one time.)

Granddaughter—Catherine Blair Allen

(Who became the wife of Thomas Morgan,) Feather Bed, Half my bed clothing, Six Silver Spoons, one LOOKING GLASS,

Washington, Penna.
January 24, 1934.

Mr. D. M. Bennett,
Bridgeville, Penna.

Dear Sir:

I have your letter of the 17th and am glad to learn that you are making progress on the McMillan History. Best wishes for your success in your hobby.

I have visited the Court House on the matter which you suggested and the enclosed is a verbatim copy of the accounts filed by the executors of the John McMillan Estate, Rev. Moses Allen and John McMillan.

The account is in the form of a double sheet folder, the first paragraph of the enclosure being the heading across the entire two pages. A statement of the assets and the affidavit of the executors appear on the inside left hand of the page. On the right side of the folder appears the itemized account of the expenditures. On the back page were affixed in long hand the affidavit and signature of the County Register of Wills, James Cunningham, under date of October 19, 1837. The seal of the office accompanies this statement.

A further search reveals no record of the trust accounts of either Jane Harper or Mary Weaver. Evidently these accounts were administrated and finally distributed without any court record.

I hope that this information will be of some help to you and certainly an inclusion of this itemized statement will be of interest to present day members of the family.

With best regards, I am,

Yours very truly,

ELLWOOD H. FULTON,
County Agent.

EHF:CM
Enc.

HEADING ACROSS DOUBLE SHEET

Settlement of the Estate of Rev. John McMillan

The accounts of Revd. Moses Allen and John McMillan, Executors of the last will and testament of Rev. Jno. McMillan, late of the County of Washington, deceased, as well of such and so much of the goods and chattels, rights and credits, which were of the said deceased, that have come to their hands, possession or knowledge, as of payments and disbursements out of the same, viz;

HEADING OF LEFT HAND SIDE OF PAPER

The said Accountants charge themselves with all and singular the goods, chattels, rights and credits, which were of the said deceased, that have come to their hands, possession or knowledge, according to an Inventory and Appraisement thereof, exhibited in the Register's Office at Washington, the 21st day of February Anno Domini, 1834\$ 215.50
 They also charge themselves with Cash rec'd as
 per list 1779.11³
 They also charge themselves with a claim against
 Rev. Moses Allen 621.00

\$2615.61³

Exhibited into the Registers Office at Washington, by the said Executors, the 6th day of September, Anno Domini, 1837 and sworn to, and subscribed before me

Moses Allen
 John McMillan

James Cunningham
 Register

HEADING ON RIGHT HAND SIDE OF PAPER

The said Accountants pray allowance for their payments and disbursements out of same, viz:—

1. By Cash paid Register Fees—2 recds.....	\$ 6.16
2. By Cash paid Geo. W. Lewis—Coffin.....	15.00
3. By Cash paid McCullough & Johnson, Funeral expenses	3.96
4. By Cash paid Templeton & Boyles—Witnesses	2.00
5. By Cash paid McKennan & Watson—Prof. ser.	2.00
6. By Cash paid Matthew Linn—Tax.....	1.02
7. By Cash paid Daniel Berry—Tax.....	1.03
8. By Cash paid Robt. Johnson—Acct.....	6.57
9. By Cash paid Margaret Neal—Specific Legacy	10.00
10. By Cash paid Jane Harper—Specific Legacy	8.50
11. By Cash paid M. Allen—Specific Legacy..	5.00
12. By Cash paid Mary Weaver—Specific Legacy	5.00
13. By Cash paid Catherine Weaver—Specific Legacy	13.00
14. By Cash paid John M. Allen—Specific Legacy	4.00
15. By Cash paid John McMillan—Specific Legacy	146.50
15. By Cash paid John McMillan—Specific Legacy	19.00
16. By Cash paid Revd. M. Allen—Specific Legacy	5.00
By loss sustained by the sale of the Clock.	10.00
17. By loss sustained Doc. Leatherman—Medical service	10.00
By Allowance to Executors for services and expenses	50.00
18. By Allowance to John Donaghey—Tombstone	70.00

By Cash paid Clerk stating this account.....	\$ 2.00
By Cash paid Register examining this acct., copy & Notice	6.00
By Cash paid Clerk of Orphans Court, his fee	1.00
By Jane Harper, note and interest.....	99.04
Revd. M. Allen, his proportional share (Catherine)	704.61
Revd. M. Allen, trustee for Mary Weaver, her share	704.61
Moses Allen & John McMillan, trustees for Jane Harper, her share.....	704.61
	\$2615.61 ³

BACK PAGE

Affidavit, seal and signature of
Register James Cunningham, Register,
affixed October 19, 1837.

Comments, in the way of Letters and Writings, from a number of prominent persons, who had been intimately acquainted with Dr M'Millan, some had been his associates and were in personal contact with him for a number of years, and were well qualified to give an expression of his worth and ability, both as a teacher and educator, as well as a preacher and an expounder of the Gospel Truths

Dr. John McMillan Resigned from Chartiers Church

After he had asked for and received his dismissal from Chartiers Church on April 21st 1830, having long before been relieved from Pigeon Creek, he still continued to preach as much as his health and opportunities would allow. About this time, anew, and more modern, and a much finer pulpit was erected at Chartiers. But the Dr.



Chartiers Presbyterian Church Organized in 1775

Dr. McMillan preached here for 55 years

never entered it—would persist in taking his stand below when he preached, or otherwise assisted in public worship. As the old pulpit, after its removal, stood awhile side or back of the house, he was more than once seen leaning against it in meditative posture, while a tear might be observed coursing its way down his aged cheek. He especially disliked the two flights of steps to the new pulpit, and said the Devil went up one pair, while the preacher ascended the other. The Dr. was no patron or friend of the more ambitious improvements of modern times. When Gen'l. Geo. Morgan removed from Princeton, N.J., into the bounds of the Chartiers congre-

gation, at an early period, a part of his large fashionable family was conveyed to the church in a fine carriage. Such a thing was quite an exciting event amongst these plain, rural people. The Dr. was annoyed, perhaps more by the diverted attention of the people, than by the appearance of the carriage itself, and did not omit in the course of his sermon to intimate that people might travel on the BROAD ROAD in FINE CARRIAGES, as well as on horseback, or on foot. He was unfortunate in giving offence to the party concerned, and he lost his influence with this highly respectable family and when the first umbrella made its appearance, in the hands of a lady, He enquired, "What woman was that with a petticoat wrapped around a stick". He was among the last who adopted the use of modern conveniences.

These are a few other incidents in his history, of minor importance but we pass them over; and before we hasten to the closing scenes of his life, we must briefly speak of him as an Old School Presbyterian as preacher, and as a theological instructor. He was a thorough pupil of the old school, as were his sympathies, it may suffice, however to give one extract from his farewell sermon to his Presbytery, and as it proves, in some measure the whole Presbyterian Church.

"At the present day" says this departed saint, "I believe that the church is in great danger from those who style themselves peacemen, than from all the errors that abound in her; for those generally cast their weight into the scales of the errorist, and thereby not only countenance and encourage them in their errors, but weaken the hands of those who are laboring for the peace and purity of the Church. And it is my serious opinion, that our Church will never have peace and purity in union, until it is purged, by discipline, of the false doctrines which defile it, and the false measures which distract it".

Here is our opinion, said Dr. Green, quoting the above in the Dec. Number of the Advocate, for 1833. "expressed with admirable simplicity and perspicuity" Yes, Dr. Millan was not only thoroughly of the Old

School in his views of both doctrines and measures, but disliked and dreaded the compromising spirit of many of our ministers in high places in those times.

As a public speaker, he possessed one qualification in high perfection, well suiting him for the earlier part of his career, when he so often preached in the woods and in the open air. He had a voice which though not mellifluous was yet powerful, and could sustain any amount of effort short of absolute screaming without ever breaking down or causing exhaustion. His manner was always solemn and impressive. Though he preached from memory, he had the faculty of delivering his discourses in so natural a tone of voice, that the hearers would suppose it was perfectly extemporaneous.

On certain (subjects) topics, he would often use the same language, word for word, that had been heard before. This was especially the case with some of his exhortations; and though heard ever so often, they always, somehow, seemed fresher to the hearer. We have heard many testify to this. But as to matter, as a preacher, here we prefer to give the language of Dr. M. Brown, who was intimately acquainted with him, and had heard him scores of times for nearly a quarter of a century; "The subjects which characterized his sermons were, the dreadful evil of sin; the awful danger of the sinner, exposed to the wrath of God; the character of God as holy and just, as well as merciful; the spirituality, purity, extent, and excellence of the divine law; the absolute need of salvation through the atoning sacrifice of Christ; the fulness, sufficiency, and freedom of the gospel salvation; the utter helplessness of the sinner; the insufficiency of his own righteousness; the necessity of an entire change of heart, and absolute need of Christ for pardon and acceptance. These great points were pressed with all his solemnity and force, and pressed upon the sinner's conscience, who were urged, by all the solemnity of heaven and hell, immediately, and without delay, to make a surrender of himself to Christ as a lost and helpless sinner; that he was without excuse in refusing to receive Christ

and the offered salvation; that his inability to believe, repent, and embrace the Saviour, was a moral inability; the result of depravity, a perverted will, a perverted taste; the inability of a wicked heart, at enmity with God; and that this, instead of being an excuse, was essential crime.

It was in the spring of 1831, "says Mr Leake," that I first made Dr. McMillans acquaintance. His general appearance had at that time, probably undergone considerable change. His manner in the pulpit was, however, as I have learned from those who knew him well, much the same that it had been in his earlier ministerial life. At that time, his countenance wore an aspect that had an approach to sternness; and to a stranger, was rather forbidding. His complexion was unusually dark. His features were prominent, and strongly marked; and the taut ensemble of his face was expressive of the strong and masculine character of the mind within. His manner, both out of and in the pulpit, was characterized by what might almost be called a studied plainness. He held in such contempt all efforts at mere parades and show, that he was, perhaps, too little attentive to etiquette; and sometimes, in his intercourse with people of taste and fashion, he might have been charged with a seeming approach to rudeness.

William Darby, Esq., writes: "The personal appearance of Rev. John McMillan I need not describe to you, or his demeanor, but the salutary influence of his character, spreading far beyond the limits of his congregation, I cannot omit. Stern he was, and uncompromising. Vice received his rebuke let the object be what it might. When the Dr. came to this neighborhood, where his future days were spent, and his usefulness exerted, few men, could be better calculated to suit the times, and very few had a sufficient hardihood to disregard his reproof. Rough and rude were the manners of that country, at that age, under review; yet there was, under this repulsive exterior, much sounder moral principle and manly feeling; and I doubt whether there was in the

country another man more respected than Dr. McMillan.

These rebukes of Dr. McMillan of which Mr. Darby speaks, were sometimes instrumental in happy results. The Rev. Dr. Wm. Neill, when a stout young lad at Jefferson College, took it into his head, as he was then altogether thoughtless and irreligious, that he would spend a portion of a fast day, on which there were no recitations in College to ramble through the woods with his gun. His route brought him across the tract of Dr. McMillan on his way to public worship, inquiring of young Neill what he was doing and being told that he was trying to kill pigeons, he remarked to him, "What a sad thing to see a poor sinner on his way to hell, trying to kill the poor innocent birds;" and then passed on. The young man at first was quite indignant, and offended at his remark. But he could not forget it. The more he thought of it the more it worked itself into the depths of his conscience. His peace of mind forsook him, and he never recovered it until as a penitent sinner, he found his way to the feet of the Saviour.

"In the pulpit," Mr. Leake continues, "he had ordinarily but little action. He made almost no gestures. At times however, the agitation of his whole frame gave evidence of his mighty heaviness of a deeply impassioned soul. His whole manner was best adapted to the presentation of truths that were terrible and alarming. His rebuke of vice and sin was appalling; and few that listened to him were so hard as not to quail under it. His description of the wrath of God and the danger and doom of the impenitent was awful. He could however, melt and move in the sweet strains of gospel grace. There was, ordinarily, nothing musical in his voice, as it fell on the ears of the stranger, it approached to harshness."

We do not now hold up the Dr. to the decisions of modern criticism and modern taste as a beau ideal or as the model of pulpit eloquence. Nor do we mean to institute any general comparison between him and Whitfield. Yet Dr. McMillan was sometimes truly eloquent.

When absorbed by his subject, he could unconsciously to himself, throw into particular words and phrases a deep-tone tenderness of pathos that was quite peculiar, that has more than once reminded us, at least, of Garrick's remark, that he would give a hundred guineas to be able to pronounce the interjection O, after Whitfield's manner. Dr. McMillan's mode of sermonizing was, perhaps, rather formal. His regular discourse had, almost uniformly, three general divisions with a number of subdivisions under each, and closed with a practical application; they seldom exceeded fifty or sixty minutes in delivery. He had a favorite saying, derived perhaps, from his theological instructor Dr. Smith, which he often repeated: "No conversation are effect beyond the hour." He did not study ornament in his language, his style was simple. He never made truth do homage to rhetorical flourish. His sermons were always sensible and pious, full of matter, and perhaps sometimes surcharged with it. He excelled as a casuist. He showed great skill in separating the precious from the vile, in dislodging the hypocrite from his refuge of lies, and directed the inquiring sinner to a genuine resting-place. He had the best evidence that his preaching was of a high order of excellence. It has the signature of God's approbation. THREE wide-spread and powerful revivals, at least occurred under his ministry. And it is supposed that hundreds, and even thousands were, through his instrumentality, converted and trained up for heaven. How enviable his honor; how rich the glories of his crown; "For they that turn many to righteousness shall shine as the brightness of firmament, and as the stars for ever and ever."

As a theological teacher, Dr. Brown informs us that perhaps about 100 ministers were trained, more or less, in this school of the prophets. The mode of instructions was by written lectures, containing a complete system of theology. The system the student transcribed, and were expected to recite literally. The system itself was excellent, containing a concise discussion of

all the principal doctrines, with copious notes and quotations from the scripture. It was concise, condensed, multum in parvo, lucid, and forcible. The course pursued by Dr. McMillan especially at this early period, when books were difficult to be procured, had some important advantage. The minds of the students were replenished with an accurate knowledge of all the important doctrines, and with a summary of the arguments in their support; a treasure of most important truth, condensed in the manner, and expressed simplicity, clearness and force; and being required to recite verbatim all the scriptural quotations, the mind was enriched from the treasury of divine truth. A solid foundation was thus laid, containing the great elements of the system of truth, which reflects and intelligent students would of course enlarge and improve by study and reading different authors. It may be questioned whether at any period before or since, there has been a large proportion of profound and accurate theologians, and efficient, practical, and useful preachers of the gospel, than those trained in this theological school. Their voices have been heard in every part of the West and South, and not a few called to occupy important stations in the East, in cities and in colleges, and some as missionaries in foreign lands. But we must hasten to the closing scenes of his life. Though he passed the ordinary boundaries of even old age, never, perhaps, was any man more exempt from its infirmities. His mental and physical faculties were but little impaired. In April, May, and June, 1832, he took what he supposed to be his last visit among some of the old churches of the (then) west, which he had been instrumental in gathering from the wilderness, and had supplied with pastors. On the last Sabbath of April, and the first Sabbath of May, he assisted in dispensing the Lord's Supper at Cross Creek and at the Cross Roads (Florence), and preached six Sabbaths at Raccoon congregation, where he assisted in administering the Lord's Supper on the third Sabbath of June. During this journey he preached 17 sermons

with more than usual fervency; and it has been since found that his labors, during this journey, were blessed to the spiritual quickening and edification of God's people, and the awakening of many careless sinners, who have since joined themselves to the Lord. During the year 1832 he assisted in administering the Lord's Supper 11 times, and preached about 50 times, on occasion leaning on his crutch, and in the 80th year of his age. During the year 1833, up to the time of his death Nov. 16 he assisted in administering the Lord's Supper 17 times, and preached on these occasions about 75 times, frequently twice in the same day, beside attending to exhortations, etc. Thus was he honored with the strength and with the opportunity to labor to the last in the service of the Lord with unabated energy and sincere devotion.

He had, in his letter to Dr. Carnahan, a short time before he took the excursion above described, stated: "If my life and health be continued, I design this spring and summer to visit some of the old congregations which I helped to collect, and see how they do, and once more blow the gospel trumpet among them." His wish was gratified, he was even allowed to take a second excursion as far as Wheeling, the following and last summer of his life—spending some time among his old acquaintances and friends, and preached as there was an opportunity. We have been kindly favored by the Rev. Dr. Elliott with some particulars respecting this closing of the venerable man, that cannot fail to be read with interest. "The last meeting of the Synod of Pittsburgh which the Dr. attended was held in Pittsburgh. This was only a few weeks before his death. He appeared to be then in excellent health and spirit, and participated actively in the business of the Synod. After its adjournment he proceeded to Wheeling, where he remained some time, and preached frequently, and with much acceptance. (He made this trip by steamboat). He returned home by the way of Washington, Pa., spending the night at the house of a friend, where he had long been accustomed to lodge. I was then pastor of the church at this place,

I spent part of the evening with him, and engaged him for breakfast the next morning. My family who were unacquainted with the Dr. looked for his arrival with some concern and anticipated rather a comfortless meeting, from having heard a good deal respecting the gruffness of his manners. All, however, were most agreeably disappointed. Upon receiving an introduction to Mrs. Elliott and the children he took each of them by hand, saluting them in the most kind and affectionate manner. He appeared as gentle as a lamb, and his countenance beamed with benevolence. He took particular notice to the small children, invited their approach, talked familiarly with them; and, in a short time, he and they were on the very best terms. The patriarchal simplicity of his manner, and his humble, affectionate, and condescending spirit captivated us all, and although his visit was a short one, it left on our minds the most agreeable impression in his favor.

Having made arrangements to proceed homeward by the stage at an early hour in the forenoon, as soon as he had breakfasted he bade us an affectionate farewell. I accompanied him to his lodging, and, at the appointed hour, saw him in the coach which conveyed him to Canonsburg. Upon his arrival there he was taken violently ill, and in a few days breathed his last at the house of Dr. Leatherman, Nov. 16, 1833.

To Rev. L. F. Leake we are indebted to account of his last and fatal illness. Arriving at Canonsburg by stage, he called at the house of a friend, here remained several hours and took a hearty meal. He seemed somewhat exhausted by his recent journey and labors, but was quite cheerful, and apparently in his ordinary health. In the evening he went over to the house which, for years he had made his lodging-place when in Canonsburg. Here he retired to bed, about his usual time. Soon after retiring he was taken ill, and suffered much bodily pain during the night. Next morning at early dawn, he went down to the house of his physician and friends; and when he first met the physician, with his characteristic

simplicity of manner, he said to him, "Doctor, I had a message sent for me last night, and I must go;" intimating, as was supposed, that his present disease would issue in death. Thus, although from the first attack he supposed his end was near, and this, too, on examination of the case, was the opinion of the physician, yet he considered it his duty to employ the means of relief. Here he remained, at the house of his physician in Canonsburg until he died. His death occurred about six o'clock on Saturday morning, Nov. 16, 1833. His disease was paralysis of the prostate gland; induced, as was supposed by too great exertion—preaching too frequently—for his strength. Of this he was himself aware, but he did not regret it. He seemed to regard it as a high privilege to fall a martyr in a cause he so much loved. During the whole period of his sickness, which lasted ten days, with some short intervals of alleviations, his bodily suffering were extreme, yet he uttered no complaint. He did not, on his bed of death, enjoy these distinguished manifestations of the divine favor which God sometimes, in such circumstances vouchsafes to his faithful ministers; yet he was vastly sustained by the consolations and hopes of the gospel. In full view of his approaching death, and in the full view and vigorous exercise of his reasoning powers, he was not afraid to die. He knew in whom he had believed, and his mind was calm; his confidence in the Redeemer was unshaken, and his end was peace. The day subsequent to his death, which was Sabbath his body was conveyed to the Chartiers Church, attended by a large concourse of people. Several ministers who were present took part in the religious exercises of the occasion. His remains were interred in the burying-ground adjoining. Here a marble slab, inscribed to his memory, covers the grave. "This and all that is earthly will perish; but the records of eternity will save from oblivion the usefulness and worth of such a man as Doctor McMillan."

Thus passed away from earth the last of the pioneers of the Western Presbyterian Church. When 52

years before the first Presbytery west of Ally. Mts. was organized, there were but four members. A few weeks before his death, he met the Synod of Pittsburgh, embracing at that time eight Presbyteries, and more than 130 clerical members; covering the original field of the Presbytery of Redstone, together with an extensive region beyond the Ally. and Ohio Rivers, that, in the days of the old Redstone Presbytery was the home and the hunting-ground of the red man. In the lifetime of this man what had the Lord wrought? Could his vision have embraced the entire west on the day of his death, he might have seen numerous other Presbyteries and Synods raise their banners far and wide over the plains of the mighty valley of the Mississippi. And in the course of his pilgrimage he had witnessed the rise and progress of five new western states—Ohio, Indiana, Illinois, Missouri, and Michigan, containing when he died, 1,610,473 inhabitants where scarce a single white man of Anglo-Saxon race dwelt when he entered the West. The event of the first child of a white man born in Ohio did not occur until twenty years after Mr. McMillan penetrated the frontier settlements. When he died Ohio contained 937,903 inhabitants by the census of 1830. Well might he exclaim, “Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.”

We cannot better close this extended paper than in the words of him to whom we are indebted for the earlier part of this sketch.

“In short, when we regard Dr. McMillan’s whole character, and the wide field of effort and usefulness, in all the important aspects of its condition, to which he was introduced; especially when, from the point of observation which we occupy, we contemplate the actual result of his labors and influence, a part only of which can be told or known this side of heaven, we have special cause to recognize the wisdom and kindness of God in furnishing an instrument so well adapted to the work.”

His Funeral Sermon was preached by Rev. Samuel Ralston, D.D., of Mingo on Sunday, Nov. 17, 1833.

Inscriptions on Tomb Stones.

Erected in Memory of
THE REV. JOHN McMILLAN, D. D.

An able Divine,
A Preacher of the first order;
His distinguished talent,
His active benevolence,
His private virtues
His exalted piety
The skill and ability which he displayed
In instructing & training young men
For the gospel Ministry;
His indefatigable zeal
In promoting his Master cause
And the best interests of his fellow men,
Have raised a monument to his fame
Far more imperishable
Than the stone
Which bears this inscription.
He was the leading Founder
Of Jefferson College
The Chartiers Presbyterian Congregation
In which he labored
For more than half a century
Owes its origin
To the blessing of God
On his instrumentality
He died November 16th A.D. 1833
Enjoying the unclouded hope
Of a blissful eternity
In the 82nd year of his age
And the 60th of his Ministry

In memory of
**CATHERINE McMILLAN, consort of the
Rev. John McMillan, D.D.**

Who departed this life
November the 24th A.D. 1819
in the 70th year of her age,
An affectionate wife, A tender parent
A sincere friend and an eminent
Christian, she exhibited in
her life the fruits and
graces of her humble
followers of
Jesus.



Mrs. D. M. Bennett studying the inscription on the tombstone of her great, great grandfather, Rev. John McMillan, D.D.



Some Work done by Dr. McMillan the Last Year of His Life as Described by Associates

In April, May, and June, he took what he supposed to be his last visit among some of the old churches in the West, which he had been instrumental in gathering from the wilderness and supplying with pastors. On the last Sabbath of April, and first Sabbath of May, he assisted in dispensing the Lord's Supper at Cross Creek, and Cross Roads, and preached six Sabbaths in Raccoon congregation, where he assisted in administering the Lord's Supper on the third Sabbath of June. During this journey he preached 17 sermons, with more than usual fervency; it has been since found that his labors during this journey were blessed to the spiritual quickening and edification of God's people, and the awakening of not less than careless sinners, who have since joined themselves to the

Lord. During the year 1832, he assisted in administering the Lord's Supper 14 times, and preached about fifty times, on occasion leaning on his crutch, and in his eighty-first year of his age. During the year 1833, up to the 16th of November, the time of his death, he assisted in administering the Lord's Supper seventeen times, and preached on these occasions about seventy-five times, frequently twice on the same day, besides attending to exhortations, and other work.

Rev. W. F. Hamilton, D.D., in his book "*History of Presbytery in Washington*" speaks thus of Dr. McMillan: He was one of the original members of the Presbytery of Red Stone, at its erection in 1781, also the Presbytery of Ohio in 1793. He was the Moderator of the Synod of Virginia in 1791, and of the Synod of Pittsburgh in 1803 and 1816. He was the principal founder of Jefferson College, in which he was made Professor of Divinity in 1802, and Vice-Principal in 1807.

He was a man of great strength of character. He was large in person of swathy complexion and strongly-marked features. His manner, both in the pulpit and out of it, was stern and often abrupt, but not unkind. His voice was very powerful and his sermons rich in gospel truth, pointedly addressed to the hearts and conscience of his hearers. Many were converted under his preaching. He was fitly styled "The Apostle of Presbyterianism, in the west". An illustration of his extraordinary zeal even to the end of his life, and also as possessing a special local interest taken from authentic records may be cited during the ten weeks preceding his decease, though over 81 years old, he assisted in communion services at least seven times, preaching 35 sermons, viz., 1st Sabbath in Sept. at Chartiers; 2nd at Raccoon; 3rd, Cross Roads and Frankford; 4th, Mills Creek; 1st Sabbath in Oct., Miller's Run; 2nd, Bethany; 3rd, Pitts. (During session Synod) fourth and fifth at Wheeling, where he preached ten sermons, being the last he preached. During his whole ministry he preached about six (6,000) thousand sermons.

Some of the Reasons That Brought Dr. McMillan to the Western Country

After one has read the manuscript and diary of Dr. McMillan, he can but naturally see he had the desire of all young college students, and that is to get out and go some where, he had just finished a long siege with books, had graduated from Princeton College, had also finished his theological course, and had been granted a license to preach, and it was but natural he very much desired to go out and test his laurels, he was only 22 years of age, and naturally would be full of pep and vim, and anxious to go.

He had preached around to the congregations in his home district, and had in that way no doubt acquired experience and confidence.

The tendency in those times was for every one to *go west*, and you might say, it was the *slogan* of the day.

A great many of his friends had gone west, also some of his family, and he was anxious to see the great west which he had heard so much about, incidently also to see his friends who had gone west.

His first trip was down the Shenandoah Valley, as far as what he called CEDAR BRIDGE, (but now known as Natural Bridge) he then returned part way up the valley, *quoting from his diary*, he states on Sunday, July 23rd, 1775: "I preached at Hall's meeting house, to a large audience, on Monday I traveled 20 miles to John Trimbles. On Tuesday morning, July 25th, 1775, about 9 o'clock I set off on my journey toward Fort Pitt. I traveled west toward Tyger's Valley, preached at Charles Wilsons on Sunday, July 30th, spent several days in this vicinity, left here Aug. 1st. On the first Sunday in August preached at Mt Moriah, (this is located in the lower part of Fayette County) he then traveled to John Armstrong on Muddy Creek, where he preached. Thursday, Aug. 10th, I arrived at Dave Allens, spent the forenoon with my old acquaintance.

Friday traveled 12 miles to Edward Cook, (George Washington at one time visited here for quite a spell) this was known as the upper Forks and today the church is called Rehobert, one of the oldest congregations of that part of the country. At this time 1934 the old stone house is still occupied and in a good state of preservation. Edward Cook was one of the first Magistrates of Westmoreland County, and had a large following in his day.

On Sunday, Aug. 20, he preached at Mr. Pentecost's, (another prominent land owner), he then went to the Fork Meeting House and preached, (this is now known as Round Hill), it was a very conspicuous place during the Whiskey Insurrection, as it was where the Army of Gen. Morgan camped), it is between the rivers back of *ELIZABETH*, Pa. In the afternoon he traveled about 6 miles, and lodged with my brother-in-law, (who lived on Peters Creek, near *LARGE*, PA.) Thursday and Friday I spent in visiting my friends and acquaintance. Saturday I traveled 16 miles to John McDowell, and preached there the following Sunday, (this was his first sermon in Washington Co.), McDowell's house was located on a small stream just off from Little Chartiers. This would prove very conclusively that the Doctor had a two fold mission in his visit to the west, beside this he selected himself a place for a home site. His assignment as a missionary was very acceptable, as it gave him a chance to see his friends and relatives.

We feel sure that Janet (his 2nd sister), who had married John McElheny lived here at the time. Thomas his eldest brother had a farm of 196 acres on Peters Creek, where it is joined by Piney Fork Run. Altogether the Doctor spent 16 days visiting here among his friends, on his first trip, why he did not stay longer was I believe he had strong ties in the east, in the way of a sweetheart, that held him to the old village, but the next year marriage had removed this barrier, and the Dr. commenced to concentrate his thought toward locating in

the new country. So while the Dr. was commissioned by the Presbytery to do mission work, and try and establish churches, he was also seeing his friends and relatives, and his diary would indicate he had them all along the road he traveled.

I believe this is a thought that has never been advanced before, but my thought is ably supported by the Doctors diary, and by the Patents, Deeds, and Wills, we have been able to locate.

Dr. McMillan as Described by An Associate Dr. S. C. Jennings In His Book "Recollections of Useful Persons"

At a meeting of the Synod held October 1, 1829, in the Lecture room of the Presbyterian Church, Pittsburgh, Pa., quite a number of ministers are there, and some of them look quite fatigued, some of them had traveled quite a way by stage, some by boat but the most of them had traveled by horseback, I will tell you of some of them I knew best.

They had elected James Graham, Moderator, a man of acute mind and skilled in debate. The clerk is Thomas Hoge, a good penman, who understands his office. There sits near the Moderator Dr. John McMillan, robust, with rather a swarty face, heavy eye-brows, his hair not entirely white, he holds his hickory staff, takes but little part in the common business, but when there is a departure from the old rules, he speaks of it with a sigh. His aid is sought in religious service, and he is treated as a father, for at that time he is 76 years old.

Later in the meeting Dr. Matthew Brown Pres. of Jefferson College, who usually is called to lead in measures pertaining to revivals, is appointed to draft an address along with Dr. McMillan, which is to be read in the churches on the 2nd Thursday of February, a day of fasting, meditation, and prayer. Dr. Jennings has been

a student at Jefferson College, and had attended Chartiers Church, where Dr. McMillan preached, in those days it did not have the variety it probably once had.

Two leading general subjects made the chief discourse, viz., searching sermons as to evidence of being truly Christians, and 2nd alarming discourses to the important, especially in the application of his sermons, the spirituality and extent of the law, and its penalty which he had found so adapted to mark careless face the need of a Savior, he still employed, some times it appeared rather untimely, there was a great sameness in public prayer, his day of close observation had then gone past. But still to a congregation who had not often heard him, his preaching was attended with great power. He took a different view of duty from what is taken now. He sought not to please, but clothed his sermons with terrific language adopted to awaken sinners to a sense of their needs. During the three years I sat as a hearer of Dr. John McMillan, the Lords Supper was often administered in the grove near the house of worship. He adopted the scriptural method of causing applicants to be examined, to give a reason of the hope that was in them, and only desired to add to the church such as should be sound. The church generally had a great number of those who gave evidence of regeneration, but the means of information, as to the state of the world were not so great, nor the opportunities for carrying an evangelistic work, was not so frequent.

Dr. McMillan the chief teacher of theology in those times, taught by his preaching that the guilt and condemnation of the sinner must rest upon himself. This kind of preaching might not be acceptable today, but it was that which prepared the way for a speedy acquiescence in the gospel through "the power of God unto salvation".

Letter from Dr. Samuel Colver, of Jefferson, Green County, Pa.

Extract from this letter written May 28th, 1854, not only give evidence of the state of opinion nearly forty years ago, but contains a tribute to the memory of Dr. McMillan, so just and unstudied, and so honorable to the heart that conveys it.

He states: My information on the subject was obtained as far as the session of 1810-20, at which time and subsequently I heard much relative to the early biography of Dr. McMillan. During my first session at Jefferson College, I boarded at the house of widow Emery, opposite the college. Mrs. Emery's house was much frequented by many of the old citizens of town and county, who seemed to take particular pleasure in relating the remarkable incidents pertaining to the early and subsequent life of Dr. McMillan. I afterwards boarded at the house of William Thompson, and Joseph M'Nairy. They were members of the Seceder Church, and were frequently visited by Dr. Ramsey, who was at that time pastor of that church. In all these places the early history and settlement of Dr. McMillan was discussed and related so frequently and with such coincidence, as to make an indelible impression on my memory, so much so that they appeared to me now as almost the narrative of but yesterday. "At that time Dr. McMillan was held in exalted veneration, not only by the citizens generally, but also by the students of the college, who not only looked upon as the founder of that Institution, but as an oracle of wisdom and piety, from whom they might derive lessons of instruction. Dr. McMillan must have been at that time nearly seventy years of age, yet the power of his mind and body seemed in their full vigor, and the spirit of love and benevolence shone through all its actions.

He regularly visited the college twice a week, except in bad weather, and attentively listened to the recitations of the classes in their turn, I remember well, if a student

made a mistake, that he was always the first to discover it, and would correct it by some humorous remark, which not only corrected the error but palliated it. He preached regularly at his place, and frequently at the college. His sermons were eloquent and powerful. At that time Dr. McMillan was considered the most useful and benevolent man of his day; and I do not think that Gen. Washington was more beloved by the American people, than was Dr. McMillan, by those portions of Washington county, and elsewhere, where his usefulness as a preacher, and his benevolence in preparing young men for the ministry, were so extensively experienced.

Part of An Address by the Hon.
James Veech, L.L.D.

**CENTENNIAL CONVENTION IN
PITTSBURGH, PA., 1775**

When Dr. Guthrie was told that Chalmers, the champion of the Free Church of Scotland, was dead, "Ah, said he, "men of his calibre are like the great trees of the forest, we don't know their size till they are down," so it is with Dr. McMillan. The honors that are now being paid to his character, his labors, and his teachings, prove that, however justly they were recognized while he lived, the lengthening shadows of the grave but add to their grandeur. That he had his peculiarities is most true, he could not have been great without them. And they were such as exactly suited the times in which, and the people among whom he lived and labored. Those who did not know him, or upon whom his reproofs have fallen, have called him rude, unfeeling, and repulsive. They have not judged him rightly. Not much sandpaper and varnish has been used in his make-up, but a kinder heart never beat in a manly breast. If there was any foible of humanity which, more than another, he abhorred, it was pride; and he smote it whatever form it reared its head, whether it was in dress,

equipage, person, or religion. His teachings on that branch of ethics seldom required more than one lesson. That he built up, from the shade of a sugar tree, perhaps the largest church in the country, and held the pastorate for more than half a century over as intelligent and refined a people as was anywhere in the West, may be successfully pleaded in bar to all these accusations, no people ever loved their pastor more. Their descendants still revere his memory, and garland his grave. He aided pecuniarily, and otherwise, and gave gratuitous instructions, to more poor men than has ever been given by any other man, though possessing tenfold the means. He denied himself the luxuries of life that others might luxuriate in learning, and sent forth heralds of the cross in a multitude which no man has yet numbered. He fought error and infidelity in every shape which it assumed, he was a sleepless watchman upon the towers and at the portals of his Zion, and if he could not hurl imposters over its rampart, he transfixed them to the walls and held them there. For all this he was admirably fitted by nature and by grace. Byron, in one of his poems, meditates: "Oh; for a forty-parson power"; what degree of power he wished for I cannot tell. We are wont to estimate the power of steam by the unit of strength of a horse; but parson-power is a new test. If any mortal man in the ministry ever possessed it forty-fold, it was Dr. McMillan. Perhaps Sidney Smith was thinking of that when he compared Daniel Webster to a steam engine in trousers. If he had seen the Doctor in his prime, and heard his stentorian voice, and witnessed his gestures with his whole massive frame, he would have had to say he was an engine in small clothes. He had a most commanding presence, and was endowed with a physical constitution which, until worn out, was stranger to disease, and knew no fatigue. For many years the youngest man in his Presbytery, he was its leader from the start; not because he sought to be, but because he could not disown the prominence for which God had made him. And although it was among the last wishes of his life that the world would forget that such

a man as he had ever lived, the world and the Church will be waning to their final goal when his memory will cease to be revered. For whether you trace the career of Western Presbyterianism in the GOSPEL HE PREACHED and its influence, or in its religious, ecclesiastical, educational, or missionary history, or in its SECULAR RELATION, you cannot escape commemorating the life and labor of JOHN McMILLAN.

Dr. McMillan as A Politician

By Hon. James Veech, L.L.D.

In October, 1794, just as the "Whiskey Insurrection" was cooling down into submission, and the army was on its march to quench the embers, a member to Congress was to be elected from the district composed of the counties of Washington, which then included Green, and Allegheny, which then extended to Lake Erie, but without much population north of the Allegheny river. Four candidates had been announced, Thomas Scott, of Washington, then a member, David Hamilton, also of Washington Co., John Woods, of Pittsburgh, a brother-in-law of Senator James Ross, and Hugh Henry Brackenridge, the long time enemy of Woods, well known in those days as a versatile lawyer, and afterwards as an author, and a Judge of the Supreme Court of Pennsylvania. Scott was a fair man, had owed his two prior elections to having been on general tickets, and voted for the excise law, and was therefore supposed not to have much show of success. Hamilton had been a blatant and fierce insurrectionist. Woods had been decidedly the other way, but, having sustained defeat in former contests, had lost whatever of prestige his qualifications had given him, Brackenridge was commonly believed to have paltered with the people in a double sense during the recent convulsions, and had not the entire confidence of either party. Moreover, having, in earlier life, "resigned" his license from the Presbytery of New Castle, to preach, and learned to swear,

he was not the man for Dr. McMillan, though his popularity was rapidly waning, there seemed some danger, in the Doctor's eye, of his election. He saw the necessity to bring out a new man of strength. To this end he called together a few good trusty men, at Canonsburg, about ten days before election, and had Albert Gallatin announced as a candidate. It is said, and is probably true, that this was done without Mr. Gallatin's knowledge. He did not reside in the district (never did); but lived in Fayette, near Mount Moriah, and New Geneva, and was a candidate for re-election to the Assembly from that county. The Dr. caused his ticket for Congress to be printed and distributed; not a very arduous undertaking, as there were but six election district in Washington County. Why Dr. McMillan took hold of Mr. Gallatin may appear rather inexplicable. It is probable they were personally unacquainted. He was not a Presbyterian, though born and nurtured in the Calvinistic city of Geneva. In the early stage of opposition to the excise law, he had been a leader of the array against it, a member of the Pittsburgh meeting of August, 1792, and probably the author of its intemperate resolutions, of which Secretary Hamilton sought to have him indicted. But at all the deliberative meetings which had taken place after the convulsion culminated, he had openly, fearlessly, and effectively advocated submission; and by tact and eloquence broken every movement towards further resistance. This gave him favor and influence with all right-minded men. He was with the current, he was the proper man for the place, in the Doctor's discerning eye, and for success. In this he reckoned rightly, for Gallatin was elected by a decided plurality, and was also on the same day, elected to the Assembly from Fayette, in which his term of service expired before he was required to take his seat in Congress. In this way Dr. McMillan was instrumental in bringing into the national councils one of the ablest statesmen of the age.

This COUP D'ETAT of the Doctor was not calculated to give him much favor in the eyes of Brackenridge, but

it served to impress him with an exalted estimate of the Doctor's power in the State, as well as the church.

A great ferment was raised in the country, and in the Congress of 1796 over Jay's treaty of November, 1794, with England. Though it secured the surrender of the western posts, and averted a war, it was fiercely denounced as an abandonment of important rights. Its sanction was made a test question between the two great parties of the nation. To carry it into effect required some legislation by Congress, and the battle was being fought in the House, of which Gallatin was a member. Brackenridge, though in private station, manifested great anxiety in favor of the treaty by voice and pen. Judge Allison, also advocated it. Though soon to become hostile, these distinguished men were then friends, and worked together. Gallatin, though of the Franco-democratic school, had not as yet given such decided indications of where he stood on the treaty question as to preclude a hope of drawing or driving him into its support. It was to accomplish this that Brackenridge, through his friend Judge Allison, invoked the aid and influence of Dr. McMillan, the evidence of which is in the following extract from letters of Brackenridge to Allison. Under date of February 8th, 1796, he writes: I tell you a plan that would shake Gallatin in all his politics of opposition to the treaty, (if one McMillan could be set upon him). What if you were to ride out and converse with Father Polycarp, or rather—(I forget what) and put him upon him. He does not want sense; and I presume you could get him to understand the debate before the House”.

Again, under date of April 30, 1796, he writes, “The fact is that unless Cardinal McMillan can be brought over, Gallatin will conquer, and have the popular side. I have some trust in his understanding, so that if compliment on his judgment and firmness in TOM THE TINKER day, he may sit right. He will give tone to the missionaries of his ministry. No pains should be spared to engage him. Again in the same letter, a small letter from McMillan to Gallatin would settle the matter, for it is McMillan he

counts, and is secure. It ought to be demanded of McMillan, that as he sent him, he should keep him right." It seems the Judge did visit the "Cardinal" and was successful in enlisting his influence in favor of the treaty, for, on the 12th of May, 1796, after sermon on a fast day, at Chartiers, the Doctor announced to the people that "business of a public nature and of great importance demanded their consideration." At once the congregation resolved itself into a council on political affairs. The Doctor was chosen chairman, and Craig Ritchie, Secretary. The chair stated the critical condition of the country, and the imminent danger of war with England and the Indians if the treaty was not carried out in good faith. After discussion, a strong resolution was adopted in favor of the treaty. A petition to congress in accordance with the resolution was signed by all present, and the Dr. directed to write to all his ministerial brethren west of the mountains, requesting them to take similar actions. Brackenridge exults over the achievement, in another letter to Addison, dated May 20th, 1796. The obtaining of the patronage of the Rev. John McMillan, whom I denominate the Patriarch of the Western Church, was a grand acquisition. It secures our flanks perfectly. But for this Finley and Gallantin would not have respected our attempts to regulate them, they will now dread it. The movement, however failed to "regulate Gallantin into the support of the treaty. He spoke and voted on the other side, Finley dodged, but the required legislator was at hand, and all went off as Brackenridge wished, except that he was not able to prostrate Gallantin. He maintained his favor with the people against every assault, until called to the head of the Treasury Department by Pres. Thomas Jefferson, in 1801 where he remained until 1814, the longest tenure of that office ever held by an incumbent.

After this the Doctor seemed to have given no special attention to political affairs. They had come to be swayed by men with whom he could not affiliate, and by influence which he did not care to encounter. Henceforth until the

end of his long pilgrimage, he gave his energies, his time, his means, his very being, to the cause of his Master, his congregation, the church he loved, and the college he founded.

Centenary Memorial

Of the planting and growth of Presbyterianism in Western Penna. and parts adjacent, was held at a joint session of the Synods of Pittsburgh, Erie, Cleveland, and Columbus, in the 1st Church Pittsburgh, Dec. 7-8-9, 1875. The convention was held at this time, because it was the 100 anniversary of the first pastor, Rev. John McMillan, D.D., advent to this region and becoming the first settled pastor.

Extracts pertaining to Rev. McMillan are taken from the talks of the different speakers.

By Rev. D. X. Junkin, D.D.

It was a slow and difficult process by which these western counties were settled. The population was still sparse when Dr. McMillan arrived. The people were still grappling with the forest, and endangered by savage foes. No more interesting historical field is afforded in our country than is Western Pennsylvania.

Previous to the war, a few settlers had arrived—some from Maryland, some from Virginia, but much greater from Cumberland and other counties of Penna. But they had nearly all abandoned their rude homes, upon the commencement of the war. After the peace of 1762, many of them returned, and the tide of immigration, notwithstanding the alarms and horrors of Pontiac's war, became steady, and many flocked to this region.

At the time of McMillan's advent, Pittsburgh was an irregular village. The country was a wilderness, a dense and majestic forest reared its countless sturdy columns and tossed its stalwart branches over this broad expanse

of hill and valley, broken only here and there by a "deadening" or incipient clearing. The roads were rough and often dangerous, mere bridle-paths, almost impracticable for any conveyance except the pack horse. The rude log cabin with its clapboard roof and doors, its earthen, or at best puncheon floor, and rough and sylvan furniture, was the settlers home, their food consisted of the products of the soil, prepared with the rudest appliance, to which milk, pork, venison, and other fruits of the chase were added. Their clothing was largely of their own manufacture. Flaxen cloth and linsey-woolsey constituted the garment of the women and the hunting shirt of the men, while buckskin was a staple both for moccasin and dress. As many as nineteen bridegrooms have been known to be married in the same blue coat, the only dress coat in as many wedding parties, which was made to do duty, by fair sale or generous loan for several years. Their manners and customs were as simple and unostentatious as their attire. A frank hospitality marked their intercourse with neighbors and with strangers. A sound morality, a simple honesty, and often too, decided piety, imparted lofty character to the pioneers. Their women were worthy of such husbands, and worthy to be the mothers of the generations which, under blander auspices, have descended from them. They were heroines in their sphere, and many a deed of daring was performed by woman's hand in those trying times.

It was to such a wilderness land, and to such a brave, thoughtful and unsophisticated people that John McMillan and his fellow-laborers came a hundred years ago. After the first visit to Chartiers and Pigeon Creek, he preached at several points in the region, and among others Port Pitt, where he spent the second Sabbath of September, 1775. Thence he returned to his father's house in Flagg's Manor. He then set out on a second tour in the depth of winter, arriving at Pigeon Creek on the fourth Sabbath of January, 1776, and on the next Sabbath at Chartiers. The second visit awakened great interest in the places where he had labored, and he often speaks of

the assemblies being "numerous, attentive, and much affected," he returned home in March. Meantime the war of the Revolution had begun. Lexington, and Bunker Hill and other battle fields had been baptised to freedom in patriot blood. Fifteen days after McMillan's ordination the Declaration of Independence was made and signed, and the country committed to a life or death struggle.

In a letter to Dr. Carnahan in 1832 he describes the home to which he had brought his family, the walls were raised, but there was no roof or chimney or floor, but a neighbor coming to assistance they soon had things adjusted, and while their luxuries were few, we were not concerned about them. We enjoyed good health, the Gospel and its ordinances and pious friends. We were in the place where God would have us be, and we did not doubt but that He would provide every thing necessary, and glory to his name, we were not disappointed. Brethren and countrymen, what a mighty influence for good was begun in that log-cabin, on that night of the 18 of December, 1778, when that young minister and his young and godly wife knelt that night in family prayer, a train of causes was set in operation, which reached through more than half a century, and is still operating for good far beyond the sphere of their personal agency. The Gospel, as preached by him and by those who were converted under his ministry, or educated through his agency, has proven mighty through God to the accomplishment of a grand result. As a minister, and educator, and a citizen, he was a man of wonderful work. Possessing a strong physique, a mind above mediocrity, an education solid and in advance of his times, his labor must have been simply prodigious, especially in the early years of his ministry, to write always one, and sometimes two, sermons a week, and to commit them to memory—to visit his flock, scattered over a wide district of forest country—to catechise, to assist at communions, to attend church courts—and all, over such roads as the greatest generation cannot conceive of, demanded Herculean toil and

brain work. The result of his labor is stupendous, if there is a striking contrast between the log-cabin of the pioneer and the stately mansions that now adorn both town and country; if the Western Pennsylvania of today, with her towns, cities, churches, colleges, schools, factories, railroads and ten thousand appliances of human elegance and comfort, present a wonderful contrast with the forest-clad savage-roaming, roadless, and thinly populated Pennsylvania of one hundred years ago.

Dr. McMillan's voice, even when your present speaker sat under it in 1829, 1831, was strong, clear, and powerful in the tones of denunciation, but often meltingly tender. As I remember him, he was peculiarly powerful in exhibiting the terrors of the law. He almost made you hear the mutterings and feel the vibrations of Siani's thunder; and yet, when setting forth the love of Jesus, his voice would mellow to the tenderest tones. At the communion season he was peculiarly effective. Then his heart, and eyes, and voice were like those of one fresh from Gethsamane. Me-thinks I can hear him yet, as in melting accents he would say to the communicants, as they sat around the long white table: Eat, O friends; drink yea, drink abundantly, O beloved?" Forty-six years ago, last March, I sat down, for the first time, at the holy table, in the dear old church of Chartiers. The lovely and beloved John Cloud, who, with the lamented Laid, laid his bones beneath the torrid sands of Africa, our first martyr missionary, sat by my side. Dr. McMillan served that table; and the memory of that scene shall never fade from this heart. It was Bochin. So tenderly did the Doctor portray the scenes of Calvary, that every eye ran over, every heart was full. My dear friend Cloud was convulsed with emotion, and the entire audience was moved. My venerated President Dr. Matthew Brown, was there, with soul aglow, assisting in the ordinance; and it was a day to be remembered. Alas! how few then present linger here below, but it is well—Heaven only is home!

It might be pleasant, on this centenary, to make mention of the places and houses of worship of one hundred years ago, to follow this preacher as he proclaimed the Gospel, first in the private cabin-house, then in "the tent," located near some sparkling spring, with log or puncheons for seats, ranged like the seats of a church; a platform roofed over for a pulpit, with a board in front for the books, and a bench for a seat, with no shelter for the congregation but the grand old forest trees. Many times has McMillan proclaimed the Gospel from one of these "tents", in a church whose walls were the horizon or at the best, the surrounding hills, whose pillars were the sturdy forest trees, whose ceiling was the sky, and whose floor was the grassy or leaf-strewn earth.

Then succeeded the structure of unhewed logs, roofed with clap-boards, sometimes "chucked and daubed," and some times not. Then as the resources of the worshiper improved, the hewn log meeting-house, with recess in the center of each long side, so that two lengths of logs could be built in, the pulpit occupying one of the recesses, then came as years rolled on, the structures of frame, stone and brick, but none of these last belong to the period we celebrate. I will have time only to mention, without elaborating that which was by no means the least important part of the life-work of my hero: HE WAS THE FATHER OF EDUCATION, in its higher grades in this western land. True Smith, Dodd, and others started schools at an early date, and deserve much praise, but McMillan began his cabin-college early, and maintained it long, until it was merged in the Canonsburg Academy, and then in Jefferson College. He educated more than one hundred young men, most of them entered the ministry, and others became distinguished in other professions. What human arithmetic can calculate the influence for good that resulted from his educational labors, and then from the teaching and the preaching of his pupils, and theirs, in a widening ratio of progress. As an educator, he is entitled to the gratitude of posterity. Of many interesting incidents in the history of this good and great

man we have not time to speak. Of the defect of his public character and career, and they were few, it might be ungracious to make mention. The most prominent of these was, perhaps, an undue SEVERITY in rebuking what he disapproved, and a certain BLUNTNESS of manner and speech which sometimes repelled those whom he might have won. As an illustration of his trait, we might mention his impatience with the freaks of fashion and with foppery in dress. He clung to the cocked hat, breeches, and shoe-buckles, long after others had laid them aside; and seemed reluctant to permit woven cloth to supersede the buckskin.

In the summer and fall of 1833 he had made a very pleasant visit with friends and former pupils, and returning homeward was suddenly taken ill, and after a short but severe illness died at the house of a friend and physician, Nov. 16th, 1833. He died in the faith, which he had so earnestly proclaimed for nearly sixty years. He being dead yet speaketh. The springs and rills of influence for which he opened still flow on, and have grown into broad and mighty rivers, which make glad the city of our God. The blessings from a covenant-keeping God still descending from generation to generation. Pigeon Creek and Chartiers still exist, and work effectively for Christ. The sons of Jefferson do many of them still live and labor. Those that are dead yet speak by the influence they have left behind. And all over the broad land, the waves of blessed influence set in motion by JOHN McMILLAN, will roll on, circling wider and wider, till they shall at last break, in sparkling beauty around the Judgment Throne.

By D. X. Junkin, D.D., December, 1875.

A Tribute to Rev. John McMillan, D.D.

At a class reunion in 1831 in Providence Hall, Rev. D. X. Junkin, D.D., gave the following poem. It was published by the Centenary Memorial committee on the anniversary held Dec. 7-8-9, 1875.

There was another, fifty years ago,
 Still lingering mid those scenes—a saint below;
 A reverend relic of a bygone age,
 The Christian pastor, teacher, patriot, sage;
 By all the sons of Jefferson revered,
 I see him now—just as he once appeared,
 Above the medium height, erect and square—
 Frost slightly sprinkled o'er his massive hair;
 His eye benignant, features long and grave—
 Step slow and steady-manners blunt and naive—
 His costume—he despised the gay—beau monde—
 Fashion prescribed not what he doffed and donned—
 Broad-brim and doublet, broad skirt, small clothes, won
 Respectful novice; 'twas the style of Washington
 A wit, a scholar, patriot, and divine,
 His name in Western annals long shall shine,
 While yet, on Western hill, and plain, and glen,
 Roamed savage beasts and not less savage men;
 While settlers' cabins, few and far between,
 Dotted these wilds; and wigwam fires were seen
 Gleaming along meandering Chartiers,
 He came, the Apostle of the pioneers.
 With earnest manner, and with tearful eyes—
 His pulpit earth—his sounding-board the sky—
 And oft his trusty rifle by his side;
 His hearers armed against a savage foe.
 He spake, mid forest shades, of him who died,
 Pointed the way to Heav'n and warn'd of coming woe,
 Mid scenes like these, he and his brave compeers—
 The stalwart Presbyterian pioneers,
 Of Western Pennsylvania—sowed the seed.
 Of which their sons now reap the glorious meed;

Religion, education, freedom, arts,
A teeming husbandry and crowded marts,
Refinement, enterprise, and plenty reign,
Where erst roam'd prowling beasts and savage men;
And songs of Zion now are sweetly sung,
Where erst the war-whoop and the death song rung.

All honor to the men whose stalwart arms,
'Mid toil, privation, and war dread alarms—
Whilst struggling for a home and daily bread,
In faith and prayer the deep foundation laid,
On which our glorious institutions—rest;
Oh; be their names revered, their mem'ry blest;
And, while we give their deeds to hallowed fame,
High on the scroll *write JOHN McMILLAN'S name*;
When embryo JEFFERSON, neath clapboard roof,
Of future greatness gave the earliest proof—
A cabin college in the world—he won
The honored title—FOUNDER OF JEFFERSON.

Dr. McMillan Was No Shirker of Work

When he arrived at the place where he afterwards made his home on that winter day in November, 1778, he found the cabin in which he was to live, was raised, but there was no roof to it nor any chimney, nor floor, he immediately entered upon his arduous labors. The circumstances in which he was placed, rendered it necessary to work "with his own hands," chopping down timber, felling the sturdy oaks, and wielding the mattock, the hoe, and the plow. He was a man of vigorous bodily powers, and few of his neighbors could excel him in handling the axe and the maul. He did not, however, suffer these necessary toils to prevent his careful preparation for his labors on the Sabbath. He studied carefully his sermons, generally wrote them out in full and committed them to memory. This was his practice

through his whole life. "Dr. McMillan" says Dr. Matthew Brown in an unpublished sketch of his life, "having been now permanently located, entered upon the duties of his station, which were various and arduous, calling forth all his energies of body and mind. Shortly after he settled at Chartiers, he made an appointment on the Sabbath at Parkinson Ferry where Monongahela City now stands; and on the Saturday evening previous at Ginger Hill, four miles west of the Ferry. At the latter place, his horse having been put out to pasture, strayed off and could not be found in the morning. After considerable search, without success, Mr. McMillan proceeded on foot and fulfilled his appointment at Parkinsons Ferry, returning to Ginger Hill and preached there in the afternoon, agreeably to an appointment made the preceding evening; after which he walked home nine miles—having preached twice and walked seventeen miles in all. Judge Gordan of Monongahela City, informed us of a similar feat of the Doctor, not at all inferior to this.

For some time it was necessary to engage in providing the necessaries of life, and making such improvements in building, and clearing the ground, as were indispensable. These, however, he did not at any time allow to interfere with his more important duties as a minister of the gospel. He labored in two congregations, and carefully prepared written sermons, which he memorized. He not only attended to the duties of his own extensive charge, but frequently was called to officiate in destitute places, organize churches and dispensed the ordinance among them. His labors in the ministry were soon crowned with abundant success, as were those of his compeers; and in a few years the wilderness became a fruitful field. The spirit of God accomplished the word preached, and converts were multiplied."

We would remark that, like all his fellow-laborers, in evangelistic work, he exercised great prudence and care, giving no countenance, by precept or example, to

any thing like extravagance or wild-fire—and watching with his session, carefully, the entrance door of the church. He also labored diligently, all his life, in instructing his people, and catechising the children and youth.

Dr. McMillan was one of the original members of the Presbytery of Redstone, when it was formed in 1781. During the twelve years of its undivided state, he was most punctual in attending its sessions. He is scarcely ever reported absent, and when the Presbytery, in 1789, was attached to the Synod of Virginia, he attended every meeting of the Synod, several times, though it cost him long and fatiguing journeys across the Mountains. In 1793, he and Messrs. Patterson, J. Hughes, and Brice, were formed into the Presbytery of Ohio, of which he continued a member till his death. When the Synod of Pittsburgh was constituted and held its first meeting Sept. 29th, 1802. “The Rev. James Powers, who was appointed to open the Synod, being sick it was opened by the Rev. John McMillan with a sermon on Rom. VIII 6”. He was often, also, a commissioner to the General Assembly. Perhaps no man has ever set a better example in his punctual attendance of judicatories of the church, and his thorough acquaintance with the business of such meetings always gave him immense influence. He was called to pass through many remarkable scenes, and to encounter some severe trials. In common with his brothers and their families and people, he, with his family, was for many years after his settlement in the west, subject to great annoyance from the savage foes. He was more than once compelled to seek for himself, his wife and children, the shelter of the fort. It would be interesting to record the incidents of such passage in the life of Dr. McMillan; to give the detail of his hurried departure with his family to the fort; to tell how the news reached them of their danger, and how with the children, and his wife and himself would hastily hurry away from their cabin, etc.—but the Doctor kept no journal of such

things; and those who could have told us of these scenes are all gone to where the wicked cease from troubling.

Another source of annoyance was adventure ministers, who had come out into the western settlements—some of them irregular in their conduct—some of them suspended ministers, and some of them suspended ministers, and one of them with forged credentials. The records of old Presbytery of Redstone will show what trouble such men as Messrs. Barr and Hughey and the Morrisons and Cooley, had given them and the churches. But about 1800 a man by the name of Birch, a Presbyterian minister from Ireland, came into the bounds of the Presbytery, and for some time resided in Washington Co. His conduct evinced that he was not only destitute of piety, but strongly suspected of habitual intemperance. Dr. McMillan, whose failing all his life was a little too much bluntness of manner and expression, and who hated everything like hypocrisy and ministerial inconsistency of character, was tempted to express himself without much reserve as to his opinion of the man. These things coming to the ears of Mr. Birch, he brought charges against Dr. McMillan before the Presbytery of Ohio. The Presbytery acquitted Dr. McMillan, with the exception of one expression which he had used, and to their censure for which he cheerfully and humbly submitted. Mr. Birch, was dissatisfied with this issue of the matter, and gave notice of his intention to appeal to the higher judicatories of the church, but he changed his mind, and brought suit against Dr. McMillan for slander in the civil court of Washington Co. It was tried in October, 1804, and the suit was gained by Birch. (After this most unrighteous verdict, the Presbytery of Ohio, Dec. 26, 1804, reaffirmed, in strong terms, their justification and acquittal of Dr. McMillan.) An appeal was immediately taken to the Supreme Court by Dr. McMillan's counsel, the principal of whom was the Hon. James Ross, once the Doctor's pupil. Here the decision of the lower court was reversed, Doctor McMillan was acquitted. (Birch's

charge against McMillan was one of slander for calling him "A liar, a drunkard, and a preacher of the Devil").

One interested in reading a record of the case and defense put up by the Dr. council will find it in Binney's Report, Vol. 1, p. 178, or a report of it can be found in OLD REDSTONE, Page 196.

A serious source of annoyance to personally arose out of the attempt to unite the colleges Jefferson and Washington in 1817. There was much feeling on both sides. Heavy charges, after the failure of the negotiations between the Boards and their committees, were hurled back and forth, and the Doctor did not escape his share, but after the battle was over, and the smoke was dispersed from the field, we never heard that he was much hurt in any way. We know enough about the matter, in its whole extent, to be well aware that a much more detailed account than we are willing to give, or than any one now would choose to read, would be necessary, to understand its merits. We think it altogether unnecessary to go further into the matter, though it was, for a while one of Dr. McMillan's very serious annoyances.

In memory of Dr. McMillan, the Rev. David D. Allen of Tacoma, Washington, D. C., tells a story that was handed down by tradition to him by his grandparents, Rev. Allen being a great-grandson.

He states that at one time during a spiritual depression, Grandfather McMillan became very much discouraged, and so depressed in spirit, that his good wife became alarmed as to his welfare, and one day when he came home after a hard days work, he found his wife in deep mourning, and apparently overcome with grief, and he said, "What terrible thing has happened now"? Looking up through her tears, she asked if he hadn't heard that God is dead, and he said "NO, God is not dead, but I've been acting as though He is", and that broke his depression.

This only proves what a great help this good woman was to him in his work, for in a letter to his friend Dr.

Johnston of Newburg, N.Y., after her death, November 24, 1819, he says, "Thus she died, that dear saint with whom I had lived for 43 years, 3 mo. and 18 days, enjoying as much comfort and happiness as usually falls to the lot of this sinful mortal in this life. But I hope in a little time to meet her again, in the Land of Glory, where the term of our enjoyment shall not be measured by years and months, but shall continue to all eternity".

In the pioneer days of Pennsylvania, when ministers were active in arousing people to their spiritual needs, there were those who fell under the power of the Spirit, and remained as dead for a time, as Dr. McMillan was very active in evangelistic work at the time, and very much interested in a man by the name of Tom —— who was wild and reckless. One day he found this man lying on the camp ground where the services were being held as though dead, the Dr. recognized the power that had overcome him and said Tom —— will now be a hunter of men.

Catherine Brown McMillan

On the 24th, Mrs. McMillan wife of Rev. John McMillan of the neighborhood of Canonsburg, Pa., after a serious illness; which she endured with a Christian patience and resignation, died Nov. 24, 1819, in her seventieth (70) year.

Through the greater part of her sickness, she complained that she was much in the dark, and could not obtain that access to God which she thought she had done in former days, but on Friday morning before she died all her doubts were vanished, and she was raised above the fear of death; and longed to get away to her house, not made with hands eternally in heaven.

On that morning as she lay ruminating on her situation, a text of Scripture "John 16-33" was impressed

with power on her mind, this encouraged her to hope God would not leave her in the valley and shadow of death, nor suffer her to sink in the swellings of Jordan.

In a little while afterwards she obtained such a view of the divine glory, that she was able to support under it.

It appeared to her that the glory of God filled the room, and the love of God so shed abroad in her heart, and enkindled such a flame of love in her soul, that she longed to be absent from her body, and to be present with the Lord.

Her tongue was remarkable loose, her heart was full, and she could not but speak forth the praises of her redeemer.

She exhorted all around to secure an interest in Christ, and to make that the main business of their lives. To her pious friends who called to see her, she could not help telling what the Lord had done for her soul as she said to encourage them to trust in the Lord, and cleave to him through all difficulties; assuring them that the manifestations which he had made of himself to her; was more than sufficient to recompense her for all troubles and difficulties she had ever met with, in his service.

After this she spoke but little, but slumbered the greater part of her time, except when her pain was more than usual acute, then she was frequently heard saying, "Come Lord Jesus; O come quickly and take me to thyself".

Thus she died, that dear saint with whom I had lived 43 years, 3 months and 18 days, enjoying as much comfort and happiness as usually falls to the lot of this sinful mortal, in this life.

But I hope in a little time to meet her again in the Land of Glory, where the term of our enjoyment shall not be measured by years and months and days, but shall continue to all eternity.

The above is a copy of a letter written by Rev. John McMillan, D.D., to his friend Rev. Dr. Johnston at Newburg, N.Y., on the death of Mrs. McMillan.

Rev. John McMillan D.D.

Service in the Revolutionary War Pennsylvania Archives

Series 6th., Vol. 2, Page 105

John McMillan was a member of the 6th class of Captain James Scott's Company of the Third Battalion of Washington County Military, ordered to rendezvous May 18, 1782.

This is from a muster roll of the military who were in service on the frontier from 1782 to 1785. The roll is neither dated nor designated.

Dr. McMillan also had land in Mercer County, of which we find a record in his will, and which was given to his son, William, it is described as laying near the state line, in the fourth donation district, No 656 containing 100 acres.

This may have been received by the Doctor for service in the military, as the records show he was eligible.

Rev. John McMillan, M.A., D.D.

When and Where He Received His Degrees

In 1805 in the fall meeting of the Jefferson College the degree of *MASTER OF ARTS* was conferred upon Rev. John McMillan, Rev. Samuel Ralston, James Ramsey, Samuel Murdock and Professor Samuel Miller, M.A.

In 1807, Rev. John McMillan was appointed Principal and Professor of Divinity, by the Trustees of the College. He was also at this time, in some sense a *Quasi* Professor of Divinity, by the appointment of the Synod of Virginia, and by the recognition of the Presbytery's of Ohio and Redstone, which gave him the degree Doctor of Divinity.

This record from the History of Jefferson College, Page 72 by Rev. Joseph Smith, D.D. Published in 1857.

Action Taken Toward the Erection of A Suitable Monument

MINUTES OF PRESBYTERY OF PITTSBURGH, PENNSYLVANIA, MEETING OF APRIL 9, (1929)

Rev. Murray C. Reiter presented the following paper and resolutions which was adopted:

Whereas one hundred and fifty (150) years have now elapsed since Dr. John McMillan laid the foundation of Christian work and education in this community.

And whereas, it must be recognized that his work lies at the base of the religious, educational, civic and material eminence of this region, which has radiated its salutary influence to the ends of the earth.

Therefore, be it resolved that Pittsburgh Presbytery deems it eminently fitting at this time that the pioneer work of Dr. McMillan and his associates be set forth to both young and old in public address and the press, and especially that steps be taken at once to build at the Hill church a durable memorial to his sacrifices and success, and that the Presbytery today appoint a committee of three to cooperate with a like committee of Washington County Presbytery, and any other organizations that may be interested in this matter, to plan and produce a fitting memorial.

The Moderator appointed the following committee to carry out the provisions of the resolution:

Committee Rev. Murray C. Reiter
Rev. G. G. Kerr
Rev. W. F. McKee, D.D.

The committee in charge of the proposed erection of a monument, met at the Chartiers (Hill) Church with R. L. Munce, C. E. Carothers, John Fulton, G. J. Hanna, Drs. W. F. McKee, G. G. Kerr, present.

R. L. Munce was continued as chairman, and G. J. Hanna was chosen as Secretary pro tem.

Messrs. Munce, Fulton, and Hanna, were appointed a committee for the purpose of locating a large native boulder, and also to get an estimate of the cost of removing it to the proposed site.

The committee then adjourned to meet at the call of the Chair.

G. J. Hanna, Secretary.

November 23, 1931.

The JOHN McMILLAN MEMORIAL COMMITTEE met at the Chartiers (Hill) Presbyterian Church at 3:00 o'clock. Chairman Munce with C. E. Carothers, C. H. Lambie, G. J. Hanna, and the following ministers were present—Drs. J. C. Laughlin, J. A. Campbell, G. G. Kerr and Murray C. Reiter.

The minutes of the meeting held July 5, 1930, were read and approved.

The various committees made report of their several duties done.

Motion by Dr. Campbell seconded by Dr. Laughlin that dedication be arranged for the commencement period of W. and J. college.

Motion by Dr. Kerr that Chairman Munce serve as chairman of the program committee and on a suggestion of others, G. J. Hanna with Drs. Kerr and Campbell, were included on this committee. This committee to report to the General Committee later.

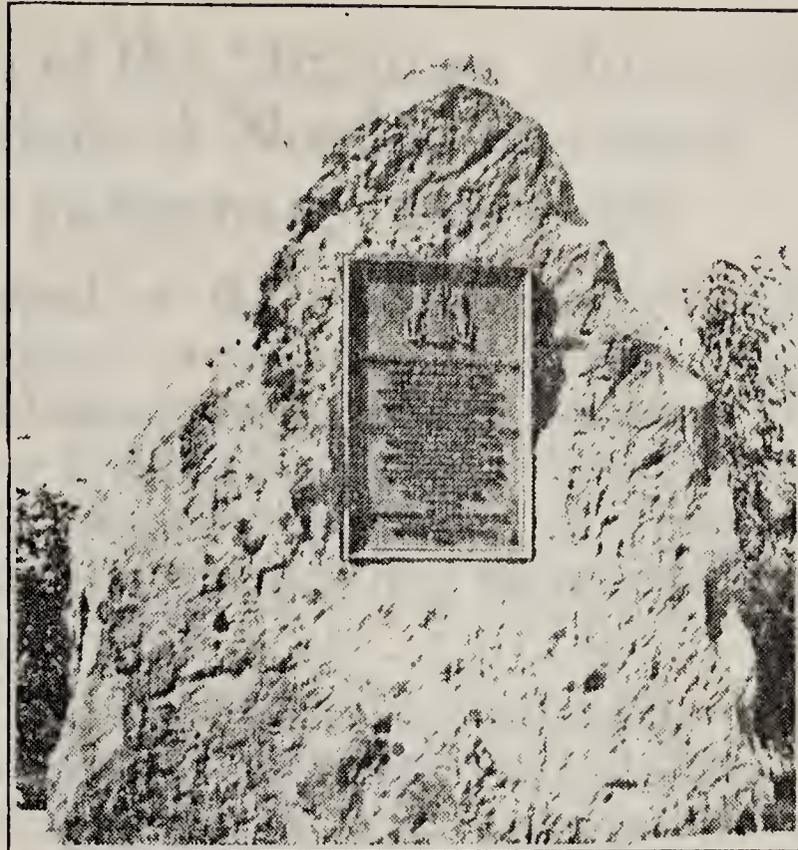
It was suggested that perhaps W. and J. might include our program in their Commencement Announcement as of advantage to both. It was the sense of the committee that the Presbyteries of Washington and Pittsburgh, the Pennsylvania Historical Society, Chartiers (Hill) Presbyterian Church, State Highway Department and W. and J. College should all be repre-

sented on the program of dedication. By virtue of the fact that Dr. McMillan was a minister of the gospel, a theologian, the emphasis to be placed there. Dr. Clarence Edward Macartney of the First Presbyterian Church of Pittsburgh, and Dr. Hutchison of W. and J. were mentioned as possible speakers. Also Governor Pinchot and Ex-Governors Fisher and Tener be invited, —some of them perhaps sharing in the program.

Motion by Dr. Laughlin that we approve all the committee has done thus far.

On motion adjourned to meet at the call of the Chair.

Murray C. Reiter, Secretary.



A road side monument to
Rev. John McMillan, D.D.

REVEREND JOHN McMILLAN, D.D.

Born November 11th, 1752

Died November 16th, 1833

PIONEER, PREACHER, EDUCATOR, PATRIOT

Lies buried in this church yard

Served 60 years in the Ministry

Leader in Founding

WESTERN THEOLOGICAL SEMINARY

Jefferson College, Jefferson Medical College

His missionary labors resulted in the founding of
Chartiers, Pigeon Creek and many other Presbyterian
Churches in this region.

WITH HIS FAITHFUL WIFE

He shared untold trials and privations in order that the
Kingdom of God might be established here, on this rug-
ged Frontier.

MARKED BY

Pennsylvania Historical Commission and the Board of
Trustees of Chartiers Presbyterian Church.

Dedication of the McMillan Monument Was Made A Notable Occasion

SATURDAY, JUNE 4, 1932

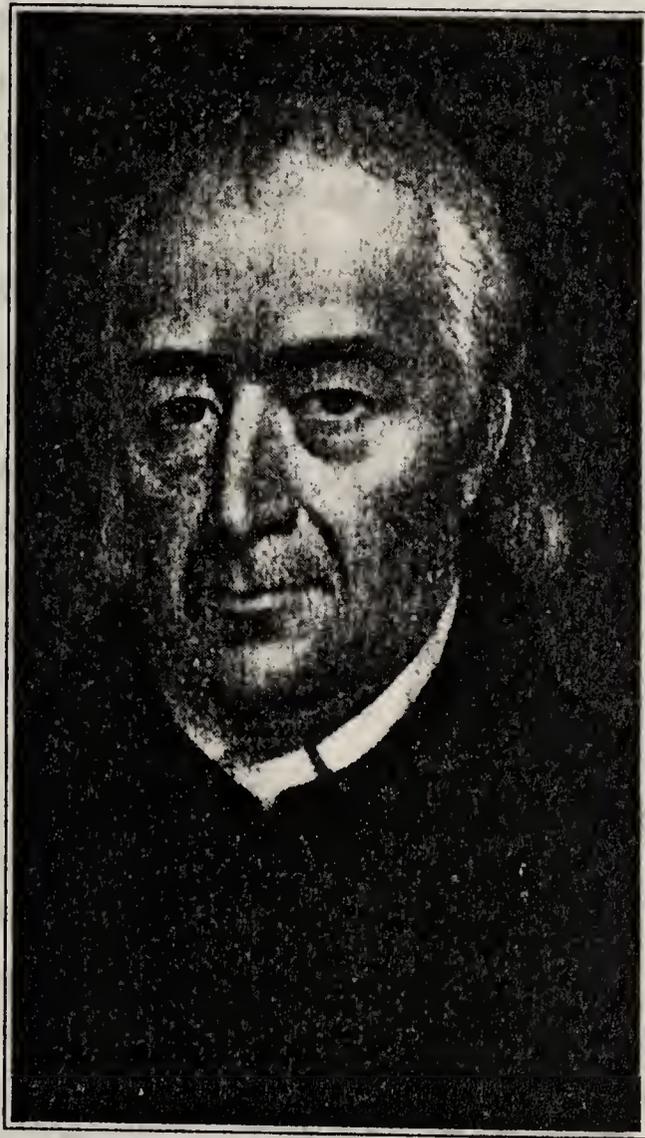
Held typical of the rugged character of Dr. John McMillan, pioneer preacher and educator, who wielded so great an influence, not in the early History of this district, but even in the present age, a large natural Rock was dedicated Saturday afternoon at Chartiers (Hill) Presbyterian Church as a fitting memorial to Rev. John McMillan, A.M., D.D.

Several hundred were in attendance, including prominent leaders of the Presbyterian Church, educational leaders, and officials of the state and county. Eloquenty they paid tribute to the man who braved the hardships of the wilderness to preach the Gospel to the settlers and educate the young men of the district. Dr. McMillan was pastor of the Hill Presbyterian Church, where the exercises were held, which he founded, for a period of more than half a century. He established a log cabin academy which led to the organization of Jefferson College of Canonsburg, the first west of the Allegheny Mountains, Washington & Jefferson College, Jefferson Medical School at Philadelphia and Western Theological Seminary, Pittsburgh, are all due to his pioneering efforts.

The exercises opened at one thirty o'clock. The church was filled to the overflowing point, many being seated or standing about on the lawn.

Exercises in the church were followed by the dedicatory program of Monument just across the road. G. J. Hanna, one of the active members of the Hill Church presided at the opening exercises. Speakers were introduced by County Treasurer C. E. Carothers, a member of the church for 50 years and one of the creators of the Monument, Rev. G. G. Kerr, Canonsburg, offered the invocation. Samuel Eckels, chief engineer of the State

Highway Department, a native of West Brownsville, delivered a highly interesting address, on early trails of the pioneer days, one of which was that leading into the Shenandoah Valley of Virginia, which Dr. McMillan followed on his first visit to this district. Mr. Eckles said the Highway Department refused to name high-



Rev. John McMillan, M.A., D.D.
Born 1752 **Died 1833**

In the prime of life

ways, but that the citizens of the district could bestow the title of McMillan Highway on a thoroughfare if they so desired.

Interesting facts regarding early families were given by Rev. E. B. Welsh of Coraopolis, a descendant of an old Washington County family, he struck an important thought in connection with the exercises when he de-

clared that much of the program of the day would tell the story of McMillan in the wilderness, but felt the real story was created back over the mountains in Chester County in the home of McMillan's parents at Fagg's Manor, which became the property of the McMillan family through direct descent of title down from William Penn. An interesting fact in connection with the Pequea Church is that history repeats itself, and that two graduates of Jefferson College, founded by Dr. McMillan, went to Pequea his home church, as pastors, and took with them Canonsburg girls as their wives.

Building a Lasting Inspiration

One cannot tell by the building of the stature of an individual the mighty influence that might be associated therewith. Judge Erwin Cummins declared in his short informal remarks, such is the fact in the life of John McMillan. It is not the trails of ancestors or the revolution—it is not with mortar or walls, that history is made. It is the trails of human beings down through the ages that make history, and so it was with John McMillan. One of those who came seeking freedom of thought, religion and education, he founded his church, his school and his character on this spot and he sowed the seed of Presbyterianism which have borne such a bounteous crop down through the last century. His work will go on and his influence will be felt. Your monument may sink into decay and crumble, but the influence of John McMullin will go on forever, garnering new luster and new elegance with the going. Judge Howard Hughes, devoted his brief talk to McMillan's sympathy with the settlers in the whiskey insurrection; but his staunch support of the government then became a matter of government or revolters.

Principal Address of Day

At the site of the monument Rev. Murray C. Reiter, a former pastor of Hill church, but now of Bethel Presbyterian Church, presided at the meeting and presented

Dr. Clarence E. Macartney of the First church of Pittsburgh, who gave the principal address. Down through the years he carried his audience, eloquently outlining his endeavors and the result of his work.

The mounment was unveiled by John J. McDowell, a great-great-great-grandson of Dr. McMillan.

R. L. Munce one of the committee in charge of the monument erected, presented it to the church congregation. Rev. Lee E. Schaffer present pastor of the church, in accepting the memorial in behalf of the congregation, stated that the church founded by the hardy pioneer was still a living, vital force in the community, inspired by the tradition, and ideals of its founder.

Influence of Early School

It was accepted in behalf of Jefferson College by the Rev. Maurice E. Wilson, student pastor at Washington & Jefferson who reviewed the history of the famous Canonsburg School. At its height it rivaled Harvard, and Princeton in the size of the student body. Many enrolled from southern towns. He described the literary contests, which were heated events. It was a comprehensive review of the college later merged with Washington into the present Washington & Jefferson College.

Dr. Ralph C. Hutchinson, of Washington & Jefferson College, in accepting the memorial, stated the school would endeavor to carry on the work established by McMillan by continuing to produce Christian leadership for the good of the Nation. He told of the museum started in the college which has been enriched by several McMillan articles.

The dedicatory prayer was delivered by Rev. J. Alvin Campbell of Washington, and the benediction was pronounced by Dr. James H. Snowden of Pittsburgh, formerly of Washington.

A History of Some of the Churches Which Dr. McMillan, D.D. Helped to Collect



A rear view of Chartiers (Hill) Church and part of the cemetery
Dr. McMillan's grave is marked by the flat stone just below

CELEBRATION AT HISTORIC HILL CHURCH

Above is the home of the congregation of the Chartiers Hill Presbyterian Church which on Saturday and Sunday, August 10 and 11, will celebrate the 160th anniversary of its organization. Dr. John McMillan, famous pioneer educator and minister, organized the church.

Pioneer Congregation Ready for Occasion

**Chartiers Hill Presbyterian Church to Hold Exercises
and Services Saturday and Sunday This Week**

PROGRAM IS ANNOUNCED

Members of the congregation of Chartiers Hill Presbyterian, one of the most historic in the district, have

completed preparations for the two-day celebration of the 160th anniversary of its organization Saturday and Sunday of this week.

Rehearsal of a pageant, which is to be presented Saturday afternoon, last night attracted a large crowd to the church, among those present being persons who have traveled here from the Middle West and other distant points for the observance.

Organized by Dr. John McMillan, noted pioneer educator and minister, the church is said to be the oldest west of the Alleghenies. Jefferson College, Canonsburg; Washington and Jefferson College, Jefferson Medical College, Philadelphia and the Western Theological Seminary, Pittsburgh, are the outgrowth of his efforts in the trying pioneer times.

Descendants of a few of the pioneers who helped to organize the congregation under the inspiration of the doughty Dr. McMillan still worship there.

Down through more than a century and a half, the spirit of the man whose voice boomed in the wilderness has survived and the congregation today is one of the strongest to be found in the rural districts.

County Treasurer C. E. Carothers, of Washington, chairman of the publicity committee, will preside at the opening session Saturday morning at 10 o'clock. At noon a basket picnic dinner will be a feature. F. E. Walker will preside at the afternoon session Saturday. G. J. Hanna, of the congregation, will read a history of the church and a historical pageant, directed by Mrs. H. L. Mollenauer and Mrs. C. E. Carothers, will be presented.

At the services Sunday morning at 10 o'clock recognition will be given former superintendents.

The homecoming and memorial service will be held at 10.45 A.M. with the church pastor, the Rev. Lee E. Schaeffer presiding. Prof. G. J. Slosser, of Western Theological Seminary, will deliver the historical address.

Heading on John McMillan's D.D. Record of Reception of Communicants

In McMillan's Handwriting

“A Memorandum Book of such as have been admitted to the Sacrament of the Supper in the congregation of Chartiers from June, 1815, to Feb., 1830.

Total admitted to the Church on examination from May, 1797, to Feb., 1830, was 450. Of these 30 became Ministers of the Gospel”.

Written by John McMillan, D.D., on outside cover of record now in possession of Harper R. Allen, great-great-grandson of the pioneer Missionary.

The Chartiers Presbyterian Church Charter

In the Name, and by the Authority of the Commonwealth of PENNSYLVANIA, THOMAS MIFFLIN, Governor of the said Commonwealth; Matthew Irwin, Master of the Rolls in and for the said Commonwealth, SENDS GREETINGS:

Whereas it has been certified to me by Jared Ingersoll, Attorney General for the said Commonwealth, and by Thomas McKean, Chief Justice, and Edward Shippen, Joseph Yeates and Thomas Smith, Associate Justices of the Supreme Courts of Pennsylvania, that they have respectively perused and examined the Act or Instrument for the Incorporation of “The Trustees of the Presbyterian Congregation of Chartiers in the County of Washington” and that they concur in opinion, that the Objects, Articles, and Conditions therein set forth and contained are lawful. Now know you, that in pursuance of an Act of the General Assembly, passed the sixth day of April in the year of our Lord one thousand seven hundred and ninety-one, entitled “An act to confer in certain associations of the Citizens of this Commonwealth,

the powers and immunities of corporation or bodies Politic by Law." I have transmitted the said Act, or Instrument of Incorporation unto you, the said Matthew Irwin, Master of the Rolls aforesaid, hereby requiring you to enroll the same at the expense of the applicants, to the intent that according to the Objects, Articles, and Conditions therein set forth and contained, the parties may become and be a corporation and body Politic in Law, and in fact to have continuance by the name, style and title, in the said Instrument provided and declared.

Given under my hand, and the Great Seal of the State at Philadelphia, the twenty-eighth day of March, one thousand seven hundred and ninety-eight and of the Commonwealth the twenty-second (March 28, 1798).

By the Governor, James Trimble, Deputy Secretary.

The application states that the purpose of the association is for the worship of God and is signed by the following members: John McMillan, John McDowell, Craig Ritchey, Moses Car, Robert Hill, William Cochran, George Craighead, William Kerr, Robert Hughes, James Foster, James Allison, John Johnston, Davis McLean, William Wick, James Officer, Robert Boland, Abrm. Dehaven, Robert Welch, Wm. Hantuper, Wm. Hays, John Mackan, James Wishart, Nickolas Smith, Daniel Kirkpatrick, Alexander Frazer, John Daswell, William Gault, Samuel Logan, John Lindsey, Thomas Bryeland, James Gaston, Thomas Bracken, John McClain, Geo. M. Cook, John Crawford.

The Trustees shall be nine in number and the first Trustees shall be Robert Hill, William Kerr, James McCready, William Hays, John Mercer, James Morrison, George Craighead, James Bradford and John Cotton.

G. J. Hanna, Secy.

Chartiers Presbyterian Church

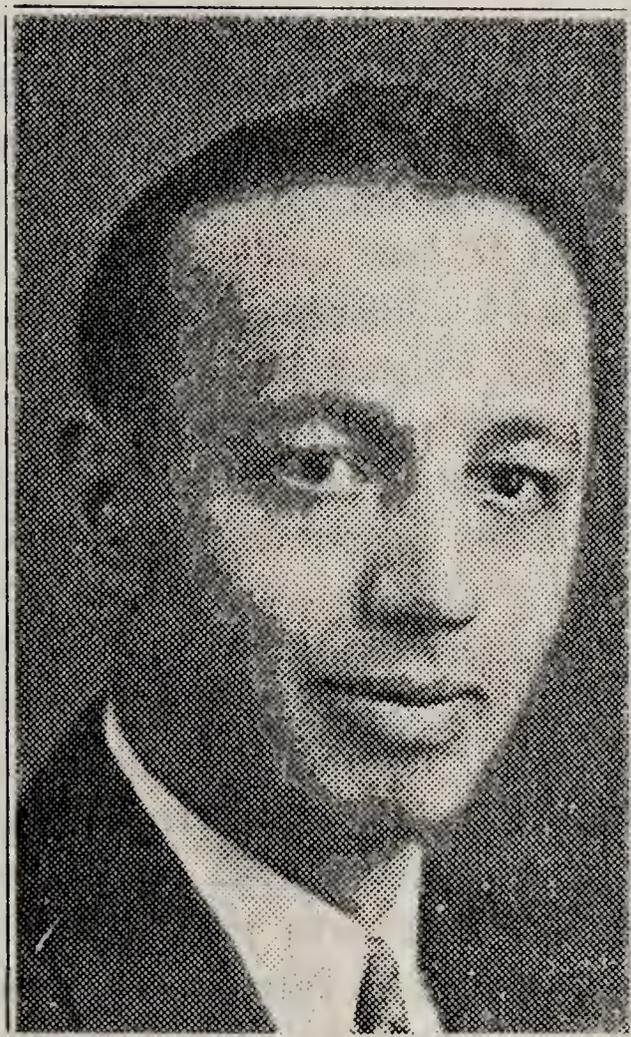
By **Boyd Crumrine**

It is not known in what year the congregation of Chartiers was organized. It is probable there was no regular organization until Rev. John McMillan came. On his first visit to this region, in 1775, he preached at the house of John McDowell, on Chartiers Creek, on the fourth Sabbath of August. This is the earliest record of service at Chartiers, but there can be no doubt that the settlers had previously met many times for divine worship. In an obituary notice of the Rev. Reid Bracken, published in the *Presbyterian Advocate* in August, 1849, it is stated that he was born in September, 1778, that his father removed from York County to Washington County, Pa., when he was an infant six weeks old, and that he was the first child baptized by Mr. McMillan in Chartiers Church. We know that Mr. McMillan preached and baptized at Chartiers three years before the Bracken family came, for he put it on record. We may reconcile the newspaper statement with historical facts by supposing that a house of worship was built by Chartiers congregation soon after Mr. McMillan was settled as pastor, and that Reid Bracken was the first infant baptized in the new church. The word "church" used in the obituary refers, as we understand it, to the sacred edifice, and not to the congregation.

The first pastor of Chartiers was the Rev. John McMillan. His parents emigrated from County Antrim, in the north of Ireland, in the year 1742, and settled at Fagg's Manor, in Chester County, Pa. There he was born on the 11th of November, 1752. In his infancy he was dedicated to the Lord by his pious parents, and their earnest prayer was that God would spare his life and make him a minister of the gospel. They first gave their son an English education, then, when he was prepared, they sent him to the Rev. John Blair's classical school at

Fagg's Manor, and subsequently to the Rev. Robert Smith's classical school at Pequea, Lancaster County, Pa. He entered Princeton College in 1770, and in two years graduated, at the age of twenty.

Having finished his course at Princeton, he went back to Pequea to study theology under the direction of



**Rev. L. E. Schaeffer, Pastor
Chartiers Presbyterian Church**

Rev. Robert Smith, D.D. At this period, as we learn from his famous manuscript, he was in an uncertain and perplexed state of mind about undertaking the work of the ministry. He determined to leave the matter wholly with God. If the way was opened he would go on; if it was shut, he would be satisfied. When in the twenty-second year of his age he was licensed to preach the gospel by the Presbytery of New Castle. This occurred on the 26th of October, 1774, at East Nottingham, Chester County, Pa. The winter following he preached in the

vacant congregations of New Castle and Donegal Presbyteries.

Young as he was, and difficult and hazardous as was the undertaking, he set out in the summer of 1775, under instructions from his Presbytery, to visit the settlements in Virginia and Western Pennsylvania. *His course was in part determined by a desire to see some of his friends and kindred who had settled in this region of the country.* Starting from Chester County, Pa., he made his way westward and southward through the Cumberland and Shenandoah Valleys. In July he crossed the Allegheny Mountains near Staunton, Va., and, it is probable, came down the valley of the Monongahela. As he traveled from place to place he preached the gospel. On the fourth Sabbath of August he preached at John McDowell's, on Chartiers Creek, and on the Tuesday following at Pigeon Creek. He then journeyed eastward, and in the month of October reached his father's house at Fagg's Manor. But he did not remain long at home. He returned to this region in the winter, by the same circuitous route, and preached at Pigeon Creek and Chartiers from January until nearly the end of March, 1776, when he received a call from these churches to become their pastor. He was not as yet ordained, but preached as a licentiate. He went East, and at a meeting of the Presbytery of New Castle, held in April, accepted the call. He was thereupon dismissed to the Presbytery of Donegal, and on the 19th of June was ordained at Chambersburg, Pa.

Before going to his field he married on the 6th of August, 1776, Catharine Brown, a pious young woman, whose father, William Brown, was a member of "The Forks of Brandywine Presbyterian Church", or, as it is now more commonly called, "Brandywine Manor Church", in Chester County, Pa. It was the period of the Revolution, and the country was in such a disturbed condition that he judged it imprudent to take his wife to the frontier. He went himself and took charge of the

churches, preached, ordained elders, and administered the sacraments, but at times returned to the East.

Dr. McMillan was not more distinguished as an instructor than as a preacher and pastor. He explained the Scriptures with great clearness, ability, and skill. The inspiring theme of his discourse was "Jesus Christ and him crucified". He did not hesitate to preach the terrors of the law, and at the same time he proclaimed the sweet promises and encouraging invitations of the gospel. Death and the judgment, heaven and hell were realities to him, and he urged men to flee from the wrath to come. He alarmed the careless, encouraged the timid, consoled the afflicted, instructed the ignorant, confuted the skeptical, and reproved the proud and presumptuous, the hypocritical and contentious, the wicked and worldly-minded.

Sometimes his manner was austere. He ridiculed the woman who first appeared at church carrying an umbrella, and the family who first rode to church in a carriage. As two young women arose to leave during service he cried out, "Sit down, girls, sit down, for we have all seen your high combs". Meeting a man who had just recovered from an attack of sickness he said, "It is better that you are here than in hell". For his harsh expressions we offer no apology. They were the faults of a good man.

Dr. McMillan's costume would not accord with present fashions. He wore buckskin knee-breeches, blue stockings and buckled shoes, a coat and a vest of a peculiar style, and a hat with a broad brim.

He preached with marked effect upon sacramental occasions and at camp-meetings. With his powerful voice he could be distinctly heard by a great multitude. He expressed regret before his death that he could not leave his lungs as a legacy to some weak-voiced minister, for he thought they were strong enough to last for another generation.

For many years his salary did not amount to more

than one hundred pounds in Pennsylvania currency, a sum equivalent to two hundred and sixty-six dollars. Some paid their subscriptions in cash, others in merchandise. In a small paper book in the writer's possession, dated 1782, Mr. McMillan gives one person credit for six pounds and a half of tallow, another receives credit for a quire of paper valued at two shillings and sixpence, others are credited for corn and wheat. The salary seems meager and insufficient, but we must remember that provisions were cheap, the style of living was very plain, and the pastor was the possessor of a large farm, which he purchased when land was worth but three or four dollars an acre. Small as was his salary, Dr. McMillan was able by strict economy to save a portion, which he used for charitable purposes.

Dr. McMillan served the united congregations of Chartiers and Pigeon Creek for a period of nineteen years, and afterwards devoted his pastoral labors exclusively to Chartiers.

During his ministry it was Dr. McMillan's good fortune to have around him a noble band of elders, men of intelligence, energy, prudence, courage, and piety. Such men were John McDowell, James Allison, Moses Coe, George Craighead, James Foster, Samuel Logan, Thomas Briceland, Richard Johnston, Samuel Miller, John Neill, John Phillips, and others of Chartiers. James Wherry, Patrick McCullough, Hugh Scott, William McCombs, Patrick Scott, at Pigeon Creek.

In 1822 Dr. Matthew Brown, the eminent instructor and divine, removed from Washington, Pa., to Canonsburg, Pa., being called to the presidency of Jefferson College. Dr. Brown preached each Sabbath at Chartiers, in conjunction with Dr. McMillan, for a period of eight years. In his historical sketch of the Jefferson Class of 1828, the Rev. Loyal Young, D.D., said, "Our usual place of worship was old Chartiers Church". Dr. McMillan was still vigorous but aged. His voice when he became animated was stentorian. In the days of summer Dr.

McMillan preached in the morning, and Dr. Brown in the afternoon.

In 1830, the same year in which Dr. Brown ceased his labors at Chartiers to take charge of the church organized in Canonsburg, Dr. McMillan then an old man, resigned his pastorate, but he did not cease to preach the gospel. Being strongly urged, he accepted an invitation to visit the church in this region. In his eightieth year Dr. McMillan administered the Lord's Supper fourteen times, and preached fifty times, leaning on his crutch on some occasions. In the last year of his life he assisted in administering the Lord's Supper seventeen times, and preached about seventy-five times.

Before he was called to his rest his successor was installed at Chartiers and some improvements were made in the old house of worship. The building was enlarged and a new pulpit constructed. Dr. McMillan did not like to see the old pupil set aside, and he was unwilling to enter the new, and in his last days, when he addressed his people, he stood on the platform in front of the pulpit. The old pulpit was endeared to him by many associations.

Dr. McMillan's useful, laborous, and eventful life ended on the 16th of November, 1833. Of him, as of Moses, it could be said, "His eye was not dim, nor his natural force abated". The church mourned his departure, for a great man had fallen in Israel. "He, being dead, yet speaketh." His influence survives; his memory is imperishable. He was buried at Chartiers where the remains of his father, wife, and two sons-in-law were interred. His father died January 2nd, 1792, his wife on the 24th of November, 1819.

In the year 1822 Dr. Matthew Brown, the eminent instructor and divine, removed from Washington, Pa., to become the President of Jefferson College. Dr. Brown preached each Sabbath at Chartiers in conjunction with Dr. McMillan, for a period of eight (8) years, or until the College Church was organized in 1830. About two

years before the death of Dr. McMillan the Rev. Lemuel F. Leak was installed as the second pastor of Chartiers. This took place on the 12th of October, 1831. He served the congregation twelve years; he resigned in April, 1843. Mr. Leak was a native of New Jersey, also a graduate of Princeton College. During Dr. Leak's pastorate a new church was built at a cost of \$2,500.00. It was finished in the summer of 1841. The first house of worship erected by the congregation was made of logs, and was built probably in the year 1778. The first worshippers knew nothing of comforts afforded by a stove or furnace on a cold winter day, and indeed when stoves were first introduced, there was as much opposition to them as to the use of hymns or organs. The log church lasted until about the year 1800, when a stone church was built; the stones used in its construction being taken from an Indian mound which stood at the top of the hill. The stone church was enlarged and improved in 1832, about this time Dr. Leak was installed. It stood until the present brick church was erected, "the brick being made and burnt just below the building".

After the resignation of Mr. Leak in April, 1843, the pulpit remained vacant two years. The third pastor was the Rev. Alexander B. Brown, D.D., who became the pastor in 1845 and continued until the fall of 1847, when he was elected to the presidency of Jefferson College. Alexander B. Brown was the son of Rev. Matthew Brown, D.D., who had been the president of Jefferson College in 1822; his mother was Mary Blain; he was born in Washington, Pa., on the 1st of August, 1808, and graduated at Jefferson College in 1825. He was married in December, 1833, to Miss Elizabeth F. Nevin. He was connected with Jefferson College as professor and president from 1841 to 1856. He died on the 8th of September, 1863. The fourth pastor lasted but a short time. He was called in September, 1848, and installed in October. Two months later, on the the 14th of December he died. His name was Rev. Robert M. White. Six months elapsed

after the death of Mr. White before another minister was settled at Chartiers. The fifth pastor was Rev. Joseph R. Wilson, a native of Steubenville, Ohio, a graduate of Jefferson College and of Princeton Theological Seminary. In June, 1849, he was ordained and installed as pastor of Chartiers congregation. In July he was elected professor extraordinary of rhetoric in Jefferson College. His pastorate lasted less than two years. In January, 1851, the Presbytery released him from his charge. Mr. Wilson afterwards removed to the south and became thoroughly identified with the Southern people in feelings, principles, and interest. Woodrow Wilson, a son of Joseph R. Wilson, became the twenty-eighth president of the United States, was born at Staunton, Va., December 28, 1856.

Rev. William Ewing, a native of Washington, Pa., was the sixth pastor. He was installed in 1852 and served until April, 1870. During his pastorate 129 persons were received into the Chartiers Church on profession of their faith. The seventh pastor was the Rev. Matthew H. Bradley. He was licensed to preach at Chambersburg, Pa., in the same church Dr. McMillan was licensed. He was installed on the 10th of June, 1874; in 1882 there were 148 communicants. Rev. John F. Hill was pastor from 1884 until 1907, when Murray C. Reiter was installed in September 27, 1907, and was released in 1914.

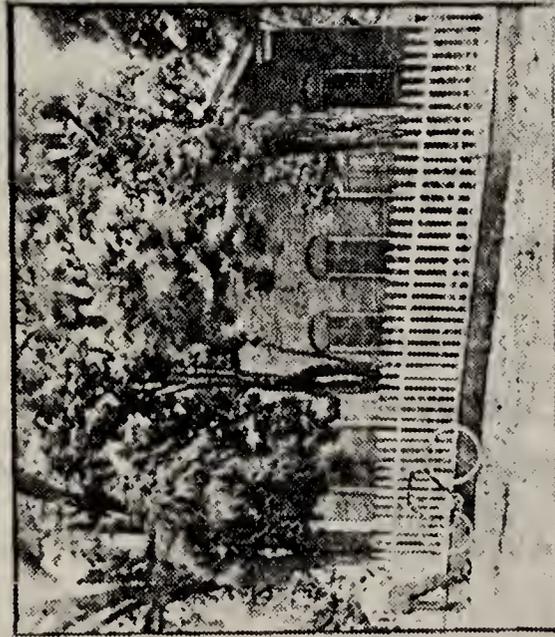
After the church was incorporated, Josiah Haines, conveyed to the Trustees in June, 1798, two and one-fourth ($2\frac{1}{4}$) acres of land.

A year later Samuel Gilpin, of Cecil County, Maryland, conveyed seven and three-fourths ($7\frac{3}{4}$) acres to the Trustees. The church thus became possessed of ten acres of land. A part of this tract the Trustees afterwards exchanged for other land more conveniently located.

REV. JOHN McMILLAN

1775-1830

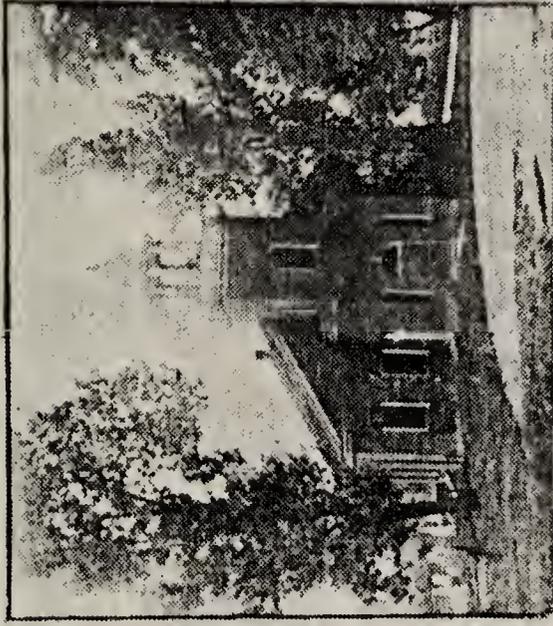
FIRST PASTOR



OLD FRONT VIEW



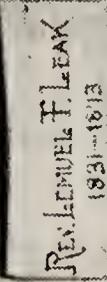
REV. JOS. R. WILSON D.D.
1849-1851



NEW FRONT VIEW



REV. ALEX. B. BROWN D.D.
1845-1847



REV. LEMUEL F. LEAK
1831-1813



REV. WILLIAM EWING FIELD.
1852-1870



REV. MATTHEW H. BRADLEY
1874-1884



REV. JNO. F. HILL D.D.
1884-1906



REV. MURRAY C. REITER D.D.
1906-1914



REV. PAUL G. MILLER D.D.
1914-1921



REV. D. D. KIEL D.D.
1925

CHARTIERS PRESBYTERIAN CHURCH

NEAR CANONSBURG PA.

ORGANIZED 1775

Chartiers Presbyterian Church

- 1st Church built of logs 1778
- 2nd Church built of stone 1800
 (Built from stones taken from an Indian mound near by.)
 Stone church enlarged 1832
- 3rd Church built of brick (At a cost of \$2500.) 1841
 Brick enlarged and steeple added 1910

PASTORS

	<i>Installed</i>	<i>Released</i>	<i>Years Served</i>
1. Rev. John McMillan, D.D. Services first held in the opening, with a stump of a tree for a pulpit.	1775	1830	55
2. Rev. Lemuel F. Leak Oct. 12, 1832		1843	11
3. Rev. Alex B. Brown	1845	1847	5
4. Rev. Robert M. White	1848	1848	2 mo. (Died)
5. Rev. Joseph R. Wilson (Father of President Wilson)	1849	1851	2
6. Rev. William Ewing	1852	1870	18
7. Rev. Matthew H. Bradley	1874	1884	10
8. Rev. John F. Hill	1884	1907	23
9. Rev. Murray C. Reiter	1907	1914	7
10. Rev. Paul G. Miller	1914	1921	7
11. Rev. D. D. Kiel (Died while pastor.)	1922	1927	5
12. Rev. J. Alvin Campbell	1928	1930	2
13. Rev. L. E. Schaeffer	1930		

Pigeon Creek Congregation

This church situated in Somerset Township, Washington County, is one of the oldest in the country in union with Chartiers, gave a call to Rev. John McMillan, at a meeting of the Donegal Presbytery, April 23, 1776, at which time he was ordained with a view to his settlement among them as their pastor—though he was never formally installed. Whether this congregation was organized previous to this time is uncertain. Dr. McMillan in his journal, speaks of his ordaining elders, baptizing children, etc., Nov. 17, 1776, among them soon after he was ordained; but not expressly of his organizing the church. As he received a “call” from the two churches, they must have been previously organized, unless the term “call” be taken in a lesser sense. In this church, which then covered a very wide field, were, from the first, some eminently pious people who had emigrated from Nottingham, Chester County, and here the Spirit of God was remarkably poured out several times during Dr. McMillan’s ministry among them, which continued till near the close of the last century. This congregation has enjoyed many revivals of religion, and is one of the strongest and most flourishing churches in our connection. It has passed through many severe trials from its earliest days. The old Presbytery of Redstone met here oftener than anywhere else; and here, by the remarkable ordering of Divine Providence, they held their first meeting September 19, 1781. Dr. McMillan preached his first sermon within the bounds of Pigeon Creek in 1775, in the open air as there were no buildings. The first meeting house was a log structure, with clapboard roof and door, during the first winter it was not heated. This building and the stone one that succeeded it were situated within the bounds of the present cemetery. On one occasion while services were being held the floor gave away, carrying the audience down with it, but fortunately no one was seriously

injured. The families PROVIDED THEIR OWN PEWS, and it is said the variety of styles was almost as great as the number of pews. In 1829 the present brick building 70 x 56 feet with four doors was erected on the hill north of the cemetery. In 1790 there was no fence about the church or cemetery, and each grave was enclosed with a fence of poles or logs or any material that could be easily procured. In 1871 a parsonage was built at a cost of \$4,000.00, at this time (1935) the church built in 1829 is still in use, and I believe it is one of the best preserved in western Pennsylvania, and I believe it is the oldest building that has been in constant use for church purpose in this part of the country at this time, 1935, it is 106 years old.

Peters Township

Peters Township was the 10th of the 13 original townships erected in Washington County, March 28, 1781. The territory originally embraced in the township comprehended the present township of Peters, and all that portion of Allegheny County lying east of Chartiers Creek, and south and west of the Monongahela River. To distinguish the two charges of Doctor Clark's, one was known as East Peters Creek and the other West Peters Creek. Doctor Clark in a previous charge in the east had had a similar case, and found it quite confusing, at his suggestion some time between October, 1785, and April, 1786, the East Church was re-named LEBANON PRESBYTERIAN, and the west BETHEL PRESBYTERIAN Church. In 1788 when ALLEGHENY County was erected and the townships were being erected, the territory surrounding BETHEL was given the same name.

Lebanon Presbyterian Church

Organized by Dr. McMillan

We are quoting the record of this church from Zella H. Payne history of this church which was compiled and published in 1826, she writes:

Owing to the smallness of the stipends and the nature of the times, he ministered largely to his necessities. He was large and vigorous and could wield the tools if necessary to "subdue the earth" as well as any of his flock. It is said he did not let these labors interfere with his preparation for the Sabbath. He generally wrote his sermons out in full and committed them to memory. He not only attended to the duties of his extensive charge, but ministered in destitute places, organized churches and dispensed the ordinances among them. This is probably how he came to preach and baptize children at Peters Creek on the Tuesday after the first Sunday of November, 1776. This service was within the bounds of Bethel and Lebanon which were first called "Western and Eastern Divisions of Peters Creek", and from which we at Lebanon, date our anniversary and not the organization of the congregation which did not occur until 1778 or 1779. Neither the exact date, nor who effected the organization is known, but it has been generally assumed that *Dr. McMillan* was responsible.

The first notable revival during his ministry began about the middle of December, 1781, among a few who had gathered for social worship on the evening of a Thanksgiving Day appointed by Congress. This encouraged them to hold other meetings on Sabbath evenings for nearly two years. It was then usual to spend the whole night in religious exercises. Nor did the time seem tedious, for, he says, "the Lord was there and his work went pleasantly on". At the first sacramental season forty-five were added to the church. Numbers were added on each similar occasion, but he states, he did not keep count of the number. The next revival was in 1795,

when about fifty were added and again in the spring of 1799 when about sixty were added.

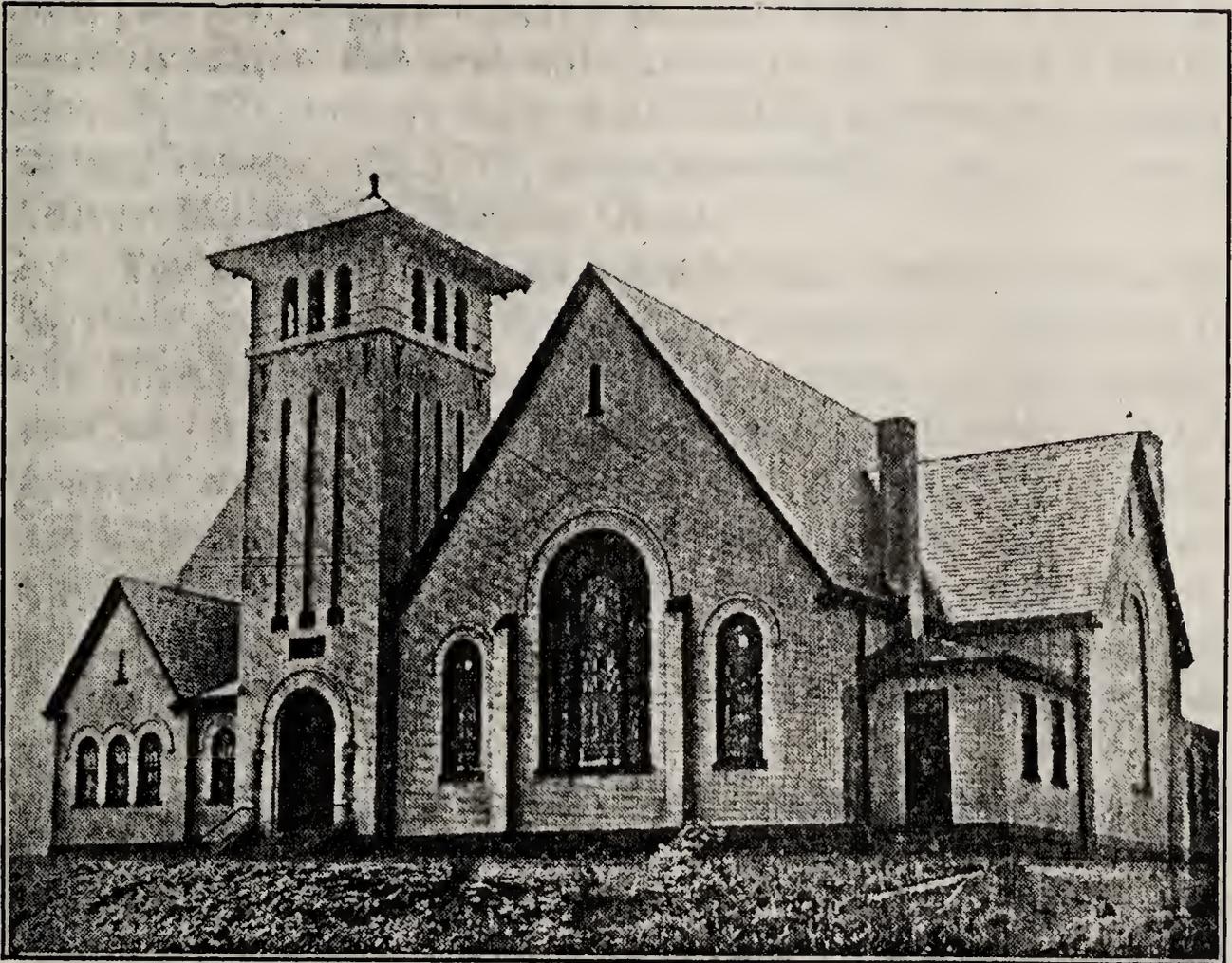
He says this revival differed from others in that the body was more affected. It was no unusual thing to see persons so entirely deprived of body strength, that they would fall from their seat, or off their feet and be unable to help themselves as a new-born child. I have seen some lying in this condition for hours who yet said they could hear everything that was spoken; and yet their minds were composed and more capable of attending to divine things, than when their bodies were thus affected.

He was deservedly called "The Apostle of the West", for all his life after he entered the ministry he was instructing the people, baptizing their children and very early in his pastorate he began training young men for the ministry.

Bethel Presbyterian Church

Dr. Wycoff in his history of Bethel church, says: "Let us today look back over the history of the church from the beginning, it was about the outbreak of the Revolutionary War that this church began to be. The dates of the beginning can not be certainly determined. This church never had a charter, if one had been gotten when the church began, we would be able to say exactly when that event took place, but in the absence of such a document, we can of course have no help from that source in our effort to settle the question as to the date. There seems never to have been any formal organization, on the minutes of the Presbytery of Redstone, to which this territory originally belonged. There is nothing on record in either the civil or ecclesiastical courts to show when this church had its beginning. For what occurred before the organization of Redstone in 1781, we are dependent almost entirely upon tradition, or if we accept the records from the diary of the Rev. John McMillan, which states, "Tuesday, (November 5, 1776) preached

at Peters Creek, baptized five children". In another place the diary states, "The 4th Sabbath of February, 1778, (which would be the 28th), together with the following Monday, preached at Oliver Miller's on Peters Creek, received 23 # 10 S". In another record we find that on November 29, 1781, Rev. John McMillan performed the



Bethel Presbyterian Church

marriage ceremony of Alexander Gilfillan, and Margaret Boyd. It also records that on October 23rd, the following year (1782) he administered the ordinance of baptism to Jane a daughter of Alexander Gilfillan and Margaret Boyd. These dates gives us some sound foundation, and shows that he was doing work in this region during these years. Of what occurred before these years, however, we have no record. Dr. Marshall became pastor of the church in 1832, that was only 54 years from the time usually given as the beginning of the church, no doubt there were persons living then from whom the facts respecting the beginning of the church might have been

gotten. The traditions current at the beginning of the Doctor's MINISTRY WERE GATHERED UP BY HIM AND EMBODIED IN A sermon which was subsequently published. The traditions as he placed them on record indicates that at some point between the years 1776 and 1779, mission work was done in this region, and the outcome of which was this church. You might be safe in taking the first date given in the Doctor's diary, Nov. 5, 1776, but we do feel absolutely safe on the second date, February 28, 1778, as he specifically states it was at Oliver Miller's on Peters Creek.

The thirteen colonies were at this time in the midst of their turmoil with the mother country. The war, in the fires of which those colonies were so thoroughly welded together as to form a substantial foundation for a great nation, was going on. On the Fourth of July, 1776, the representatives of the colonies in Congress assembled, had made to the world the then startling announcement that "All men were created free and equal, and endowed by their Creator with certain inalienable rights, among which are *life, liberty, and pursuit of happiness*" and had declared their purpose in accordance with the principle announced, of separating themselves from the mother country, it was a time when the country was in a great turmoil, one could not safely say then whether the colonies would realize their dream of independence, or not. It was the time when the minds of men were largely occupied with thoughts of war, that a man of GOD came into this region with a message of peace. It is no easy matter for us, who live one hundred and twenty-five years later in the world history, to form anything like a clear idea of the conditions amid which this man of GOD began to work. Of the magnificent forests which then covered valley and hill, only ragged remnants now remain, even the stumps of the great trees which once stood therein have disappeared from our fields. The Indians who once roamed through the forest and savagery was a constant source of terror to the settlers, and especially to his family, have long since passed

away. The wild animals, the deer, the bear, and the wolves with which the forest abounded, are all gone, even the gray squirrels, which once enlivened the wilderness solitude on a summer morning by their merry chattering are no longer seen. The conditions prevalent today are so unlike those of one hundred and twenty-five years ago.

We hear a great deal these days about the "Strenuous Life," and about the duty of living a strenuous life. The strenuous life is the only kind the pioneers in this region could live. Of the convenience and comforts with which we are familiar they knew little or nothing, their houses were made of logs, with floors of "puncheons", a kind of board split out of a large log and hewed smooth one side with a broad axe. Their furniture was of a very plain, though usually of a very substantial kind. Their table fare consisted largely of wild game, with bread of rye or corn, mush and milk.

Into this region, to minister to the spiritual necessities of the settlers and ready to share their strenuous life, came a young Scotch-Irishman. He was coarse featured, powerfully built, with a voice like the sound of a trumpet, where he first preached was in a house on the farm of Oliver Miller. Neither the surroundings nor the dress of the preacher accorded with the notions of propriety prevalent in these days. The place of preaching was a rude log structure, bare of everything promotive of bodily comfort. Ranging round the room were the trusty rifles which the settlers carried for protection against the frequent and murderous assaults of their treacherous Indian foes.

At one end of the room stood the preacher, dressed in buckskin knee breeches, blue stockings, buckled shoes, coat and vest, cut after a pattern never seen in these days except in pictures. Before him, dressed, the men mostly in deer skins, the women in homespun linen or linsey or flannel, was his Congregation—some sitting on the floor, some on rude benches, others standing or leaning against the wall, the preacher was John McMillan,

whose descendants are numerous in Western Pennsylvania.

The first pastor was the Rev. John Clark, born in 1718, in the state of New Jersey, he was a graduate of Princeton College, was ordained as an Evangelist at Bethlehem, N. J., April 2, 1761, he came to the west in 1781. He supplied Bethel and Lebanon for a time before he became their pastor. His settlement as pastor was in 1783. The pastoral relation was dissolved April 23, 1794, there is no record to be found of his work, he died July 13, 1797. It is recorded that he tried to stop the whiskey boys when they went to burn the home of General John Neville on July 17, 1794. Having no family he left his estate to his wife, which upon her death was to be turned over to Jefferson College. The estate amounted to \$1,600.00.

Rev. William Woods was the second pastor, born in Lancaster County, March 6, 1771, he graduated from Dickson College in 1793, he pursued his theological studies under Robert Smith of Pequa, and later with Dr. Witherspoon one of the signers of the Declaration of Independence, he was ordained and installed June 28, 1797, his death occurred on the 17th of October, 1834 in his sixty-fifth year of his age.

Rev. George Marshall was the third pastor, he was born in Union County, Pa., in 1806. His studies preparatory to graduation were pursued at Milton Academy and Jefferson College. He studied Theology under the direction of Dr. Stockton of Cross Creek village, Pa. His death occurred April 30, 1872. Mr. Marshall was a scholarly and successful pastor, beside this work he conducted a very successful Academy, from which many now in the ministry and other professions received their academic training. It did not long survive him, however, changing conditions made it necessary to discontinue it.

Rev. C. W. Wycoff was the fourth pastor, he was installed December 12, 1873, and served until his death in 1913. He served the church for 40 years and was very

successful, the church made much progress under his reign.

Rev. Murray C. Reiter was the fifth pastor, he was installed in 1914, and is still in charge, his work has been quite successful and the church is rapidly increasing in membership.

It is a remarkable thing that this church in almost 160 years has only had five pastors.

Written on the
One Hundred Fiftieth Anniversary
of the
BETHEL PRESBYTERIAN CHURCH
September 18 - 23, 1928

Tune: *Boylston*

This day, our God, records
How faithful is Thy care;
Forgive us our unfaithfulness—
Lord strengthen us to bear.

These have been years of grace—
We praise Thee for them all;
Thy mercy lining ev'ry cloud,
We'll trust whate'er befall.

McMillan first proclaimed
The living truth of God;
Clark, Woods, then Marshall and Wycoff
Followed the path he trod.

We take one backward glance,
And forward urge our quest—
Building Thy Kingdom day by day
Our gaze fix'd on the Christ.

These hundred fifty years
Are pledge of many more;
Great Spirit, still be our defence,
And lead Thou on before.

Oh, fill our mouths with praise,
And fill our hearts with love;
Strengthen Thy bonds that bind us, Lord,
'Till we are called above.

—By the Pastor,
Murray C. Reiter, D.D.

THE
BETHEL PRESBYTERIAN CHURCH

Founded on This Site By

Rev. John McMillan, D.D.

November 5th, 1776

REV. JOHN McMILLAN, D.D.

A Native Pennsylvanian Was Also the Founder
of

Jefferson College

Which in 1865 joined with Washington College,
and is now known as

WASHINGTON & JEFFERSON COLLEGE

Soldier of Revolutionary War

Born, November 11, 1752

Died, November 16, 1833

Erected 1935

THE COMMISSIONERS OF ALLEGHENY COUNTY, have erected a BRONZE TABLET in the OLD STONE MANSE, (Originally the OLIVER MILLER homestead) in SOUTH PARK, with the above inscription on it.

Montour Presbyterian Church
STEUBENVILLE PIKE, ALLEGHENY CO., PA.

The Story of Old Montour Church

Montour Church bears the name of an Indian who was one of the most picturesque characters of colonial days, Andrew Montour. Madam Montour his French mother was three-quarters white, but after her marriage to an Iroquois chief, she preferred to live with the Indians. Andrew Montour frequently went with Conrad Weiser to Indian conferences, and he was one of the few natives who fought on the side of Braddock at Turtle Creek. To reward Montour for his valuable service to the English during the French and Indian war, the governor of Pennsylvania, gave him an island on the Ohio river, the Island became known as Montour Island—(now Neville) and the creek at the mouth of which it is located is still called Montour Creek. From this half-breed Indian, Andrew Montour, our church most likely took its name. In early records it is referred to as the “church of Manture Run.”

Hewer of Trees and Maker of Paths

The history of the organization of Montour is brief. The pioneers of Western Pennsylvania were better qualified to make history than to write it. They were more familiar with the axe, the mattock, the plough, and the rifle than the pen. Having to struggle with the forest, with wild beasts, and with savage men, they performed heroic deeds but they had no leisure for recording them. The physical development of the country—the felling of the forest—the building of roads—the struggle with Indians—the murder or captivity of neighbors—are events that impress themselves upon the memory and become the traditions of a settlement. Such events are recited by parents to children and are recorded in letters and newspapers. But the quiet rearing of the family alters, the

first reading of the Holy Book, and the erecting of the early houses of worship, because less exciting are less clearly remembered.

A Pioneer Presbyterian Preacher

About a year before the Declaration of Independence was signed, a slender, dark-complexioned, none too handsome young man of twenty-three, he writes thus of his arrival and of his first night spent in this section: "Nothing remarkable happens save that Mr. Barker shot a doe, part of which we carried with us. Night coming on, and being far from any house we were forced to lodge in the woods. We sought for a place where there was water, unsaddled our horses, hobbled them with hickory bark and turned then to the hills. We then made a fire, roasted a part of our venison, and took our supper. About 10 o'clock we composed ourselves to rest. I wrapped myself in my great coat and laid me on the ground with my saddle-bags for a pillow".

The young man was none other than the great and good John McMillan. He came from that sturdy, earnest, godly and liberty-loving race—the Scotch-Irish, and thus well-fitted to meet the difficulties of this frontier region. On the first Sabbath of August, 1775, McMillan preached at Mount Moriah to a small congregation, this was his first sermon in Western Pennsylvania. On Saturday, August 21, he arrived at John McDowell's on Chartiers, where on the following day, he preached his first sermon in that field of his life-labor—CHARTIERS. After John McMillan's first visit to Chartiers and Pigeon Creek, he preached at several other points in this region, one of which was Fort Pitt. He returned to the East and was ordained to the ministry but a few days before our country declared its independence.

On August 6, 1776, he married Catherine Brown. So imminent were the perils of the time, that he did not take his young wife to the West until more than two years after his marriage. While at her home she contributed

her full share to the stores of the surgeons of Valley Forge. Her pastor, Rev. John Carmichael, when on a visit to Washington's camp heard the great chief complaining of the wants of linen for dressing the wounds of his suffering soldiers, Carmichael returned home and on the next Sabbath made an impassioned appeal to the patriotic women of his charge asking them to spare three or four inches from the lower end of a certain garment to meet this "Crying wants of the suffering army." The women responded to the call; and by Tuesday noon, the pastor might have been seen approaching the camp with several bags of narrow rolls of linen just such as the surgeon needed. (Should not Mrs. McMillan be recognized as a Patriot as well as was the Doctor?)

Like Gideon's band, the pioneers among whom John McMillan was to work were selected. None but the hardy, the brave, the rough and ready, the self-denying and the adventurous would be likely to encounter the toils and perils of the wilderness. Their food consisted of the products of the soil prepared with the rudest appliances, to which milk, pork, and venison were added. Their clothing, after the garments brought with them had yielded to ravages of hard usage, was largely of their own manufacture. Flaxen cloth and linsley-woolsey constituted the garments of the women and the hunting shirt of the men, while buckskin was a staple for both moccasins and breeches. As many as nineteen happy swain, replenished in the one dress coat of the community, were united in the holy bonds of wedlock while so ornately clad. This garment was a wonderful creation of blue broadcloth gloriously set off by highly polished brass buttons. This sartorial masterpiece was in common use all over the countryside and was made to do such marvelous service by fair sale, or, more often by generous loan, for many years. Its pristine glory dazzled the eyes of many a coy bride, and tremendously added to the dignity of the wedding procession, may its ashes rest in a well earned peace at the bottom of some old-fashion chest of drawers. But nothing would please

Rev. McMillan more than the simple homespuns, for he had no patience with freak fashion. He clung to the cocked hat, breeches and shoe buckles, long after others had laid them aside, and he seemed reluctant to permit woven cloth to take the place of buckskin. For some years after McMillan arrived, our church, MONTOUR, was a mission, depending upon Presbytery for supplies. These were supplied by the Presbytery of Redstone, which was erected by the Synod at New York and Philadelphia, May 16, 1781.

First Meeting In the Woods

As there was no church building erected here at that early date, 1785, the question naturally arises as to where the services were held. The old white oak on the hillside may have been a column in that first meeting house. "The groves were God's first temples," and the grand old forest trees no doubt lined the sun-lit aisle of our first church. Before a building was erected a speaker's stand, called "the tent," was used by the minister; it was elevated about four feet above the ground, had a breast-work in front and a log seat in the rear. Far out from this "tent," amid the forest trees, seats were built of round logs, these were on gently ascending ground which enabled the audience to command a view of "the tent." Usually long logs hewed only on the upper side, extended from the pulpit directly up through the area of the seats. These were elevated above the common height of a table, supporting sometimes by straddling legs, but most generally by blocks of wood. On either side were similar logs, but much lower, for seats, placed sufficiently far from the higher or table logs, as to give room for walking between them. These log tables were occupied exclusively by communicants during the process of that solemn service. Before that service began and at other times, they served as a part of the ordinary sitting. The seats were, of course, without backs, except where the tree furnished that luxury; and such

choice seats were reserved for aged ladies and the infirm.

Sometimes thousands would be drawn together, and with wagons and other appliances for shelter would remain upon the ground from day to day. It was a July day when McMillan preached here in 1785. No doubt the weather was warm and the cool shade of the forest inviting. But not all services were held during the summer season, for the Redstone minutes of October 19, 1785, records appointing Mr. Clark at Mantures Run (Montour) the second Sabbath of December, and Mr. Dunlap the first Sabbath of April. It is hardly possible that they held services outdoors, although our ancestors seemed to have great power of endurance, although later such services were not uncommon.

We Built Our First Church

In the same year that Washington was inaugurated President of the United States, a log church was built at Montour, and Joseph Patterson was installed pastor. It was not a primitive log cabin "meeting-house" such as the Cool Spring congregation of Erie Presbytery completed between sunrise and sunset of a single day. In this case the large stump of a tree was selected as a pulpit and the church built around that. Now ours was a more modern building than that for it was cruciform in shape, and was built of hewed logs. One arm of the cross was on the north side about the middle of the wall and in that offset was the pulpit which was reached by several steps from the floor. Just in front of the pulpit on a raised platform raised a few steps from the floor and enclosed in front and on one side stood the choir. The choir consisted of two persons, one to line out the Psalm or Hymn, and the other to pitch the tune. Opposite the pulpit in the other arm of the cross or offset was a door. There was no bell to summon the people to worship. On Sabbath morning, for the space of an hour, they would be assembling, coming on horseback and on foot. Women

had to walk barefooted, sat down on logs and put on their shoes when they came in sight of the "meeting house." Those who came early sat down in the shade and waited the time of service. Through the forest ways in all directions might be seen the horses tethered to the trees. At the proper time the minister slowly and dignifiedly led the way into the church closely followed by the reverent congregation. For a long time our forefathers had no means of heating their churches in winter. We do not know when the first stove was installed. Mill Creek records such a luxury in 1809. When it was proposed to introduce stoves, it was resisted by some as an innovation almost heretical. Some time an earth hearth would be placed in the center of the meeting house, and a pile of wood or charcoal would afford some heat; and the open puncheon floors and abundant crevices between the logs, afforded escape to the noxious gases which otherwise would have suffocated our orthodox ancestors.

In 1832 a new church was built to replace the old log one, the brick being burnt on the ground. In 1925 the second brick church was built, and was modern and up-to-date in every way.

History of Raccoon Church

“Candor”

Washington County, Pa., near Midway

As collected and compiled by Margaret S. Sturgeon, 1899

The beginning or the organization of this church is not known, for like all our early churches they just developed out of prayermeetings and religious gatherings, the most of them were held in fort or blockhouses, where the settlers were compelled to flee to on account of the incursions of the Indians. *Beilors Fort*, as described by our fore-fathers, was just south east of the cemetery, and there is no doubt but the early inhabitants had to go there a great many times to protect their lives, and save themselves from the Indian raids, and some times they would be compelled to stay there for weeks at a time, naturally at times like this when they recognized the danger they in their thoughts would turn to their early religious training, and religious meetings would be held. No records of these meetings are to be found, or any thing to show they were held, but referring to the private journal of the Rev. John McMillan, D.D., we find he has made the following records:

1778—1st Sabbath of December, preached at Raccoon from Rom. 8, 6, received 7 pounds 10 S. 6. d.

1779—Tuesday, after (3rd Sabbath of June), at Bailer's place on Raccoon, received 13 pounds 17. S. 3d.

1780—3rd Sabbath of June at Raccoon and received 46 pounds 11 S. 6d.

4th Sabbath of July at Mr. McDonald's place on Robinson Run and received 22 pounds 12 S. 6d.

1782—October 2nd Sabbath at Raccoon.

1785—November the 2nd, Sabbath at Potato Garden.

This would prove at this time there must have been some kind of an organization, as a contribution was made by them to Dr. McMillan, so we are safe to use this first date (Dec. 6th, 1778) as the beginning of this

congregation. The country at this time was but a tractless forest, inhabited only by wild beasts and Indians. The first settlers were almost exclusively of Scotch and Scotch-Irish descent, coming from the eastern part of Pennsylvania, they seemed to have brought with them all the combativeness and tenacity for the pure Gospel truth, and the Presbyterian form of religion usually ascribed to their nationality.

Among those earliest on the field were the Baileys, Dunbars, Dunlaps, Atens, Donaldsons, McDonalds, Pyles, Cardikes, McCartys, McFarlands, Riddiles, Scotts, and Crooks.

The first person buried in the cemetery was Mrs. Martha Bigger, who died in a fort located on Millers Run, where the family had fled for safety from the predatory excursions of the Indians. A stone tablet marks her grave bearing date of May 20, 1780. Shortly afterwards nearby, were buried a Mr. McCandless and two Shearer brothers who were scalped by the Indians while gathering in their harvest.

First Church

Six years before the Constitution of the United States was adopted, "when Washington and that noble band of patriots were laying the foundation for the temple of liberty" the fathers of this congregation were cutting, hauling, and building with their own hands, of unhewn logs the first house of worship, which was completed in 1781. It seems to have been the custom of the early settlers of Western Pennsylvania to give names to their churches corresponding to that of the nearest stream, hence the name Raccoon. This name, no doubt, seems rude and uncouth to the esthetic ears of the present generation, but to those of our members whose families have been represented within these sacred walls for four or five generations, this name links with too many tender associates to be lightly thrown aside.

Raccoon Presbyterian Church

Second Church

By 1786 the first church could no longer accommodate the rapidly increasing congregation, whose limits were Clinton on the north, Hickory on the south, including Noblestown on the east and Burgettstown on the west.

The first church was removed and a commodious hewed log church was erected on the same spot. On each of the longer sides of the building there was a recess of considerable size, an architectural device to furnish a corner to support the end of the timbers, the sides of the house requiring two lengths of logs. The pulpit was in one of these recesses, and the one on the opposite side was appropriated to the use of a few colored slaves then owned in the neighborhood. The house cost \$400.00, a large amount for that day and no doubt represented much self-denial on the part of our forefathers. In neither of these buildings was any provision made for heating purposes, although many of the members came from a distance of eight to ten miles, in the bitter cold, remaining for two long sermons, yet tradition hands down no complaints of hardships endured, or colds contracted thereby. After a time some of the more progressive members took it upon themselves to place a stove within those sacred walls, to the manifest displeasure of the more conservative members of the flock, who considered this a very unnecessary innovation. Unfortunately on the first day it was used, a woman in the audience fainted. No sooner was she carried out at one door, than willing hands as promptly carried the offensive stove out at another door, where it remained for a time in order to avoid the danger of a division. Some of our forefathers seemed to have had as many conscientious scruples about introducing heating apparatus into churches, as some of our sister churches seem to have in the introduction of an organ.

After a lapse of twelve years, the ground upon which the church now stands was purchased. Among the church

archives is found the following: January 19, 1793. John Clark and Jane his wife, conveyed to the trustees of the Raccoon Church in consideration of nine pounds specie; all that lot of ground whereon the congregation has erected their church, under the pastoral care of Rev. Joseph Patterson, containing seven (7) acres strict measurement.

For forty-four years or until 1830 the congregation worshiped in this house. An aged member tells of a tent which stood just south of the cemetery, which she describes as a platform elevated about tree feet from the ground with two sides and one end closed, the roof sloping toward the closed end; the minister occupying the platform, the audience seated on logs arranged in front of the platform. This tent was resorted to when the church could not accommodate the audience, or on Communion occasions when services would often be held in both church and tent. The log church and tent served its day and generation, but the time had now come when they too must give way to the march of improvement.

Third Church

In 1830 a large, substantial brick church with a seating capacity for 600 was erected on the same ground upon which the log church stood, I have a vision today of the imposing structure with its five double outside doors, its wide transversed aisle, the pupil in the side high up, reached by two flights of stairs of six steps each with its fan shaped windows in the rear, the roof sloping from all four sides to a point in the middle, with a modest belfry perched upon this apex, the bell rope dangling from the center of the church, terminating in a loop within easy reach of the sexton's hand. For fifty-four years this church building was used by the congregation. In its day it was no doubt considered a model of convenience and architectural beauty. It was erected during the time Rev. Moses Allen was its pastor. Built of brick, size 65 x 76.

Fourth Church

In the spring of 1872 the old church endeared to so many by tender associates was taken down that the new edifice might stand upon the same sacred ground occupied by its three predecessors. These grand old oaks whose branches were once stirred by the resonant tones of McMILLAN, McCURDY, "the silver-toned Marquis, and the frequent prayers of our own beloved Patterson, stretch their protecting boughs not less loving over our present sanctuary. This church like its predecessor was built of brick, 81 x 60 feet, two stories, with a seating capacity for 500 in the auditorium, a commodious Sunday school room, seated with chairs, several anti-rooms, etc., at a total cost of \$16,000.00. In 1888 a manse was built at a cost of \$2,500.00 and in 1895 the church was renovated, recarpeted, refrescoed at an expense of about \$1,200.00.

Rev. Joseph Patterson, First Pastor

In giving a history of the early pastorates unfortunate the pastors left but scant record of their work behind. Much of our information has come down to us on the wings of tradition.

On April 21, 1789 this church, then called Upper Raccoon, to distinguish it from the one further down the stream, and Montour, made a joint call for Rev. Joseph Patterson, he accepted the call and continued to serve these two congregations for ten years. On April 16, 1799, he resigned the charge of Montour, devoting all his time to Raccoon at the time he was installed. Dr. McMillan was in charge and Rev. Robert Finley gave the charge. There is no record of the names of officers or members of the congregation during the whole of pastorate. On account of illness he resigned from Raccoon, October 6, 1816, having been its pastor for 27 years and 6 months. He died on the 4th of February, 1832, in the 80th year of his age, and the 44th year of his ministry.

Rev. Moses Allen, Second Pastor

Was born in Westmoreland County, Pennsylvania, September 5, 1780. In his youth he obtained a knowledge of the millright business, which he pursued diligently and successfully for some years. He then attended Jefferson College where he received a classical education, graduating in the class of 1805, he studied Theology with Dr. McMillan. In 1805 he was married to the Doctor's youngest daughter, Catherine. He was licensed to preach by the Presbytery of Ohio, June 23, 1807. On December 24 of the same year, he was ordained and installed pastor of the churches of New Providence and Jefferson in Greene County. This relationship was dissolved October 16, 1816, and on the 27th of May, 1817, he was installed as pastor of Raccoon.

The following impression of Rev. Allen has been handed down to the writer from his mother: "Mr. Allen was tall, erect in person, with a grave somewhat austere cast of countenance, always neat in attire, always wore the regulation white neck-tie and carried an ivory-headed cane. His profession was plainly stamped upon his dignified bearing, an able theologian, a fine sermonizer, a clear speaker, a strong debater, an undefatigable catechizer, and a firm disciplinarian." The records of the session abundantly show that Mr. Allen regarded church discipline as an ordinance of God and a means of grace. During Mr. Allen's pastorate, Alexander Campbell the founder of the sect of Campellites or Disciples Church, attempted to organize a society in accordance with his peculiar belief within the bounds of Raccoon church. He and his followers had held religious services several times, and had succeeded in gathering quite an audience before Mr. Allen comprehended the situation. At all their succeeding meetings he was present, seating himself just in front of the speaker, and being well fitted both in training and argumentative turn of mind to respond to the invitations given by the speaker at the close of their religious exercises, to refute any of the doctrinal points

set forth by them; this he did, showing their fallacy in such an effective way that the Campbellites soon ceased to make appointments within borders where Presbyterianism was so ably defended. Mr. Allen was active and aggressive both in and out of the pulpit, manifesting but little patience with the careless and thriftless members of his flock. He interested himself much in the location and improvement of the public roads, especially those which led to his church, and in his ardent anxiety for the good of the community and estrangement or misunderstanding between him and some of his parishioners which eventually led him to seek an other field of labor, much to the grief of his many fast friends, who would have stood by him to the last. Mr. Allen like his predecessor, lived upon his own farm, located one-fourth mile northeast of the church. His family consisted of six sons and four daughters. (See Catherine McMillan Allen line E 5).

During the twenty-two years in which he had charge of Raccoon church it grew in numbers and increased in strength. He left this record.

I preached in Raccoon church 2,685 sermons, administered the Lord's Supper 75 times, admitted to communion 327, baptized 557 children and 15 adults, and solemnized 195 marriages. At the close of Mr. Allen's ministry this church was regarded as among the largest and most important country charges in the Synod. Mr. Allen resigned his pastorate in the fall of 1838, the following April he accepted a call from the congregation of Crabapple, Ohio, where he continued to labor with wonted fidelity and zeal until a short time before his death, which occurred January 16, 1846, aged 66, he is buried in the cemetery at that place. At Crabapple he built a brick house which in 1933 is still standing, a splendid photo of him is to be seen in the lobby of the Raccoon church.

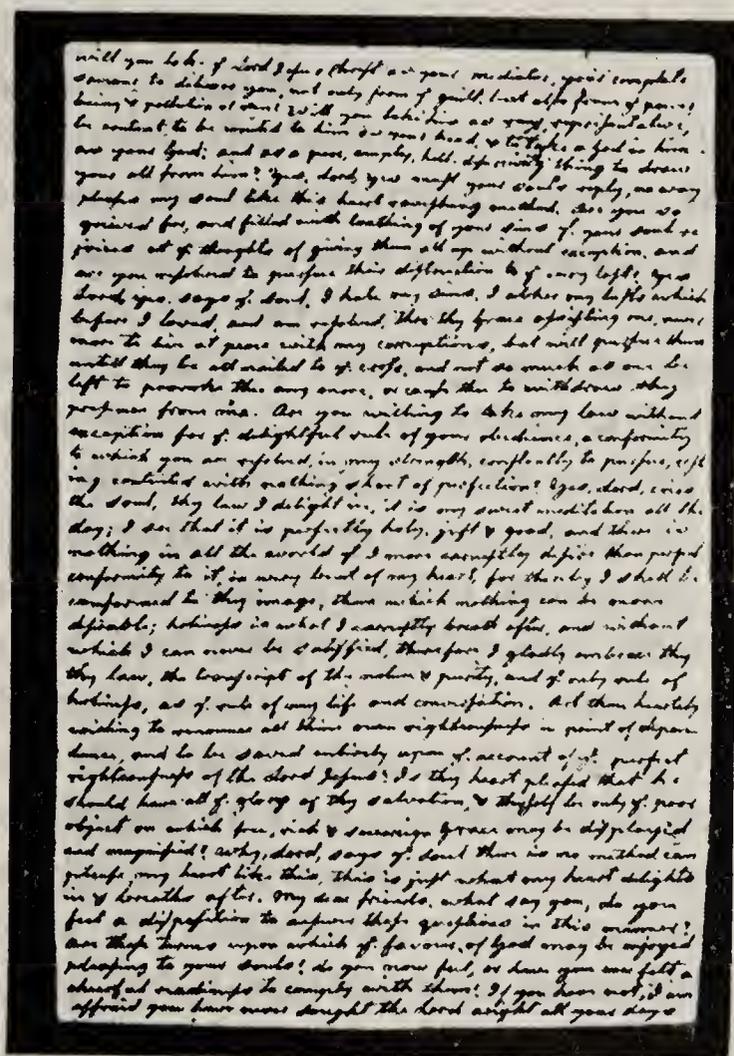
Rev. Clement V. McKaig, D.D., was the third pastor, he was installed June 17, 1841, he served about 25 years

when he was compelled to resign on account of ill health, he died October 7, 1889, in his 75th year. In a sermon preached on a Thanksgiving Day near the close of his pastorate Dr. McKaig made this record. In 21 years 431 have been added to the church, 312 of these on examination, the average increase has been 20 per cent. The highest received in one year was 33 in 1857, at the same time 83 have died and 257 have been dismissed, 465 have been baptized and in the 21 years our contribution to benevolence have amounted to \$6,126.00.

Rev. Greer McIlvaine Kerr was the fourth pastor installed by the Presbytery of Pittsburgh, June 14, 1871, and served to the time of his death in November, 1930, in his 87th year. Dr. Kerr was baptized in Pigeon Creek church, another of Dr. McMillan's churches, he graduated at Westminster College in 1867, and at the Western Theological Seminary in the class of 1871. Some of the events that have taken place during his long pastorate, in the year 1897: Mr. John H. Wallace of New York, whose father had been a ruling elder gave \$300.00 to put the old part of the graveyard in complete repair, the work was well done. In 1894 Jessie Scott, bequeathed \$1,000.00 to the trustees to be a permanent fund, the income from which was to be used to keep the cemetery in order, and also \$2,000.00 to be a permanent fund, the income from which is to be used to support the church. During the first 28 years of Dr. Kerr's pastorate \$83,-876.00 have been contributed to church expenses and benevolent purposes.

A Sermon Preached by Rev. John McMillan, D.D. in 1780

Mr. Harper Allen, (a descendant), of Washington, Pa., has in his possession, a lot of material in the way of manuscript and old records, that had been prepared by the Doctor, and were found among his effects after his



A photostatic copy of some of
Dr. McMillan's Writing

death. Among them were a great many sermons that the Doctor had written out in full.

Rev. Lee E. Schaeffer, "Minister now in charge at old Chartiers (Hill) Church" secured one of these sermons, and at the Sabbath morning service, December 2, 1934, delivered or read the same sermon that the Doctor had delivered on almost the same spot, 154 years before. Rev. Schaeffer very kindly gave us a copy of this sermon for our records. By reading it, you have a good oppor-

tunity to compare the kind of preaching of the early days of the west with that of the present day divines.

2 Cor. 13:5 "Examine yourselves, whether you be in the Faith."

The great duty here exhorted to is self examination, and that which we are to enquire into is, whether we be in the faith; whether that precious grace of faith has ever been implanted in our hearts, or whether ever we have been made partakers of that faith which unites to Christ, and interests the soul in all the blessings and benefits of the new Covenant and doubtless this is a matter of the greatest importance and ought to be attended to with the greatest care by every one of the human race. All mankind are by nature sinners, and so exposed to the everlasting vengeance of an incensed Jehovah, neither are they able, by anything which they can do to avert the storm of divine wrath, nor can they support under it.

Christ has borne the dreadful storm in the room of mankind, sinners, and offers safety and protection to all that will fly to and trust in Him as their hiding place, their covert and their rock; but as it is only by faith that we can receive Christ and be interested in that salvation which he wrought out, it highly concerns each of us to examine whether we have been made partakers of it or not. Some years ago I endeavored from these words to show you wherein the duty of self-examination consisted, the necessity of our being employed in it, and that it is a duty which requires great care and diligence in order to the due performance of it. All that I intend at present is to assist you in this important duty, by setting before you some of the characters of a living faith; and these I shall take from the character of the saints recorded in Scripture, as well because in them we have the most timely picture of the native operations and effects of saving faith.

1. If you be indeed in the faith, your faith has an influence upon all your religious duties, as Abel's who

offered a more acceptable sacrifice than Cain, as having respect to the atoning sacrifice of Christ. You fall at Jehovah's feet, humble and self-emptied; as nothing and less than nothing before Him, who putteth not rust in His saints, and chargeth His angels with folly. Your only confidence in approaching a holy God, is the throne sprinkled with the blood of the Lamb, and His gracious invitation to draw near to it for mercy and grace. Your only trust, for the acceptance of your services as well as your persons, is the righteousness of Christ, and in His strength alone you desire to attempt every duty. Sensible of your insufficiency for any spiritual exercise, and encouraged by the promise of His grace, you look up to Him for the gracious aids of His Holy Spirit. In duties performed from such a principle, petitions are offered up with desire, for the blessings requested, sins confessed with sorrow for them, and mercies acknowledged with thankful hearts. Very different from this is the sacrifice of ungodly worshippers. They pray without desire, confess without sorrow and offer praise on a thoughtless tongue. Nay, their hearts are opposed to the answer of their prayers, except it be for temporal favors, or merely to be saved from wrath. Augustine confesses that in the days of his unregeneracy, when he prayed to be made chaste, his heart said, "Not yet, Lord, not yet." O ye mockers of God, who expect favors for your corrupt services! Can such hypocritical suits succeed with Him? Will hypocrisy and lies secure His favor? Is it any wonder, if God cast the dung of your sacrifice in your face, saying, "Who hath required this at your hand?"

2. If you be in the faith, then, like Enoch's your faith will appear in a life of communion and holy walking with God. By believing, views of His amiable glories, shining in the face of Christ, your souls are drawn to Him in holy affections, correspondent to His divine perfections, in which the life of communion with God consists. And, impressed with a sense of His immediate presence and universal Providence, you walk before Him

to all well-pleasing, as always in His sight. Your conversation is in Heaven, from whence you look for the Saviour and your souls thirst for God, the living God. But graceless professors, alienated from the life of God, are strangers to those devout breathings of a pious heart.

3. If you be in the faith, like Noah's your faith will operate in a holy fear of God. This is frequently laid down in the word of God as a character of the faithful. Not the fear of a slave, who only dreads the whip; nor the sottish, soul-hardening despair of the fearful and unbelieving, who shall have their part in the lake that burneth with fire and brimstone, unless they speedily obtain repentance unto life: but such an awe of the majesty, righteousness and goodness of the Lord, as will make you tremble at His judgments, while you confide in His mercy, and betake yourselves to Christ for safety from the deluge of deserved wrath. The fear of the reprobate drives him from the Saviour, and torments his soul with horror and dread of God as an avenging Judge. This fear consists with the power and love of sin reigning in the heart. But the pious soul dreads sinning more than suffering, and says with faithful Joseph, "How can I do this great wickedness, and sin against God?" This fear, as in a dutiful child, operates as well in love and holy obedience to his God and father, as in religious caution lest he should give Him any offense in thought, in work, or in deed.

4. If you be in the faith, then, like Abraham's your faith will be productive of self-denial and a ready obedience to the divine commands, even those that are most difficult and cross to flesh and blood. Trusting the power, mercy and truth of a promising God, he left his own country and kindred at the call of heaven, and sojourned in a land of strangers and enemies. And, which was still more trying to nature, he attempted, at the command of God, to offer his beloved Isaac, the son of promise, the son of his old age, the only son of his well-beloved

Sarah; accounting that God was able to raise him up even from the dead, from whence also he received him in a figure. If you belong to Christ, you have made many sacrifices for His name's sake: husbands, wives, parents, children, brothers, sisters, houses, lands; yea and you are determined to part with your own lives, rather than deny his name or religion. Not that piety gives a disrelish for lawful enjoyments or lessens our affections, or much less makes us bitter against our relatives, it rather sweetens them to us, by the lawful enjoyments of them; and excites our gratitude for them as the undeserved gifts of Heaven to us. I doubt not that Adam loved his Eve with a manifold purer and stronger flame, before, than ever he did after the fall. But grace will make your hearts say: "These are not my Gods." Giving Christ the throne in your hearts, it will dispose you to leave earth with all its enjoyments, or yield them up at His call. Yea, it will cause you to pluck out a right eye, and cut off a right hand for His sake, that is, not only to part with the allurements of the world, but with sins, as dear and pleasant to you as these members of the body. The language of every truly penitent believing heart is "What have I any more to do with idols?"

But the mere nominal or temporary believer is still wedded to his lusts and carnal pleasures, and by repeatedly turning a deaf ear to the calls and warnings of Heaven, is in danger of having the fearful, but just sentence, pronounced against him: "Ephraim is joined to Idols. Let him alone." Freely would he embrace houses, lands and carnal enjoyments as his only portion, did he not fear the wrath of God. Take these from him, and with Micah, his heart cries out "Ye have taken away my Gods, and what have I more?" But to the sincere believer, these are all tasteless without the Lord. Nay Heaven itself would be emptiness to him, should he not find his Saviour there. To be with Christ, which is far better, is a leading reason of his desire to be absent from the body. "Whom have I in Heaven but Thee? and

there is none upon earth that I desire besides Thee," is the native breathing of a gracious soul.

5. If you be in the faith, then, with Moses, you chose a lot with the despised, afflicted people of God, before any earthly pomp and riches. Heb. 11:24-26. "By faith Moses refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches than all the treasures of Egypt." All the power and wealth, the honors and pleasure of the world are empty bubbles and passing shadows in their esteem, compared to the unsearchable riches and honors of Christ. Communion with Him one day in His courts, is to them better than a thousand spent in all the tents of vanity and sin. They esteem the saints, of whatever condition or degree, the excellent of the earth, in whom is all their delight. This cause they set before any worldly or private interest: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Christ's people are their people, His interest their interest, and what gives a wound to it, touches the apple of their eyes. The stumbles and falls of professors and the unavoidable weaknesses and infirmities of the righteous, are their distress, because a wicked world takes occasion thence to reproach the cause of Christ, and make themselves easy in their sinning. But they rejoice in the prosperity of Zion. They long, they pray for the revival of religion in all the churches and the spread of the Gospel in power throughout the whole earth.

Widely different from this is the character of faithless professors, however sober some of them may appear before men. They choose religion when it is in fashion; but are unwilling to take up their cross and follow the Lamb whithersoever He goes in good report and bad. A blast of persecution would soon blow multitudes of those

hypocrites off from Christ, and turn them to be bitter enemies to His cause. Give to some of them titles, honors, pleasures and riches, with an empty parade or plausible appearance in the pulpit, give to others of them, though it were but a beggarly portion of this world, with dull formality, flimsy dissertations, or dark, unintelligible and spurious novelties in the pulpit and they may continue to make some kind of a religious profession; but they will not interest themselves about the power of Godliness, except it be in opposition to it. True zeal for God they detest; spiritual and zealous Christians, especially ministers, are apt to become objects of their jealousy, their sneers, or their malignant reproaches, and the more so, the more eminent they are for piety, or success; unless convictions in their consciences and judgment be so strong as to suppress their visible opposition. Instead of being grieved, they watch, with an eagle eye, for the incidental slips, or unavoidable infirmities of pious people, and magnify their pimples into blotches, as a cover to their own offensive sores; not considering that their spots are not the spots of God's people; and if they cannot get visible blemishes to hold up, they will with diabolical malice and subtlety, twist and turn every word and action into every shape, in order to make some, like their predecessors of old, they clothe the saints in bear-skins, and then hunt with the dogs for them.

6. A steady perseverance and progress in the ways of Godliness, are among the best evidences of saving faith. The hearty friends of Christ go from strength to strength, till they appear before God in Zion. Of the patriarchs, the Apostle says, "If they had been mindful of that country from whence they came out, they might have had opportunity to have returned; but now they desire a better country, that is, a heavenly." A lively emblem of this, of the character of the Godly in all ages and places of the world, who, like Paul, "forgetting those things which are behind, and reaching forth unto those things which are before, press toward the mark for the

prize of the high calling of God in Christ Jesus." Their backslidings and returns again to God they will have; their winters and their summers; their nights as well as their days;" yet in general, "the path of the just is as a shining light, that shineth more and more unto the perfect day;" and the express testimony of Christ is, "Every branch in me that beareth fruit, he purgeth it, that it may bring forth more fruit." They may not always feel the same sensible affections, as at their first acquaintance with Christ; yet their views of divine objects will be more spiritual and distinct; their faith more steady; their love more solid; their humility, more deeply rooted; and their obedience, more uniform. Their life is a life of faith upon the Son of God; and by repeated acts of faith, "They grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ."

But they who stop their course or turn back, have never set their feet in the narrow way, which leadeth unto Life. And they who think they have religion enough, or can content themselves with just as much of it as they suppose, will barely take them to Heaven, or save them from Hell, have never yet tasted the pleasures of true religion, for there is every motive in faith's object and that experience of grace, to excite those who have obtained them, to press for a more full enjoyment of their comforts. Many, who have all the visible marks of believers in Christ, know no more of religious impressions upon their minds than those they felt many years ago. To them they are to recur back, in order to support their false hopes, or perhaps, to this end, they try to work up in their souls impressions similar to those they felt, when they first made an attempt to set out in religion, and there they rest though their impressions quickly die away, without leaving any lasting change upon their minds.

Thus have I endeavored to lay before you some of the characters of a living faith: do they correspond to your exercise? Are you possessed of this faith which

produces such effects, and leads to such an exercise? If you are then you may hence learn your advantages and obligations to make a due improvement of the talent God hath put into your hand. He that bestowed on you a holy principle, the exercise of which will produce a gradual assimilation to Himself; and meetness to Himself, and meetness for Heaven; and for those very purposes hath promised the influences of His Holy Spirit; you ought therefore earnestly to endeavor to have your faith strengthened. In order to do this be constant in the exercise of faith, for every habit grows by a repetition of acts. Be diligent in attending on all the means of grace for the cultivation of faith, for "the hand of the diligent maketh rich." Pray earnestly, as the Apostles did, "Lord, increase our faith." Get clear and distinct views of the nature and design of the plan of salvation, with the nature, extent and freedom of Gospel promises; as well as those made to Christ in your name, as those made to you for His sake.

For motives to excite you to those improving exercises, consider that a strong faith gives glory to God, and will enable you to live becoming your high calling. It will silence your unbelieving fears, and produce for you strength in weakness, light in darkness; comfort in sorrow, and relief in all your straits. It will make your journey to Zion easy, and smooth all the rugged steps of your way; open for you a comfortable passage through the valley of the shadow of death, and a joyful entrance into Eternal Life. It will enable you with humble boldness to approach the divine throne, for mercy and grace to help you in every time of need.

To plead for purchased mercies, upon the strength of a promise, is a most useful exercise of faith, for promoting the spiritual life, and obtaining all the precious fruits and comforts of it. Did time allow, I might point out the usefulness, and give directions for the exercise of faith, in every circumstance in which you can be placed, and to obtain every mercy you need, for time or eternity,

for yourselves or others, for individuals of the church in general. There is not a single case, with respect to which your prayers are required, but there is something in the promise suited to it, which you ought to hold up as a plea in prayer. To illustrate this in a few instances only. Do you want pardon for backsliding and the cure of a backsliding temper? Plead that gracious promise, "I will heal their backsliding; I will love them freely." Do you lament that your souls are as barren heath in the desert, which does not see good when it cometh? Plead this and such like works of grace, "Their souls shall be as a watered garden." Do you feel your need of strength for duty and warfare? Hold up to Christ His own precious word, "My Grace is sufficient for thee." Do you long to see the prosperity of Zion and rejoice in her joy? Plead the gracious promises of Zion's God, "To make her a crown of glory in the hand of the Lord and a royal diadem in the hand of God." "To be as the dew to Israel, to make him revive as the corn, grow as the lily, and cast forth his roots as Lebanon." In this soul quickening exercise, faith looking to the mercy from which the promise originated, and the truth engaged for the performance of it, is strengthened to take hold of the Saviour; saying, "I will not let thee go, except thou bless me." Such a wrestling Jacob will become a prevailing Israel.

Some of you perhaps are saying, "I fear I have no right to plead the promises. Had I tender spiritual affections, or assurance of my personal interest in Christ, I might venture to rest in Him, and plead the promises of His grace, but alas! my heart is so dark and cold and stupid I dare not, I cannot approach Him with confidence." Your fears indicate that your labor under mistakes, injurious to your comfort and progress in religion. You wish to know how good you are, and look for spiritual affections, or assurance of actual interest in Christ, as your warrant, at least in part, to apply to Him for pardon and grace. But he will let you know how bad you

are, and make you come self-emptied to the fountain of free grace for all your supplies. Your hesitation about your right to come, because of your want of powerful spiritual affections, is a dreg of that pride and unbelief which at first held you off from a closure with Christ, until you would be better prepared to apply to Him. You should come immediately to Him for those affections which you wish for as your encouragement or warrant to come. Here it will be useful for you to take notice of the distinction between an actual right in the blessings of the promise, and a right to come to Christ for them; between the grounds of trust and assurance of actual interest in him. Assurance of actual interest is found in part upon pious exercise of the heart as evidence of a gracious state, the agreement of which with the marks of true piety laid down in the word of God, is cleared and confirmed by the witness of the Spirit; but the sole ground of trust in Christ for pardon and grace is the full and free tender thereof in the offers and promises of the Gospel. If then you cannot ascertain your actual interest in these, yet you may be assured they give you a right or warrant to apply for the blessings contained in them. Therefore if you cannot come as a saint, come at the Gospel call as a sinner, as one of Adam's needy and ruined family. The judicious and spiritual Dr. Owen observes that "the grounds and essential acts of faith are always the same." In every succeeding act as well as in its first act, you must come to Christ for grace and salvation, as guilty, unworthy and helpless sinners, upon the encouragement of Gospel overtures only, without respect to any goodness in you, or done by you, as giving you a right to the blessings of the promise, or to apply for them. And as long as you attempt to come upon any other footing, so long will you be disappointed, so long will your perplexing doubts and fears remain. A present direct act of faith, upon the encouragement of the Gospel offer alone, is the way of safety, and the only way of relief from all your complaints. This will make what was

darkness before, shine with evidence as noon day; and without this, in vain will you look for spiritual affections, or assurance of personal interest in Christ and His salvation.

The Origin of the McMillan Family

Paper read by Rebecca (Mrs. D. M. Bennett at the reunion, August 25, 1932.)

Mr. Chairman, ladies and gentlemen, fellow clansmen, I greet you as of the fifth generation of Dr. John McMillan. The sixth child of Dr. and Mrs. McMillan was named John. He was united in wedlock three times. His second marriage was to Sarah Weaver (who was a sister to Thomas Weaver), who had married Mary McMillan. John and Sarah's eldest child was called Rebecca (whose name I also bear), was married to William Caldwell, and their third child, John McMillan Caldwell, married to Margaret Lesnett, were my parents.

Now that I have proven my lineage, I am going to carry you back to the earliest records of the McMillan family we have been able to find.

The parents of Dr. McMillan were both born in the Paris of Carmony, in the County of Antrim, Ireland, therefore we are of Scotch-Irish descendants. William, the head of the family, was born in 1717. In 1738 he was united in marriage to Margaret Rea, and the same year they came to America, landing at New Castle, Delaware, where so many of his countrymen had disembarked. They moved on to Fagg's Manor, Chester County, where William bought a farm from the original patentee, whose name was Pinkerton, and to whom the patent was issued by William Penn's granddaughter; an old spring house still stands on the place; the framing and roofing timbers are all white oak, and for Chester County, would date it back before the Revolutionary War, it is still in a good state of preservation.

William was a tiller of the soil, and seems to have

prospered. Mrs. McMillan, the doctor's mother, died in 1768, when he was only 16 years old. His father later married Mrs. McClelland, a widow. The Doctor in his manuscript "states that his father during the Revolution, sold his property in Chester County and removed to the Western country (now Washington County), where he died July 2nd, 1792, and is buried in Chartiers Cemetery"; he also states there were six children, three boys and three girls who grew up to be men and women. There were also several small children who died in infancy.

Thomas, the eldest, was born in 1740 and died February 7, 1820. He was united in marriage to Jane Ross, who died in 1825, they resided in Mingo Township, they had no family, are buried in Mingo Cemetery.

Another brother, William, lived on the mountains somewhere in the vicinity of Johnstown, as in his Journal in several places, he speaks of stopping there in his travels to and from the east. This brother also had a son named William, who was educated at Jefferson College, and was a graduate of the first class to graduate in 1802. In 1817 he was elected President of Jefferson College, but resigned in 1822. He later became President of Franklin College at Athens, Ohio. He also was Moderator of the Pittsburgh Synod in 1830. His death occurred in 1832.

Of the doctors three sisters, Mary, Janet and Margaret, we have been able to learn very little. Margaret was the youngest of the family, but none were living when the Doctor wrote his manuscript in 1830. Some of them lived in the vicinity of Peters Creek, for in his journal he frequently speaks of stopping with his brother-in-law, but unfortunately he never mentioned their names.

Dr. John McMillan became a minister of the gospel because of a covenant made by his father with God. They had just lost a son, and they promised if another one was granted to them his name would be called John, and

he would devote him to the Gospel Ministry, so that from birth his schooling was in a line to fit him for that kind of work. Even his sisters worked in the fields to help support him in school.

The Doctor himself had not decided to become a minister until after he entered college in the spring of 1770, when a revival of religion took place among the students, and on a day set apart by a number of the students to be observed as a day of fasting and praying, and while the others were at dinner (he states in his manuscript) I retired to my study, and while trying to pray I got some discoveries of divine things which I had never had before. I saw the divine law was not only holy, just, and spiritual, but also that it was good, and that conformity to it would make me happy, and I felt no disposition to quarrel with the law, but with myself because I was not conforming to it. It felt easy now to submit to the gospel plan of salvation, and I felt a calm serenity of mind to which I hitherto had been a stranger, and this was followed by a delight in contemplating the divine glory in all His works, and in meditating on the divine perfection. I thought I could see God in every thing around me. It is not surprising that a man with such thought should become the great man he was, respected and beloved by all. One writer has said he was more beloved by his people than was Washington.

While we are assembled here today, where he preached for over 55 years, let us turn backward the pages of time, until we reach the year 1828, and the Doctor has reached the ripe old age of 75. Possibly his step is not as spry, his eye has grown dimmer, his hearing is not as acute, but his love for his Master's Work is just as strong, and he feels he must go on, for his people have assembled for the Sabbath morning service.

Will you gaze with me through yonder window, coming slowly over the brow of the hill we see the figure of a man. As he comes nearer we recognize the old Patriot leaning on his hickory staff, he is of large frame, dark and swarthy complexion, and weighing well over

200 pounds, standing over six feet high. A broad rimmed hat of Quaker type is on his head, his dark home spun coat cut colonial style, his buckskin knee breeches fasten at the knee with a buckle, his blue stockings and the large buckles on his shoes. The road is stony and rough, but he comes on with a steady tread, glad that his life is still spared so that he can do his master's work. As he reaches the door he has a smile and kind word for all, recognizing each by his given name. As he enters the portals he stops and bows his head in reverence, then slowly passing down the aisle of the old stone church that stood on this same spot. Can we close our eyes and re-view this scene of over 100 years ago? Can we depict this man who spent nearly all his life in this same place trying to make the world better for having lived in it, and we his descendants are today enjoying the fruits of his hard work?

While the Doctor was a good preacher he was also a good financier, for in his will the records show he had accumulated over 989 acres of ground, besides leaving a trust fund for his daughters. In 1777 he bought 313 acres from Mike Thomas and Thomas Cook for 195 lbs. 15s. and 6d. In 1786 he secured another tract of 426½ acres from the Commonwealth of Pennsylvania for the sum of 41 lbs. 19s. and 3d., which would figure about 20 cents per acre. Another tract of 150 acres he bought from Samuel Shannon, and another tract of 100 acres in Mercer County was donation ground, we assume this was given him for service as a revolutionary soldier.

Even with the Doctor's great holdings we find they also suffered from depressions; in the Doctor's manuscript "he states at one time they were without bread for quite a while, but they had plenty of pumpkins, and potatoes, so did not suffer from hunger". On another occasion the Doctor was entertaining two visiting ministers, their bill of fare only had one item, "POTATOES," but the Doctor told his guests to eat heartily, we have plenty more, so they must have had their times of hardships, too.

I wish time would permit me to describe to you more of the hardships which fell to his lot, and how he met them with a grace that made him the great leader he was. Dr. Macartney at the unveiling of the monument a short time ago, told you of the many hardships that befell this pioneer, and how he surmounted them all with a christian grace. He paid a glowing tribute to this man, "OUR ANCESTOR." But there are many, many more such stories still untold.

The Doctor was married August 6, 1776, to Catherine Brown. To this union were born seven children, three boys and four girls. Mrs. McMillan was the first to break the family circle by her death. In a letter to his friend, Dr. Johnston, of Newburg, N. Y., the Doctor describes the sickness and death of Mrs. McMillan which is quite pathetic, and shows the perfect harmony that must have existed between them. He states "Thus she died, that dear saint with whom I lived 43 years, 3 months and 18 days, in her 70th year."

The Doctor was blessed with a remarkable powerful voice, which no doubt had been developed by his out door preaching. It was said that on a clear Sabbath morning his voice could be heard a mile away. Before his death he expressed a regret he could not leave his lungs as a legacy to some weak voiced minister, for he thought it was strong enough to last another generation.

He died November 16, 1833, at the age of 81, and during that time he preached over 6,000 sermons.

This pioneer has done his work well, and as we celebrate today the past, and commemorate his noble deeds, may we, his descendants, who honor, love, and respect his memory, ever uphold the religion he brought for us.

(This paper was read by Mrs. D. M. Bennett of Bridgeville, Pa., at the eleventh triennial reunion held August 25, 1932, at Old Chartiers "Hills" Presbyterian Church.)

The Historical Society of Western Penna.

Pittsburgh, Pa., Mar. 24, 1932.

Mr. Daniel M. Bennett,
444 Washington Avenue,
Bridgeville, Pennsylvania.

Dear Mr. Bennett:

On behalf of the society I want to thank you for the piece of cherry wood taken from the floor of the log cabin home of the Rev. John McMillan, D.D., of Washington County, Pennsylvania. This is an interesting specimen of old time flooring, and we are glad to have it for our museum. I note that it is marked as a contribution from Mrs. Bennett, and I trust that you will transmit our thanks to her

Solon J. Buck,
Director.

A Trip to the Home of Rev. John McMillan in North Strabane Township Washington County Pa.

On a beautiful March day in the year 1932, with the thermometer hovering around 70, we traveled to Canonsburg, where we located Mr. John Fulton, who is now the owner of the Dr. McMillan home place, which he and his brother purchased in 1874, he quickly acquiesced to a trip to that historical spot, which is some three miles from the town. We found Mr. Fulton (who is a blood descendant and of the fourth generation; and some where in his early 80's) a very intelligent; and an interesting conversationalist; and has a wonderful memory for the places where he spent his boyhood days. On our way out we passed Old Chartiers (Hill) Church, where the Dr. spent so much of his time, and in the cemetery where he now sleeps beneath its green sod, on the left is the shaft erected to his memory, upon which is chron-

icled his deeds. Bearing to our right we soon reached the crest of the hill, where one of the finest views of the country can be found. Mr. Fulton advised us that on a clear day the Blue Ridge Mountains could be seen in the distance. Bearing to our left we were soon in the valley road; and about two miles beyond we came to the old homestead, where so many McMillan's first saw the light of day. Mr. Fulton at one time owned about 135 acres, but on account of his boys not being inclined to farming, and his age not permitting him, he disposed of all but the two acres upon which the old building had stood, and he retained this for sentiment reasons, not caring to see it pass into strangers hands.

The old house has not been occupied by any of the family since (December, 1910) when his brother, James C. Fulton, removed to his new place. The old building is no longer in a habitable condition, it has the appearance of having been constructed at different times, the part at the right is one story and is about 14 x 28 and is divided into two rooms, the room in the rear is much the larger, and was used as the kitchen and dining room as were the customs of those times. Along the side was a large stone fire place suitable for burning wood, and no doubt many a toothsome meal has been prepared, and the wild game of the vicinity must have furnished the meat. The front room on the right was smaller, and may have been used as a bed room. The other side of the house was two-stories 24 x 28 which made the floor plan of the building 28 x 38, it is much better constructed and the workmanship on it seems better. A hall ran through the center as you entered the front a door to your left opened into the living room which was of a good size and well lighted, and very cheerful, the room in rear of this was the Doctor's study, size 9 x 18. On the right side of the hall, was a door opening into the room on the one story side. About half way back in the hall was where the stairs started that led to the second floor; at the rear of the hall was a door out on to the back porch, also one of the Doctor's study. On the second floor were three nice size

bed rooms. A good stone wall was under all the house, but only under the left side was it excavated so that it could be used for a cellar. The log forming the walls were all nicely hewed, and at the corners, they were fitted together, it was so nicely and neatly done, it was almost impossible to put a knife blade in the joints. The rafters and joists were all hued oak, nearly all the floors were one inch cherry boards of different widths, all were nicely planed, no wind shattered or knotty pieces were to be seen. The stair treads were one one-half inch cherry, while the risers were made of oak. The wood trim was all black walnut, and the moulding was all hand worked, what a beautiful finish that would make in a house today. The space between the logs was well packed with mud and stones, as were the customs of the times. The outside in later years was weather boarded, and Mr. Fulton stated in the coldest weather the house was always nice and warm. A splendid well of water (stone lined) is just a few steps from the back door, it is about 18 feet deep, and Mr. Fulton was loud in his praise of its merits, as a place to get a cool and refreshing drink. Mr. Fulton took us to the Famous Wedding Oak, where the Doctor had joined in wedlock so many happy couples when the crowd was too great for his house. This was his favorite place to perform the ceremony as all the guests could be accommodated. The tree, still standing is quite a large oak and its branches reach out many feet in all directions.

This was not the first home of the Doctor's as it was only a small log cabin, as he describes it in his Manuscript. Mr. Fulton took us to a spot near the wedding oak, in the rear of what had been his garden, and pointed out a place where he felt sure the first cabin had stood. The ground was still of a darker shade than the surrounding, even at this day, and is always to be seen where an old house has stood, he stated in his boyhood days, there were every evidence that there had been a spring near the old oak tree, but that it had dried up years before, which is nothing unusual.

From records we have seen we feel sure the Doctor was not long in starting his log Manse, "which we first described", and which he occupied up to the time of his death, in 1833. His farm and home was about one-fourth mile from Little Chartiers Creek, on what is known as the East branch, and is about one mile west of Linden, which at one time was thought of, as to be the county seat of Washington County. In it were the large floor mills of Provost, and nearly all roads of those times were layed out from here. The grounds of Judge McDowell were just east of him and those of Col. George Morgan adjoined him on the northwest, for these times the place might have been considered ideal, no doubt Gen. George Washington in his trip here on that September day in 1784 passed near his door, and may have stopped to sup and dine, as the Doctor was well known.

We certainly had an enjoyable afternoon, and felt well repaid for the trip.

D. M. Bennett.

P. S. On the 28th of April, 1832, Mr. Fulton met with an accident, which caused his death.

Document of History of the Presbyterian Church

The Presbyterian Church, U. S. A., has for many years maintained a department of history, originally known as the Presbyterian Historical Society. Its collections of books, manuscripts and relics housed in the Witherspoon Building at Philadelphia, is the most complete possessed by any Protestant church in the world.

Co-operating with the Historical Society, Pittsburgh Presbytery in 1931 created a committee on historical records consisting originally of Professor G. J. Slosser of the Western Theological Seminary; Dr. W. J. Holland of Carnegie Museum; Dr. P. W. Snyder the executive secretary of Pittsburgh Presbytery and Dr. T. R. Lewis,

There has since been added to this committee, Rev. E. B. Welsh, who is now its secretary; Dr. Hugh Leith; Rev. Dr. Walter L. Moser; Rev. Dr. C. E. Macartney; Rev. Dr. Murray C. Reiter and Elders J. R. Haudenshield, the Carnegie Genealogist; and Judge R. M. Ewing, president of the Historical Society of Western Pennsylvania; Rev. Thomas C. Pears, Jr., who served for a year until he was called to the managership of the Presbyterian Historical Society in Philadelphia.

In the Philadelphia collection are many documents touching on the career of John McMillan, especially on his early life at Faggs Manor, Pequea and Princeton; including the minutes of the Presbytery of New Castle and Presbytery of Donegal which relate to his licensure and ordination. The Pittsburgh Committee's collection includes among its priceless treasures the six volumes of manuscript records of Ohio Presbytery from its formation in 1793 down to the year 1830, and much of this record is in the fine clear handwriting of Dr. McMillan who was himself so large a part of the events recorded.

The Pittsburgh Committee on Historical Records in April, 1932, made a visit to Chartiers Church and to the ruins of the old log building which was for so many years John McMillan's home. They spent an hour in reverent study of the old stones in the Hill Cemetery, then they traveled down the unfrequented road two and one-half miles eastward till they came to the site of the McMillan home. A careful examination was made of the massive timbers which had been placed there one hundred and fifty years ago partly by the Doctor's own hands. Several photographs were taken of the ruins and the surrounding grounds. And in the open air the committee held their annual meeting and pledged themselves anew to preserve the memory, and keep alive the spirit of McMillan and the other pioneers of Old Redstone Presbytery who worked so valiantly with him.

These men of today rode smoothly down the beautiful little Chartiers Valley in modern automobiles. Hundreds of times John McMillan had plodded over it on

foot through the mud or the snow. On horseback he had journeyed over the surrounding hills many miles in every direction. One hundred and fifty years ago when the log house was being built, he might have been seen standing there in broad brimmed hat, hunter's shirt, buckskin breeches, blue stockings with buckled shoes, leaning on his axe, resting his oxen and dreaming of the future, planning to possess the land for Christ; for McMillan was both a dreamer and a doer, a physical giant and a skilled workman. When this house was built he was in the prime of his young manhood. The committee meeting there that day and thinking on these things were looking both backward and forwards and attempting to devise means by which this old home which had witnessed so much of storied history and had been in its time a lighthouse shedding its rays to the very ends of the earth might be either preserved or marked as a witness to future generations.

By Rev. E. B. Welsh, Sec., Coraopolis, Pa.

Old Virginia Court Records Pertaining to John McMillan

Records pertaining to Rev. John McMillan, D.D., as collected by Boyd Crumrine, from the minute books of the Virginia Courts held at Fort Dummore, (Pittsburgh), for the District of West Augusta, 1775-1776.

On page 43 of the Manuscript.
(September 20, 1775)

An indenture from John McMillan to Wm. Parkinson was proven by John Gab'l Jones and Benjamin Davis, two of the Wits, and O. R. Cresap vs. Taylor, James Brownlee, Spbd.

From the Minutes of Yohogania County Court held, first at Augusta Town (now Washington, Pa.) and afterwards on the Andrew Heath farm near West Elizabeth, 1777-1780.

On page 9 of the Manuscript.
(May 26, 1776)

John Muchelhaney, (brother-in-law of Dr. McMillan) is appointed Constable to serve the ensuing year and that he be summoned before Benjamin Kirkindale, Gentleman, to qualify unto said office.

On page 68 of the Manuscript.
(March 24, 1778)

Bargain and Sale, Thomas Cook and Michael Thomas to John McMillan, for three hundred and thirteen acres of land acknowledged by said Thomas Cook and Michael Thomas, and ordered to be recorded.

Rev. John McMillan's Family

Dr. McMillan's family consisted of three sons, William, John and Samuel, and four daughters, Jean, Margaret, Mary and Catherine. William when quite a young man went to Mercer County, Pa., and settled on a farm owned by his father, (which we are led to believe was *donation ground*, which the Doctor received as payment for his service in the Revolutionary war). William married and spent the rest of his life in this vicinity, he had no family.

John II, settled on part of the old home farm, and died there. He was married three times, and altogether had twelve children. John III, his eldest and only child to his first wife, was married twice, he lived on an adjoining farm to his father. John II, by his second wife had five children: Rebecca, Thomas, Sarah, Catherine, and Jane. By his third marriage he had six children: William died in infancy, Robert became a minister, Samuel lived on a farm near the old place, William (this was the second child by this name), came into possession of part of the old home place that had been left to his father. In 1847 he disposed of it to his cousins John and James Fulton, (the original homestead is still in possession of their descendants). He then moved to Missouri. Isaac and Mary were the other two children.

Samuel, the youngest of the Doctor's family, after his marriage to Isabel Harper, continued to live in the old manse, keeping a home for his father, Dr. McMillan. They had four children: Hannah married John Fulton, and settled in Letona, Ohio. They had nine children, the two youngest boys, John and James, purchased the old McMillan manse from their cousin, Wm. McMillan, and the building and grounds is still owned by the Fulton descendants. The other children of Samuel were Catherine, William, and John.

Jean, the eldest of the family, first married Rev. William Morehead. After his death she married Samuel

Harper, a widower, of Greene County, Pa., near Carmichael, where she went to live and spent the rest of her life; they had four children, and their descendants are to be found in this vicinity.

Margaret's first marriage was to Rev. John Watson, the first President of Jefferson College. They had two children. Her second marriage was to John Neil, widower, who lived near Center Church in Washington County. To this union were born five children, and their descendants are to be found about Canonsburg, also north of Columbus, Ohio.

Mary married John Weaver, of Canonsburg, Pa. They had nine children, and their descendants are very numerous around Canonsburg.

Catherine married Rev. Moses Allen, and to this union were born ten children. They first went to housekeeping in Greene County, near where her sister, Jean, lived. Later they moved to Raccoon, where Rev. Allen preached for 22 years. He then moved to Crab Apple, where they both died and are buried, their descendants are very much scattered.

McMillan by Name, But Not Descendent of the Rev. Doctor

I have found a number of persons who claim to be descendants of Dr. McMillan, but they are unable to trace their lineage. They failed to find any record of them among the seven children named in the Doctor's will; some have in mind that the Doctor might have entered into a second marriage, and that there might possibly be a second family, as the Doctor had been a widower for 14 years. But I am sure any one who has made a study of the Doctor's life would recognize his fair-mindedness, he was too honest and straight-forward to have missused a second family. In his Will each child is provided for,

and in its closing paragraphs the Doctor states, "That if any of my heirs manifest a litigious disposition, or shall attempt to destroy the peace of the family by law suit, shall forfeit all claim to any part of my estate. I am sure had there been a second family some one of them would have been heard from, but never have we in one instance in all my research work, came upon anything that would indicate any other families or children. Some have intimated that they may be descendants from the Doctor's brothers, which could be possible. In his manuscript, which he wrote about two years before his death, he specifically states that there were but six children who grew to be men and women. There were two others, boys he thinks, who died in infancy. The Doctor's eldest brother, Thomas, died February 7, 1820, age 80 years. He was married but had no family. William, another brother, lived somewhere in Brothers Valley, Somerset County. We know of one son who was educated by the Doctor in Canonsburg, but we have no record of any other family. This record is to be found in the Doctor's journal, when he made his trip over the mountains, traveling back and forth, to Fagg's Manor where he mentions staying with his brother.

ADOPT BRANCH COLORS

At the reunion held August 25th, 1932, it was suggested that each child of Dr. McMillan should be known by a color, and that each person attending gatherings of the clans should wear a ribbon of the color assigned to that branch to which they belong.

A resolution was then offered and unanimously passed, that each branch be known by the following colors.

Jean.....	<i>White</i>
William.....	<i>Purple</i>
Margaret.....	<i>Pink</i>
Mary.....	<i>Blue</i>
Catherine.....	<i>Yellow</i>
John.....	<i>Red</i>
Samuel.....	<i>Green</i>

PREAMBLE

The compiler of these records has made every effort in his power to collect the name and date of every member of the McMillan Clan, but he recognizes for many causes, he has not been successful, but in order to offset the names and dates that may be omitted, we are leaving *Memorandum Pages* at the end of the book for classifying of the Doctor's seven children, for your convenience, whereby you may insert names and dates that might be of special interest to you, and whereby you may be able to continue your family genealogy, and if you will insert dates of births, marriages and deaths, as they may occur, your family history will always be up to date.

	<i>Where Born</i>	<i>Where Buried</i>
William McMillan	Europe	Chartiers Cemetery
Margaret Rea McMillan	"	Fagg's Manor
Rev. John McMillan, D.D.	Fagg's Manor	Chartiers Cemetery
Catherine Brown McMillan	" "	" "
A. Jean	Fagg's Manor	New Providence Cemetery Greene Co., Pa.
B. William	North Strabane Twp.	Mercer County Neshannock Church Cemetery one mile west of New Wilmington, Pa.
C. Margaret	" "	" Center Church Cemetery
D. Mary	" "	" Chartiers Cemetery
E. Catherine	" "	" Crab Apple, Ohio
F. John	" "	" Chartiers
G. Samuel	" "	" "

EXPLANATION

In nearly all family histories we find some kind of a key is used to determine each generation, and which branch of the family you belong to. Below find the one we have adopted.

Rev. John McMillan, D.D., being the first generation, no symbol is used.

Their children are of the *second generation*, and are designated by the first seven CAPITAL letters of the alphabet.

Second Generation and Symbol

A, Jean; B, William; C, Margaret; D, Mary; E, Catherine; F, John; G, Samuel.

Other Generations

- Third Generation represented by a small h
- Fourth Generation represented by a small m
- Fifth Generation represented by a small x
- Sixth Generation represented by a small y
- Seventh Generation represented by a small z

Any figure added to the small letter represents the order of their birth, as—

- h1—3rd generation, 1st child
- h2—3rd generation, 2nd child
- m1—4th generation, 1st child
- m2—4th generation, 2nd child
- x1—5th generation, 1st child
- x2—5th generation, 2nd child
- y1—6th generation, 1st child
- y2—6th generation, 2nd child
- z1—7th generation, 1st child
- z2—7th generation, 2nd child
- z5—7th generation, 5th child

May we suggest you make a copy of *This Key* for your convenience while checking your Genealogy.

McMillan Genealogy

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
Rev. John McMillan	Nov. 11, 1752	Aug. 6	Nov. 16, 1833	8
Catherine Brown	1749	1776	Nov. 24, 1819	7
Their seven children and mates:				

A. Jean	7:30 P.M. May 31, 1777		Feb. 3, 1857	8
Rev. William Moorehead	1772	1800	Nov. 30, 1802	3
Samuel Harper	Jan. 21, 1754	1811	June 29, 1839	8
Four children.				
B. William	7:00 P.M. June 2, 1779		May 1850	7
Sarah Moorehead	1784		Feb. 1860	7
No family.				
C. Margaret	11:30 P.M. June 28, 1781	1st	Mar. 5, 1853	7
Rev. John Watson	1771	1800	Nov. 30, 1802	3
Two children.				
John Neill		2nd		
Five children.				
D. Mary	11:00 A.M. Sept. 11, 1783	1810	Apr. 28, 1839	5
John Weaver	1779		Jan. 26, 1857	7
Nine children.				
E. Catherine	9:00 A.M. May 29, 1785	Oct. 30,	Apr. 30, 1857	72
Rev. Moses Allen	Sept. 5, 1780	1805	Jan. 16, 1846	66
Ten children.				
F. John McMillan	4:30 Oct. 9, 1787	1st	Oct. 12, 1854	68
Rebecca Anderson	1790	1811	Feb. 17, 1812	2
One child.				
Sarah Weaver	1780	1814	Aug. 29, 1824	4
Five children.				
Mary Johnston	1794	1825	Nov. 5, 1866	7
Six children.				
G. Samuel McMillan	2:00 P.M. Dec. 5, 1789	1813	Mar. 9, 1826	37
Isabell Harper	1795		Feb. 14, 1874	81
Four children.				

The hour born is given.

Dr. McMillan had 7 Children
 46 Grand Children
 178 Great Grand Children

Jean McMillan Harper

We were rather at a loss to know what was the given name of Dr. McMillan's eldest child. The first record we found of her was on the tombstone in the New Provi-



Jean McMillan Harper

dence Cemetery, near Carmichael, Greene County, Pa., and it is given as Jane. Since that in several other places we found it given as Jean. Mr. Harper Allen of Washington, Pa., has the Doctor's original manuscript, upon

which is recorded the birth of each child. Upon searching this we find the Doctor has recorded it Jean, so we feel sure this was her given name, and are making our records conform to that name.

Jean was born at Fagg's Manor, Chester County, Pa., May 31, 1777, at 7:30 P.M. She came over the mountains with her parents in the month of November, 1778, and grew to young womanhood in the wooded dells of Washington County, Pa. When 23 years old she was united in marriage to Rev. William Morehead, one of her father's pupils. At the same time her sister Margaret was married to Rev. John Watson, who became the first President of Jefferson College, who also was a pupil of her father's. The officiating clergyman was their father, the Rev. John McMillan, D.D. Two years later her husband and brother-in-law both took sick and died the same day, and were buried the same day, (rather an unusual coincidence).

Her second marriage was in 1811 to Samuel Harper, a widower with several children, of Greene County, Pa., near Carmichael. This acquaintance may have been brought about by her visits to her sister Catherine who had become the wife of Rev. Moses Allen, who also had been a pupil of the Doctor's, and a graduate of old Jefferson College. Rev. Allen was pastor of New Providence (now known as Glades) Presbyterian Church. Jean resided here until her death, February 3, 1857, in her 80th year. She was a very energetic Christian woman, active in all her work, beloved by all, and was greatly missed at her death. Her remains lie in New Providence Cemetery, near Carmichael, Greene County, Pa.

We visited what had been her old home near the church in 1934. The old brick house is still standing, but what was the most interesting part was the old stone spring house, which had been built in very early times. Up around the top of it could still be seen the *port holes* which had been used to defend themselves against Indian attacks. There was a splendid stream of water flowing from the spring.

Cap't. John McMillan Harper

Eldest son of Samuel and Jane McM. Harper was born in 1812 in the old homestead, at Carmichael, where he grew to manhood. He was educated at Green Academy. His vocation was that of a farmer for which he seemed especially fitted, being a large, powerful man, standing 6 feet 2 inches high, always strong and robust and enjoying the best of health. In 1851, at the age of 37, he was united in marriage to Isabel Hughes of Jefferson, Greene County, Pa., daughter of a merchant of that place, she died September 4, 1854, age 24. John McM. Harper died June 29, 1869, honored and respected by all that knew him. He held a commission as a Captain, and took great pride in drilling the young recruits for the army.

Moses Allen Harper

So named after his Uncle, the Rev. Moses Allen, was the second child born on the old home place in Greene County, in 1814. He was married in 1843 to Hester Jane Lewis, of Clarksburg, W. Va. They shortly after moved to Ritchie, Va. In 1848 they went to Galena, Ill., and then to Hazel Green, Ill., where nearly all the family were born. He studied law and was admitted to the Bar. His sister Catherine, who had married Jefferson Crawford, lived at Hazel Green. Part of the time he engaged in farming; lived in the same house for 37 years; they had nine children. The eldest, Charles Lewis Harper, received a good education, and has spent nearly all his life in school work; for thirteen years he was County Superintendent of schools and then for several years Principal of a high school. Since that he had been engaged in the State Superintendent's office in the Capitol at Madison, Wis. He died in 1885.

Houlsworth Harper

The fourth child of Samuel and Jane Harper was born on the old farm place September 29, 1819, where he received his common school education. Afterwards he attended the Greene Academy. In 1862 he married Rebecca M. Johnston. After his marriage he bought a farm about one mile from Carmichael, on Muddy Creek. They were both prominent workers in the M.E. Church. They were buried in the Cemetery in Carmichael, Pa.

General Orders
No. 26.

Headquarters First Division,
American Expeditionary Forces
France, June 15, 1918.

EXTRACT

The division Commander cites the following officers and men of the 28th Infantry for conspicuous gallantry in action during the operations connected with the capture and defense of Cantigny, May 27-31, 1918:—

* * *

SECOND LIEUTENANT JOHN DOUGLAS CRAWFORD, U.S.R., 28th INFANTRY.

“On the morning of May 27, 1918, during intense shell fire which preceded an enemy raid, walked up and down his trench sector encouraging his men, and by his fearless example kept them in high spirits; shortly after dawn he was killed by shell fire.”

* * *

By command of Major General Bullard:

Seal
Headquarters
First Division
American Expeditionary
Forces
OFFICIAL

H. K. Loughry,
Major, F. A., N. A.,
Division Adjutant.

**250 NORTH PINCKNEY STREET,
MADISON, WISCONSIN**

My husband's mother, Hester Jane Lewis, came from a distinguished Virginia family of Lewis's, and the ancestral home is still owned by a son of the family in Clarksburg, W. Va. His own cousin on his mother's side is Nellie, the wife of John W. Davis, Presidential Democrat candidate for the Presidency in 1924, and Ambassador to the Court of St. James, England.

My husband is Dean of the Health Commission in U. S., and last year was President of the State Medical Society, an honor never before bestowed upon a State Health Officer, was also presented at that time a gold medal for outstanding work, accomplished in health work.

Doctor's oldest brother, Charles L. Harper, has been, and still is, in educational work, and is Assistant State Superintendent of Education in Wisconsin. Was honored at the State School Convention last year for his outstanding work of over 60 years in his line, at a special meeting called for that occasion. Samuel Allen Harper, who died in 1898 a bachelor brother, was a very distinguished lawyer, classmate and law partner of the Senior Robert La Follette, and as the Senator wrote in his biography, the most inspiring friend of his life and his greatest inspiration.

As for the McMillan family, I feel you know quite as much as we do here. Salone (Mrs. Wm. Bates, Doctor's oldest sister) is a pioneer of Waterloo, Iowa, and much beloved in that city. She is a widow, but she and her husband celebrated their fiftieth wedding anniversary the year before he died in 1927. She has two married daughters, Florence is married to Dr. Henry Daniel Haffa, and her children are Dorothy Virginia, born September 17, 1902; Henry Bates Haffa, born November 22, 1905, married; Doris West, born August 9, 1906.

Katherine Bates, a granddaughter of Mrs. Bates, adopted in infancy when her mother died. She was born

April 10, 1905, married Harland Krueger. They have one daughter, Salone, born January 7, 1927.

Charles Lewis Harper, the oldest child of Moses Allen Harper, was born in Richie, Virginia, then the family moved to Hazel Green, Wisconsin, to make a fortune out of lead ore in mines there, as Jefferson Crawford had in early days. Jefferson being his brother-in-law. But water came into the mines and flooded them out, so farming had to be resorted to, not a very prosperous business, and in 1886 the family moved to Madison, Wis., so that their children could receive a college education, and they have been there ever since.

Charles Lewis Harper, born April 20, 1846, married Clara Moore, born February 21, 1854; married December 22, 1884.

Hugh Allen Harper, born December 24, 1885. Married Florence G. Burr, June 11, 1913. They had six children.

Hester Jane Harper, daughter of Chas. L. Harper, born October 27, 1889, married Albert Ellison Ramsey, September 27, 1924. They have four children.

Dr. Carl Samuel Harper, third child of C. L. Harper, born June 19, 1892, in Lancaster, Wis., married Dori Lee Federle, born August 5, 1896; married August 20, 1919. Dr. Carl S. Harper served in the World War as surgeon in 2nd Division in Field Hospital Units 15 and 16, and was fortunately not injured. He is now an Obstetrician with the Jackson Clinic at the Methodist Hospital, Madison, Wis.

Now I think I have supplied all the information which will be new to you. I hope I have made it clear, if not, please write me, and please let me know of the next reunion, I might be able to come on for it.

Very sincerely,

Mrs. C. A. Harper,
Wife of Dr. Cornelius Allen Harper.

A—Jean McMillan

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
Jean McMillan	May 31, 1777	1st	Feb. 3, 1857	80
Rev. William Morehead	1772	1800	Nov. 30, 1802	30
No children.				
Samuel Harper (widower)	Jan. 21, 1754	2nd	June 20, 1839	85
When married Jean was 34 and Sam'l 57, 23 years older, lived at Carmichael, Pa.		1811		
<hr/>				
Four children.				
1. Capt. John McMillan Harper	July 28, 1812	1851	July 29, 1869	58
Isabella Hughes	1828		Sept. 4, 1854	26
One child (Margaret).				
2. Moses Allen Harper	June 1814		Mar. 19, 1885	71
Hester Jane Lewis	1823	1843	Feb. 1904	81
Nine children. Clarksburg, W. Va.				
3. Catherine Allen Harper	Aug. 28, 1816	Oct. 19, 1841	Feb. 18, 1886	69
Jefferson Crawford	July 1, 1809	1841	Aug. 16, 1868	59
Four children.				
4. Houlsworth Harper	Sept. 29, 1819		Nov. 28, 1907	88
Rebecca Johnston	Aug. 22, 1825	1862	Sept. 18, 1901	79
No family.				
1. Capt. John McMillan Harper (M 1851) Isabella Hughes				
11. Margaret Harper	July 20, 1852	1st	Dec. 3, 1910	58
Dr. C. Gordon	1846	Sept. 18 1872	Apr. 29, 1879	33
Two children.				
1. John Harper Gordon	Aug. 26, 1873		Sept. 15, 1873	2 mo
2. Mark McMillan Godron	Apr. 14, 1875		1912	37
11. Margaret Harper		2nd		
E. C. Stone	1863	1886	Jan. 25, 1932	70
No children.				

A—Jean McMillan

Harper branch. Lived at Carmichael, Green County, Pa.

12. Moses Allen Harper (1843) Hester Jane Lewis (nine children)

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Ag</i>
11. Charles Lewis Harper	Apr. 20, 1846	Dec. 22		
Clara Moore	Feb. 21, 1854	1884		
Three children. Madison, Wis. Asst. Supt. Instruction				
12. Salone Jane Harper	Dec. 20, 1848			
William Bates	Aug. 5, 1847	1869	1927	80
Three children. Waterloo, Wis.				
13. Virginia Rebecca Harper . .	July 5, 1851		Mar. 31, 1924	
Ellis Murdock	Mar. 17, 1849	18	1826	77
No family. Charleroi, Pa.				
14. Samuel A. Harper (Atty). . . .	Jan. 10, 1853	Single	1902	
Law partner of Senator Robt. LaFollet of Wis. Madison, Wis.				
15. Catherine Harper	Jan. 1855		Sept. 25, 1876	21
16. Jefferson Crawford Harper . .	Dec. 2, 1860	Dec. 17		
Blanche Brigham	Apr. 11, 1879	1903	Apr. 27, 1929	50
No children. Two adopted.				
17. Caroline Alice Harper	Apr. 10, 1862	Single		
18. Dr. Cornelius Allen Harper . .	Feb. 20, 1864	Mar. 25		
Elizabeth Lois Bowman	Sept. 15, 1875	1901		
Doctor is Dean of Health in Wisconsin. One child. Madison, Wis. 520 Prushing St.				
1. Samuel B. Harper	Sept. 9, 1912			
19. Mildred Lindsey Harper . .	Apr. 17, 1866	Single		

A—Jean McMillan

Harper branch, four children

-m1. Charles Lewis Harper (M 1884) Clara Moore (three children)

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
1. Hugh Allen Harper.....	Dec. 24, 1885	June 11		
2. Florence G. Burr.....	1890	1913		

Six children.

1. Dorothy L. Harper.....	Mar. 16, 1914			
2. Clara A. Harper.....	Oct. 25, 1915			
3. Chas. Wm. Harper.....	Feb. 24, 1917			
4. Hugh Moore Harper.....	Sept. 18, 1920			
5. Florence Jean Harper.....	Mar. 12, 1927			
6. Joan E. Harper.....	Oct. 16, 1929			
7. Hester Jane Harper.....	Oct. 27, 1889	Sept. 27		
8. Albert Ellison Rumsey....	May 26, 1876	1924		

Four children.

Waterloo, Iowa.

1. Mary Jean Rumsey.....	Dec. 5, 1925		May 10, 1928	3
2. John B. Rumsey.....	June 8, 1927			
3. Charles N. Rumsey.....	Oct. 5, 1929			
4. Albert E. Rumsey, Jr.....	July 12, 1931			

5. Dr. Carl Saml. Harper (Soldier)
June 19, 1892

Doris Federle..... Aug. 5, 1896

Two children.

Lancaster, Wis.

1. Carl S. Harper, Jr.....	Feb. 27, 1921			
2. John Chapman Harper...	Sept. 15, 1924			

2. Salone Jane Harper (M 1896) William Bates (three children)

1. Florence Bates.....	1872			
2. Dr. Henry D. Haffa.....	1870			

Two children

1. Dorothy Kaltenni Haffa..	Sept. 17, 1902			
2. Henry Bates Haffa.....	Nov. 22, 1905			
3. Doris West.....	Aug. 5, 1905			

Two children.

1. Virginia S. Haffa.....	June 7, 1925			
2. Andrew Jane Haffa.....	June 7, 1931			

2. Catherine Bates..... Apr. 19, 1876
Dr. Thomas Rodger McCoy

No children.

Waterloo, Iowa.

3. Edward Bates
No record.

1. Katherine Bates

A—Jean McMillan

Harper Branch

3. Catherine Allen Harper (M 1841) Jefferson Crawford (six children)

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>	
-h3-m1—					
	Salona Jane Crawford	Oct. 21, 1842	Single	Feb. 21, 1847	ε
12.	Mildred Lindsay Crawford	July 1, 1844	Single	May 31, 1914	
13.	Alice Rebecca Crawford . . .	May 9, 1847	Sept. 17	Dec. 8, 1922	75
	Wm. Kennon Jennings	July 25, 1844	1874	July 28, 1918	74
	Three children. Pittsburgh, Pa.				
1.	Clara Crawford Jennings . .	Dec. 8, 1875			
2.	Florence C. Jennings	Dec. 25, 1877			
3.	Dale C. Jennings	Sept. 28, 1879			
14.	Catherine Crawford	Apr. 4, 1850		Aug. 13, 1850	4 mo
15.	Jefferson J. Crawford, 2nd	Oct. 14, 1851	Sept. 5		
	Bessie N. Crowle		1883		
	Two children.				
1.	Helen Jennings Crawford .	May 18, 1885			
2.	John J. Crawford	Nov. 10, 1890	Dec. 1		
	Ethel Steffa		1917		
	Two children.				
1.	Jefferson H. Crawford	Sept. 10, 1919			
2.	Jean McM. Crawford	May 23, 1925			
16.	John Jennings Crawford . .	Jan. 25, 1856	Oct. 15	Jan. 21, 1904	48
	Ellen Josephine Turner . . .	Apr. 15, 1860	1884	Dec. 5, 1920	60
	Three children. 109 Pinckney St. Boston, Mass.				
1.	Seth Turner Crawford	Jan. 30, 1886	Apr. 7		
	Sally Ward Lawrence	Sept. 3, 1893	1915		
	Three children.				
1.	Alice Montgomery Crawford				
		Nov. 23, 1917			
2.	John Douglass Crawford . .	Aug. 16, 1920			
3.	Seth Turner Crawford, 2nd	Mar. 31, 1923			
2.	John Douglass M. Crawford				
		Feb. 25, 1888	Single	May 27, 1918	30
	(Killed in World War in France. 2nd Lt., U.S.A., Comp. H, 28 Inf.)				
3.	Judith McMillan Crawford	Aug. 7, 1889			

SAMUEL HARPER (1st Marriage)

In order that the Harper's may have some knowledge of their father and his first marriage, we are recording some records and information we have found. While this family would in no way be a part or branch of the McMillan families, yet they are half brothers and sisters to Jean's children. They are nearly all buried at New Providence Cemetery, Greene County, Pa.

Any one interested in following up this line would do well to get in touch with Arthur R. Harper of Columbus, Ohio, who is a direct descendant, and has been making quite a research.

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
Samuel Harper	Jan. 21, 1754		June 29, 1839	85
Hannah Swearing	1761	177	Apr. 29, 1809	48
Children.				
1st James R. Harper				
2nd William Harper	June 1, 1787		June 14, 1862	
3rd Jane Harper				
Stephen Burnett		18		
4th Nancy Harper				
William Carmichael		18		
5th Samuel Harper, 2nd				
Sarah H.	1800	18	Feb. 14, 1855	55
6th Hannah Harper				
Abiah Minor				
7th George Harper				
8th Isabell McMillan Harper				
9th Sarah Harper				
John Moore				
0th Henry Black Harper	1800		1844	
Mathilda Swearington				

William McMillan

William, the second child, and the eldest son of Dr. McMillan, was born in the old McMillan manse, January 2, 1779, at 7:00 P. M.

We have learned but very little regarding his life. He was united in marriage to Sarah Morehead, but the date we have not been able to learn, they had no family. Some records I have found states she was a physician, and practiced medicine, but this is traditional. I have sometimes wondered if she might not have been a sister of Rev. William Morehead, who had married William's sister Jane.

From records I have found I am almost sure he went to Mercer County when quite a young man, as in the history of the old Neshannock church we find a record where Dr. McMillan along with Rev. Thomas Marquis, were in Mercer County, October 25, 1796. Regarding the settlement of Marquis' relative, Samuel Marquis, and the Doctor's son, William. It must have been at this time that he secured the farm of 100 acres, which in his Will he gave to William. It lies some three miles north of the town of New Wilmington, Wilmington Township, Mercer County, Pa., and not a great distance from old Neshannock church, which the records show the Doctor helped to establish, and to which he sent them their first pastor, Rev. William Wick, who had been taught personally by the Doctor in his Log Cabin School, before the college school was organized. We also find the names of Rev. James Satterfield, Samuel Tate, and William Woods, who were preachers in this district, had been educated at Jefferson College. Neshannock church was organized in 1802. William and his wife attended church here, and are both buried in the cemetery attached to it.

The farm as described in the Doctor's Will, "Layes near the State line, in the 4th Donation district No. 656". At Williams death, his Will shows he had added about 135 acres to the original farm.

The following is taken from the church history: "When describing the pews in the first church, the most noted was that of Squire William McMillan and his wife Sally, not only because it was different, but because of those who occupied it. The seat was simply a loose slab placed on five wooden pins inserted in auger holes."

The Squire was always brimming with a species of good nature and dry humor that made him very popular. Sometimes he braced himself in the corner of his seat and took a nap, especially when the sermon was a little long and uninteresting. On one occasion his sleep had become a little noisy, and Luke Irwin twitted him about it after services, saying, "Billy, I'll have you churched for sleeping," to which Billy replied, "When a boy I was taught not to fight, so after fighting sleep for a while, I remembered it was wicked to fight on Sunday, so I quit."

The Squire was very energetic, and among the first to grasp new things; in 1830 he built a new brick home, the first brick house in the parish. When he had built his log cabin home he had a hole under the floor where he kept his potatoes, he had it arranged so that several broad chestnut puncheon logs would cover them. The first windows were made from oiled paper.

WILLIAM McMILLAN'S WILL

Will on file in the Mercer County Court House, June 18, 1850. Will Book 3, Page 292.

Wilmington Township

He Died May, 1850

To my wife, Sarah, 253 acres of land, at her decease (which occurred February, 1860).

One-sixth of the above farm goes to my sister, Mary Weaver. Died 1839.

One-sixth of the above farm goes to my sister, Cathern Allen. Died 1857.

One-sixth of the above farm goes to my sister, Margaret Neal (Neill). Died 1853.

One-sixth of the above farm goes to my brother, John McMillan. Died 1854.

One-sixth of the above farm goes to my nephew, John McMillan. Died 1890.

To Margaret McCready, wife of David McCready, Judgment on Prothonotary's Docket in Beaver County.

To Rachel Harris \$100.00

To Elizabeth Moore 100.00

To Josephine Davis 100.00

To Margaret Jane Clark 50.00

To May Irwin 50.00

To Jefferson College, Canonsburg, Pa., \$1,200.00 to stand as a scholarship for poor young men to gain an education.

David Marquis to have first opportunity to this benefit.

Sarah McMillan (wife)

Andrew Marquis

John Byers

Executors

P. S. As all the brothers and sisters, "mentioned in the Will died before Sarah McMillan," we would infer that the descendant of each would inherit the interest of their parent. John the nephew mentioned is John 3rd, a son of John 2nd; he was born 1812, died 1890; buried in Chartiers Cemetery.

Rev. John Watson, A.M.

First President of Jefferson College

Rev. John Watson, A.M., a native of Western Pennsylvania, was born in 1771. From early boyhood he evinced an extreme avidity for learning, and almost unaided by teacher or instructions, made such progress, that at the age of 19 he was appointed teacher in the Canonsburg Academy. While filling this position he studied theology with Dr. McMillan, and was licensed by the Presbytery of Ohio, October 17, 1798. The year following he received a call from the church in Washington, Pa., and also from the Miller's Run, the latter he accepted, and was ordained June 26, 1800.

In 1826 Hon. C. F. Mercer delivered a very eloquent address on Education before the American Whig and Cliosphic Societies of Princeton College.

In the published address he added this note concerning John Watson, the first President of Jefferson College, a graduate of Princeton in the class of 1797: "John Watson of Pennsylvania, in the estimation of the whole college, deserved to be regarded as the first scholar in the class of 1797, of which Dr. Frederick Beasley, of North Carolina, the present Provost of the University of Penna., Joseph Alston, late Governor of South Carolina, George M. Troup, the present Governor of Georgia, Henry Edwards, Senator of Connecticut, James Clark, of North Carolina, and Thomas Bayley, of Maryland, late member of the House of Representatives, and Richard Rush, late Minister to London, and now Secretary of the Treasury (1826) were fellow-students. Among these and many other competitors the merit of Watson rose above all public distinctions. It would be no easy task to do full justice to the worth, both moral and intellectual, which this gentleman possessed, who from being a poor orphan boy and the bar-keeper of a tavern became the president of a college in Pennsylvania, which he contrib-

uted to, found, and died twenty-four years ago, literally a martyr to the learning which he cultivated. He was the "Kirk White of Nassau Hall."

To this note Mr. Mercer appended a letter from President Carnahan, of Princeton, giving a sketch of Mr. Watson's life and character, which I believe will be deeply interesting, not only to those in the history of Washington & Jefferson College, but to all who would set a high ideal of education before the youth who are born in poverty. Abbreviating this letter, it is as follows:

"John Watson was descended of poor but reputable parents, west of the mountains of Pennsylvania. When our friend was nine years old he lost his father. The orphan boy was taken into the family of his father's friend. This gentleman kept a tavern and retail store, and taught him writing and arithmetic, in order that he might be a useful assistant in his business. As soon as capable of service Watson was employed in the store and bar-room, as circumstances required. Earlier than this he had become passionately fond of reading the best works of fiction, owned by the wife of his employer. Still his beloved books occupied his attention at every leisure moment. Addison's *Spectator* fell into his hands, and was read with great delight. But prefixed to each number he usually found a Latin sentence he could not understand. This was a source of mortification, and excited an intense desire to learn Latin. When he was perhaps about eleven or twelve years old he got possession of a copy of Horace, and an old broken Latin dictionary, and with these instruments, without a grammar or any other aid, he commenced learning Latin. By unremitting diligence and vast labor, he became able to understand a great part of that difficult author.

"While he was thus employed, Alexander Addison, then president of the Court of Common Pleas in the Western District of Pennsylvania, lodged in the public house where Watson lived, and returning to his lodging one night at a late hour, after the family had retired to

rest, he found the young bar-keeper stretched on the floor before the fire reading Horace by the firelight. Entering into familiar conversation with Watson, he learned with surprise the study in which he was engaged and progress he had made. Addison expressed his delight in finding the lad so audibly employed and promised to bring him suitable books at the next session of the court. This was the first encouraging word the orphan boy had had respecting his studies since the death of his father. Its effect was transporting. The ardently desired time arrived, and the judge rode up to the tavern door. Watson anticipating the hostler, seized the horse's bridle, and at the same time cast an impatient look at the portmanteau. 'I have brought you the books, my good lad,' said the Judge. 'Never,' said Watson, when relating the incident, 'did I experience a more joyful moment. My heart was so full I could not utter a word.' A Latin Grammar, Aesop's Fables, *Selectae Veteri Testamento*, and a good Latin Dictionary were the treasures.

“Having given some general directions respecting the manner of studying the Latin Grammar, the Judge promised to furnish such books as would be suitable at future periods. This pledge was faithfully kept. Addison furnished young Watson not only with Latin and Greek Classics, but also with such works as he judged useful; and history, Bell's letters, Natural and Moral Philosophy, Metaphysics, and other subjects. After he had made considerable progress in learning Latin by his own unaided efforts, he became acquainted with a boy of the same age as himself, with similar ardor in acquiring knowledge. This boy was a regular scholar at a grammar school in the village where Watson lived. When out of school he came to Watson and read over the lesson of the preceding day, and they prepared together the task of that which followed.

“After some time spent in this manner the teacher of the school offered his assistance, and invited Watson, whenever he had leisure hour, to come to the school and

recite with his young friend. In this manner he became one of the most thorough Latin and Greek scholars that I ever knew. I must not here omit to mention an act of imprudence often lamented, and probably the cause of our friend's premature death. He and his companion became so deeply interested in their studies that three or four hours was the longest time they usually permitted themselves to sleep each night, and that they might not feel drowsy they agreed to eat sparingly of light food. Under this severe regimen and intense application to study, their strength began to fail. Having read in some book that a cold bath would invigorate weak constitutions, they rose at daybreak and gave each a shower with cold water immediately from the pump. On Watson the effect was fatal. He was seized with a chill, a pain in his breast, and a cough succeeded, from which he was never wholly exempt during the remainder of his life. Until he was about nineteen years of age he remained in his station at the counter and in the bar-room, improving himself at every leisure moment in the ancient classics, and in various branches of literature and science. At this period his attainments and worth became known, and through the influence of the Rev. John McMillan, D.D., he was appointed usher in the Academy at Canonsburg. In this occupation he remained eighteen months. And this venerable patron, believing him worthy the best advantage our country afforded, procured him a place on the Latin Fund in the College at New Jersey. The sum he received from this fund, not being sufficient to pay board and college charges, the balance Father McMillan, (for I know no other name than that by which he is usually called in the west of Pennsylvania), generously offered to pay from his own resources.

Having mentioned this eminently godly man, now eighty years of age, I cannot refrain from saying *he has aided in education more young men than any other individual in the United States.*

“In order to relieve his benevolent patron from this

expense, John Watson took charge of the Grammar school in the college, and at the same time recited in his class. Although our lamented friend had made high attainment in literature and science before he entered college, I doubt whether any individual has derived more advantages from a college life. He was prepared to receive the benefits which the institution afforded. He formed regular and systematic habits of study. He learned perfectly many things of which, as he was accustomed to say, he had previously only a smattering. On returning to his native state he was immediately chosen principal of the Academy at Canonsburg, and soon after by an able and powerful appeal to the legislature he obtained the charter of the Jefferson College and became its first president.

“To those who were not personally acquainted with this uncommon man, I would hardly dare to say how highly I estimate his literary and scientific attainments. I know he could translate with facility, French, Spanish, and Italian, that he was a good Hebrew and Aramaic scholar; that he had collected and written in shorthand copious material for a large work which he intended, if his life had been prolonged, to prepare for the press.

“Permit me to add that there always appeared something very peculiar in the mental character of this man. Although his early education was so irregular, and he had read so many and so various books, there was nothing confused or heterogeneous in his mind on any subject. At the age of thirty years our lamented friend, possessing a mind pure, vigorous and enlightened, was removed to a better world, esteemed in death, as he had long been done in life, the simple truths of the Gospel of infinitely more value than all human science.”

To President Carnahan's biographical sketch, we may add this sketch of a life which ended nearly a century ago is well worth preserving for its historical facts, and still more, for its inspiration to the youth most lim-

ited by circumstances; to rise above disadvantage and obtain the education which creates a large usefulness.

Rev. Watson was married to Margaret, a daughter of Dr. McMillan, in 1800.

—Rev. J. S. Fisher, D.D.,
From the *Presbyterian Banner*, June 30, 1910.

Margaret McMillan, third child of Dr. McMillan, was born June 20, 1781, in the old McMillan homestead, where she grew to young womanhood. In 1800 she was united in marriage to Rev. John Watson, first President of Jefferson College. Her marriage occurred when she was only 19; her sister Jean and she were married at the same time, their father, Dr. McMillan, performed the ceremony. A peculiar coincidence was that both the girls' husbands took sick the same day, died the same day, and were buried at the same time.

Margaret had two children by this marriage, John Watson, II, and William Watson. In 1812 she was united in marriage to John Neill, who was an elder in the Doctor's church, and who lived in Peter's Township, near where Center Church now stands. To this union was born five children, viz.: Catherine, Samuel, Mary, Rebecca, and John.

C-h1—John Watson, II, (eldest son of Rev. John and Margaret Watson).

Was born in Washington County, Pa., in 1801, and was about one year old when his father died. He learned the tannery trade, when 23 years old he was united in marriage to Lucinda Ashbrook. Shortly after he moved his family to Mercer County and bought a farm near the Neshannock Church. He lived in this vicinity; worked his farm and operated a tannery until 1855, when he sold his farm and bought another near Charlestown, Mercer County, Pa., where he lived until his death April 18,

1870. His wife died March 29, 1880. To this union was born eight children, they were buried in Unity Church Cemetery, near Greenfield, Mercer County, Pa.

C-h2—William Morehead Watson (second child of Rev. John and Margaret Watson).

Was born November 30, 1802, in Washington County, near Canonsburg, Pa. When he grew to manhood he went to Ohio and settled on a farm on the Marysville Pike, two miles north of Milford Center. On February 27, 1848, he was married to Nancy Mitchel, who was born March 8, 1820, in Champion County. To this union was born six children, three boys and three girls.

William was killed by the cars July 1, 1870, in his 68th year.

C-h1-m4—Sarah E. Watson (fourth child of John Watson, II).

Was born in Mercer County (now Lawrence), in 1830. Her early education was received in the public schools. She began teaching at the early age of 15; she later attended Poland Academy, and later Westminster now Wilmington College. She taught almost continuously from this time until she was 47, and at least one school afterwards. The greater part of her teaching was done in Iowa and Illinois, where she made her home with her brother, W. W. Watson, and Mary Breckenbridge. On November 7, 1877, she was united in marriage to William Mercer, of Greenfield, Mercer County, Pa., where they resided for some time; afterwards moving to Struthers, Mahoning County, Ohio, where she died July 1, 1895, age 65. Her remains were interred in the Neshannock Cemetery, Pa., by the side of her sister Catherine, who died May 29, 1853, in the 28th year of her age.

C-h1-m5—William Wick Watson.

Was born in Mercer County in 1832. As a youth and young man he worked on the farm and attended West-

minster College for about two years. In 1856 he moved to Kendall County, Ill. The next year he settled among friends from Pennsylvania in Iowa County, Iowa, where he taught school until 1862, when he enlisted as a volunteer in the 28th Iowa Infantry, remaining there until September, 1865. Shortly after the war he moved back to Mercer County, Pa., where he engaged in farming and teaching school for over 30 years. In 1858 he was married to Elizabeth Jean Irwin, with whom he lived for more than 40 years, or until her death. In 1903 he took up his residence in Canonsburg, and there married Rebecca Minnie McMillan, his second wife.

His death occurred November 11, 1905, in his 74th year. By his first wife he had four children.

C-h1-m6—Moses Allen Watson.

Was born July 18, 1835. He lived near Charlestown, Mercer County. He died in 1905 from cancer of the stomach, age 70 years. During the Civil War he, with his brother, William, and his brother-in-law, David Hays, enlisted in the Pennsylvania ranks. Shortly after the war he was united in marriage to Elizabeth Porter, of New Wilmington, Pa.

Mr. Watson was a very religious man, and he might well be said to have walked with God. In his quiet rural life he lived in communion with Him. A thoughtful Bible student, in daily work he pondered over its teachings. The result was such a clear conception of Biblical truths as made him both an exceptionally able and acceptable Sabbath School teacher, and also an efficient and spiritually wise member of the Church Session. A man of sterling character, true hearted and kind, he was highly esteemed by all. He taught a class in the Sabbath School for over 22 years, he was very active in all lines of Christian work, cheerful and hopeful.

C-h1-m5-x3—Robert L. Watson, son of Wm. Wick Watson.

Graduated from public school when in his 14th year of age. He then attended Wheaton College, where he took the two-year course in one year. He then taught in the intermediate grades. He also is a graduate from the Iowa Commercial College, read law for two years, and was admitted to the Bar in August, 1884, and had been practicing in Oledo, Ill., up to the time of his death on December 5, 1831.

C-h1-m7-x1—Juanita Watson Breckenridge Bates.

Received her advanced education at Wheaton College, Ill., and her theological course at Oberlin Seminary. She is an ordained minister in the Congregational Church. She now resides in Ithaca, New York. On September 27, 1893, she was united in marriage to Frederick Bates.

C-h1-x3—Rev. Wm. Watson Breckenridge.

Graduated at Wheaton College, Ill. His theological education was at Oberlin; also took a post graduate course at Yale. He was married April 15, 1896, to Gratis Hickox, of Connecticut.

Rev. Watson McMillan Hayes, D.D.

Watson McMillan Hayes is one of the descendants in whom traits of Dr. McMillan are particularly noticeable. The nature of his life work and his success in it brings him into the group of grandsons to whom the heart of such grandfather would be peculiarly drawn.

He was the second of the four children of David and Margaret Watson Hayes, 2nd, was born and reared in Lackawannock Township, Mercer County, Pa. The children were very small when their father, who had enlisted as a volunteer, was killed in the Civil War. This tragedy, while it certainly made more difficult and even impossible the achievement of some things, must have helped to make more natural to the children the path of duty at whatever cost.

When Watson was only a boy he felt called to the ministry, and started upon his classical education with that end in view. From the local elementary school he entered Westminster College, New Wilmington, Pa., from which he was graduated in 1878. He then taught a year in Canonsburg Academy before he began his ministerial training in Western Seminary. He completed his theological course there in 1882, and was ordained in the church in which he was brought up,—Unity, of the Presbytery of Shenango. The same summer he married Margaret Young, another child of Unity, and early in the fall they sailed for China, the field to which they had been appointed by the Presbyterian Board.

His first work in China was as teacher in Tengchow Christian College, and as soon as he gained sufficient command of the language, he preached the gospel as well.

His ability as an educator before long attracted the attention of the Chinese; this ability, and his manifest interest in the welfare of the people and their country, won him a place of honor and influence among them. The *empress dowager* showed her confidence in her re-

quest to him through the governor of the Province of Shantung to build, equip man, and control a university for the spread of western learning; and soon after the Chinese Revolution, at a commencement of Washington and Jefferson, when that college conferred upon Dr. Hayes the degree of doctor of laws, the speaker referred to him as "high in the councils of the new republic." He is the creator of the new school system adopted for China. "Who's Who in America" enumerates some of the other accomplishments of his very busy life.

But it was achievements from a world's standpoint that won a place in "Who's Who". His latest and probably his greatest, were North China Theological Seminary and the Training School for women workers. These schools were products of faith and of a desire to train for Christian work only those adhering to strict fundamentalist doctrine. While his work has shown a remarkable parallelism to that of Dr. McMillan, it is vitally like it in the ruling motive back of it, the advancement of God's kingdom.

Furthermore, all true descendents of Dr. McMillan, irrespective of callings, are able to detect and to value at their true worth two especially of Dr. Hayes' fine personal qualities—humility and utter freedom from sham.

At this time August 1, 1934, Dr. Hayes is still engaged in his life work in China.

Mary E. Watson.

R.D. 6, New Castle, Pa., Jan. 4, 1934.

Box 104

Dear Mr. Bennett:

I am sorry that I cannot help you more; especially that I do not know more about the children and grandchildren of Uncle Adam and Aunt Rebekah Hayes. But I feel sure that Cousin Sade (Mrs. Plummer Thompson) can and will get the data for you. Although she already knows more about them than I, is taking her some time to get all the information necessary. I am unable to make trips during the cold weather, or I should go up into the old Hayes neighborhood and to Sharon where I think I could get the information you require.

Aunt Margaret and Uncle David, Aunt Rebekah and Uncle Adam, Father and Mother, and Grandfather and Grandmother Watson are all laid to rest in Unity Church burying ground, about three miles from my brother's home.

I often have heard my father speak of "Uncle Billy" and "Aunt Sally". Their burial place, I believe is in Neshannock Church Cemetery, a mile west of New Wilmington. Grandfather and Grandmother Watson migrated when young to a farm about a mile and a half west of N. W. on the Pulaski road, and were neighbors of the McMillans.

Father's baptismal name was Moses Allen, but as he was always called Allen, the name came to be written Allen M. and he let it remain so.

I want you to come to my home when you make your trip to McMillan's and I shall tell you what I can recall of Father's stories of Uncle "Billy". I think because his father as an orphan seemed almost an adopted son of Dr. McMillan and because later those two were neighbors, he knew more than many.

With best wishes for your success in getting the information you want, I am

Yours sincerely,

(Miss) Mary Emma Watson.

Paxton, Ill., April 8, 1892.

C—Margaret McMillan

Watson Branch

Margaret was the third child and the second daughter of Dr. McMillan. She was twice married, first to John Watson, A.M., the first President of Jefferson College. They had two children. Her second marriage was to John Neill; had five children.

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
C. Margaret McMillan	June 28, 1781	1800	Mar. 5, 1853	72
Rev. John Watson, A.M.	1771		Nov. 30, 1802	31
Two children.				
C-h1. John Watson, 2nd	1800	Sept. 2	Apr. 18, 1870	70
Lucinda Ashbrook	1798	1824	Mar. 29, 1880	82
Eight children. (Married by Dr. McMillan.) Buried in Unity Cemetery, Mercer Co., Pa.				
h2. William Morehead Watson	Nov. 30, 1802	Feb. 27	July 1, 1890	88
Mary Mitchel	Mar. 8, 1820	1848	May 16, 1903	83
Six children. (Wm. killed by cars.) Milford Center, Ohio.				
C-h1. John Watson, 2nd (M 1824) Lucinda Ashbrook, eight children.				
m1. Catherine Watson	July 1825	Single	May 28, 1853	28
m2. Samuel Watson (Died in infancy.)				
m3. Margaret Jane Watson . . .	June 29, 1828	May 20	Sept. 16, 1908	80
David Hayes (Soldier)	Apr. 1832	1855	Feb. 5, 1865	33
Killed on picket duty before Petersburg, Va. Four children.				
m4. Sarah Watson	Oct. 9, 1830	1877	July 1, 1895	65
William Mercer				
m5. William Wick Watson (Soldier)				
Elizabeth J. Irwin	Nov. 3, 1832	1st 1859	Nov. 13, 1905	73
Three children.				
2nd				
Rebecca Minnie McMillan	June 25, 1861	1903	Aug. 17, 1925	64
(Same as F-h9-m3.) No family.				
m6. Moses Allen Watson (Soldier)				
Elizabeth Porter	July 18, 1835	1867	Mar. 29, 1905	70
Four children.				

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
m7. Mary Watson	Oct. 23, 1837		June 10, 1911	74
Hugh Breckenridge	May 5, 1826	1859	Aug. 28, 1887	61
Five children.				
m8. Rebecca Watson	Feb. 20, 1840		Sept. 16, 1908	68
Adam Hayes		1864	Nov. 12, 1912	
Buried in Unity Cemetery.				
Two children.				

David and Adam Hayes, brothers, married Margaret and Rebecca Watson, sisters.

Hayes Branch

h1-m3. Margaret Watson (M 1855) David Hayes (four children).

x1. William Reed Hayes	June 17, 1856		Apr. 28, 1829	73
Lizzie A. Thompson	July 28, 1852	1888		
No children.				

x2. Rev. Watson McM. Hayes, D.D.	Nov. 23, 1857	July 5		
Margaret Ellen Young	Oct. 30, 1857	1882		
Three children.				

y1. John David Hayes	Feb. 23, 1888	July 6		
Barbara M. Kelman		1916		
Five children. (Missionary, Pekin, China.)				

z1. Margaret Irene Hayes	Apr. 15, 1917			
z2. Elinor Bell Hayes	Mar. 14, 1919			
z3. Janet Kalman Hayes	Mar. 1, 1923			
z4. Barbara L. Watson Hayes	Mar. 15, 1926			
z5. John K. McM. Hayes	Nov. 19, 1930			

y2. Agnes Irene Hayes	Oct. 13, 1891		Mar. 1, 1897	
---------------------------------	---------------	--	--------------	--

y3. Ernest Mateer Hayes	June 24, 1897	Nov. 1		
Dorothy Drew		1923		
No children. Asst. Treas. P. B. F. M., Shanghai, China. Was in service in the World War.				

x3. Lucinda Wallace Hayes	July 12, 1859			
Joseph Hope	Jan. 26, 1850	1879	Nov. 1913	
Two children.				

y1. Guy C. Hope	Nov. 11, 1881	Oct. 10		
Alonxia May Hoagland	Apr. 1915			
No children.				

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
y2. Margaret Myrle Hope	July 26, 1886	Dec. 24		
Thomas Hackett	Sept. 9, 1890	1914		
Four children.				
New Wilmington, Pa.,				
R. D. 2.				
z1. Howard Ermyl Hackett	Sept. 28, 1915			
z2. Erma Andeon Hackett	July 21, 1924			
z3. Inez Lucile Hackett	Feb. 4, 1926		May 4, 1926	
z4. Deuruelle W. Hackett	Apr. 4, 1931			

Watson Branch

C-h1-m5. William Wick Watson (M 1858) Elizabeth J. Irwin.

x4. Sarah Malaski Hayes	Feb. 20, 1861			
G. Plummer Thompson	Feb. 26, 1860	1884		
Four children.				
Mercer, Pa., R. D. 1.				
y1. David Raymond				
Thompson	June 12, 1885			
Anne Dougherty				
Four children.				
z1. George B. Thompson	Jan. 21, 1920			
z2. Marilyn R. Thompson	Oct. 5, 1921			
z3. William W. Thompson	Nov. 28, 1923			
z4. David R. Thompson, Jr.	Sept. 3, 1925		Dead	
y2. Plummer Hayes				
Thompson, Jr.	Apr. 9, 1891			
Jennie Cribb	Aug. 23, 1889			
Two children.				
z1. Margaret Jane Thompson	July 19, 1918			
z2. Hayes Junior Thompson	Mar. 4, 1920			
y3. Lillian Marie Thompson	Nov. 11, 1894			
E. Walter Leatsch			1924	
Three children.				
z1. Margaret Love Leatsch	June 18, 1925			
z2. Walter Bruce Leatsch	Sept. 14, 1929			
z3. Watson McM. Leatsch	Jan. 19, 1933			
y4. Dale Stewart Thompson	May 15, 1897	Dec. 26		
Harriet Wright	Mar. 6, 1902	1927		
One child.				
z1. Robert McMillan				
Thompson	Dec. 23, 1933			
x1. Nannie A. Watson	June 2, 1859	Feb. 23		
Marion J. Merryman		1882		

370 *Life and Work of Rev. John McMillan, D.D.*

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
x2. John Irwin Watson.....	1860		Apr. 7, 1862	2
x3. Robert L. Watson (Atty.)	Aug. 1, 1870		Dec. 25, 1931	61
Bessie Wolff.....	Oct. 20, 1875	1901		
Four children.				
Aledo, Ill.				
y1. Francis E. Watson.....	Sept. 20, 1904			
Frederick Sommers.....	Sept. 7, 1905	1928		
y2. Edward W. Watson.....	Nov. 8, 1906			
y3. Jean Watson.....	Sept. 25, 1911	Sept. 3		
Thomas W. Wolfe		1932		
y4. Roberta Watson.....	Sept. 15, 1917			
C-h1-m6. Moses Allen Watson (1867) Elizabeth Porter (four children).				
x1. Lucy Waugh Watson.....	Jan. 5, 1870			
James Oliver Ashenhurst				
Three children.				
Mammouth, Ill.				
y1. John Watson Ashenhurst..	Nov. 24, 1898	July 26		
Anne M. Schumacher		1926		
One child.				
Rochford, Ill.				
z1. John Randle Ashenhurst..	Apr. 26, 1927			
y2. Allen Leigh Ashenhurst...	May 1, 1900		Oct. 31, 1903	3
y3. James Graeme Ashenhurst	Sept. 26, 1904			
x2. Mary Emma Watson.....	Sept. 7, 1873	Single		
New Castle, Pa., R. D.				
No. 6. Box 104.				
x3. John McMillan Watson...	Apr. 11, 1875	Oct. 17		
Grace Cutler		1906		
Three children.				
Sharon, Pa., R. D. No. 2.				
y1. Esther Watson.....	May 10, 1908			
y2. John Watson.....	July 14, 1912			
y3. Allen Watson.....	Mar. 29, 1914			
x4. Mable Eliz. P. Watson....	July 4, 1880	Oct. 6		
John W. Stephenson.....	Feb. 19, 1876	1908		
Tarentum, Pa.				
Three children.				
y1. William Stephenson.....	Jan. 11, 1910			
y2. Janet Stephenson.....	Feb. 9, 1916			
y3. Robert Stephenson.....	May 12, 1921			

C. Margaret McMillan Watson

Watson Branch

C-h1-m7. Mary Watson (M. 1859) Hugh Brackenridge (six children).

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
x1. Juanita Breckenridge, Rev. Frederick E. Bates.....	Dec. 31, 1860 May 4, 1842	Sept. 27 1893	Jan. 4, 1922	80
Two children. Ithaca, N. Y. 310 N. Aurora.				
y1. Juanita Bates.....	Dec. 25, 1895		May 14, 1923	28
Killed in France in an airplane accident.				
y2. Abraham Bates.....	Feb. 24, 1862			
Lucis Margarite Ott Two children. 1927				
z1. Frederick E. Bates.....	Aug. 7, 1928			
z2. Juanita Bates.....	Mar. 15, 1929			
x2. Clara Lucinda Breckenridge	Sept. 23, 1862			
Asa E. Fritz Eight children. 1884 Aledo, Rio, Ill.				
y1. William Hugh Fritz.....	Jan. 24, 1885	July 8 1912		
Lucinda Cox..... One child.				
z1. Grace L. Fritz.....	Apr. 15, 1913			
y2. Edna Fritz.....	Mar. 20, 1888	Dec. 25 1911		
Sim Dunn Two children.				
z1. Mary Dunn.....	Oct. 20, 1912			
z2. Ruth Dunn.....	Mar. 22, 1914			
y3. Ralph Raymond Fritz....	Jan. 14, 1891	Mar. 6 1918		
Fay Melton Two children.				
z1. William Edward Fritz....	Apr. 20, 1920			
z2. Jimmie Fritz.....	Oct. 10, 1922		Nov. 27, 1922	
y4. Clarence Donald Fritz....	May 7, 1893		Apr. 2, 1910	17
y5. John Watson Fritz.....	May 14, 1897	Nov. 26 1920	July 27, 1928	31
Ruth Rydon Two children.				

372 *Life and Work of Rev. John McMillan, D.D.*

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
z1. Marjorie Fritz.....	Jan. 27, 1922			
z2. Jean Fritz				
y6. Ira Horten Fritz..... Vera Roach	May 27, 1899	June 26 1923		
y7. Rollo Asa Fritz..... Mildred Babbitt Two children.	Sept. 29, 1901	Sept. 29 1921		
z1. Donald W. Fritz.....	Feb. 23, 1927			
z2. Wesley Leon Fritz.....	Nov. 12, 1931			
y8. Charles Wesley Fritz..... Loretta Einfeld	Nov. 14, 1903	Feb. 25 1929		
x3. Rev. Wm. W. Breckenridge Gratia Hickox No children.	July 13, 1865	Apr. 15 1896	Oct. 21, 1927	62
x4. Sarah L. Breckenridge....	Jan. 4, 1868		Oct. 17, 1868	
x5. Edward Everett Breckenridge.	May 23, 1869		May 20, 1918	49
x6. Mary Adaline Breckenridge Arnold J. Petrie Three children. New Winson, Ill.	June 7, 1876	June 19 1912		
y1. Alexandra Petrie.....	Mar. 29, 1914			
y2. Marjorie Petrie.....	Aug. 28, 1917			
y3. Caroline Petrie.....	Apr. 28, 1920			
C-h1-m8. Rebecca Watson (M. 1864) Adam Hayes (two children).				
x1. Luella Hayes..... Sylvester Sample..... Four children.	Apr. 30, 1865 Dec. 10, 1865	1888	Mar. 7, 1907 Feb. 7, 1902	
y1. John Hayes Sample.....	Dec. 25, 1889	Single		
y2. Mary Hazel Sample..... Edward Jones	Dec. 30, 1891 Dec.		Apr. 4, 1919 May 1927	
Two children.				
z1. Twila Jones.....	Nov. 7, 1915		Apr. 13, 1931	
z2. Edward Jones, Jr.....	May 20, 1918		Mar. 20, 1919	
y3. Blanche Cecil Sample..... Missionary in China.	Aug. 7, 1893	Single		
y4. Margaret Jane Sample.... Walter Waid..... Seven children.	Sept. 25, 1896 Apr. 6, 1890			

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
z1. Luella Gwendolyn Waid..	Dec. 13, 1915			
z2. Harold Sample Waid.....	Sept. 30, 1917			
z3. Blanch Edith Waid.....	Sept. 9, 1919			
z4. Charles Samuel Waid.....	July 17, 1921			
z5. Theodora Ruth Waid.....	Aug. 18, 1923			
z6. Helen Jane Waid.....	Jan. 6, 1925			
z7. Margaret Love Waid.....	Aug. 23, 1927			
x2. Clarence Hayes.....	June 7, 1871			
Margaret Steiner		1893		
Two children.				
y1. Gertrude Hayes.....	May 14, 1894			
Charley Miller				
Two children.				
z1. Erma Grace Miller.....	June 6, 1928			
z2. Edward Clyde Hayes.....	Nov. 12, 1927		1931	
C-h2. William Morehead Watson (1848)		Mary Mitchel (six children).		State
Route 36, Milford Center, Ohio.				
C-h2-m1. Margaret Watson...	Aug. 8, 1849			
James Evans Finley.....	Sept. 5, 1831	1876		
No children.				
m2. Isabell Watson.....	Sept. 31, 1850		Aug. 1908	58
John Andrew Waddex....	Aug. 24, 1845	1875		
No children.				
m3. Samuel Neil Watson.....	Mar. 22, 1852			
Emma Coder.....	Aug. 4, 1862	1880		
Four children.				
x1. John Earl Watson.....	Aug. 16, 1881			
x2. Margaret Finley Watson..	Feb. 17, 1884			
x3. Charles Arthur Watson...	Nov. 1, 1894			
m4. David Henderson Watson.	Sept. 20, 1853			
Mollie Paugh.....	Apr. 13, 1858	1880		
No children.				
m5. William Mantho Watson..	Nov. 2, 1856			
Luella M. Long.....	Jan. 29, 1866	1883		
Two children.				
x1. Martha Ellen Watson....	June 1, 1884			
x2. Wm. Ashborn Watson....	Oct. 16, 1891			
m6. Cornelia Watson.....	May 1, 1859			
Martin Luther Walker....	May 16, 1859	1883		
Five children.				
x1. Herman L. Walker.....	Oct. 16, 1883			
x2. Claraople Walker.....	Dec. 28, 1885			
x3. J. Morehead Walker.....	Aug. 3, 1888			
x4. Dave Watson Walker.....	Feb. 1893		Oct. 26, 1893	3
x5. Homer Pencil Walker.....	June 5, 1895			

John Neill

In order that the Neill descendants may have some record of their father and his first marriage, we are making a record of some information we have found. While his family by his first wife would in no way be related to the McMillans, yet they are half brothers and sister to the Neill's.

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
John Neill (Orphan Court Record)	June 4, 1824	1810	1824	
Jane Smith			1808	
Eight children. Center Church Cemetery.				
1. Dorcus Neill			Died young	
2. Polly Neill			Died at age of 20	
3. Margaret (Peggy) Neill Beeler				
4. Solomon Neill				
5. Elizabeth (Betsey) Neill George Craighead	Dec. 12, 1800		June 20, 1873	
6. Jane Neill Moses Crane				
7. Rachel Neill Daniel Hickman				
8. Sarah Neill				

C. Margaret McMillan

Neill Branch

Her second marriage was to John Neill.

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
C. Margaret McMillan "Wat- son"	June 28, 1781		Mar. 5, 1853	72
John Neill (widower)		1810	1824	
Five children. Near Canonsburg, Pa.				
h1. Catherine Neill			Died young	
h2. Samuel Neill	Oct. 20, 1813		July 5, 1879	66
Mary Pennypacker	Nov. 13, 1818	1838	Nov. 16, 1899	81
Nine children.				
h3. Mary (Dolly) Neill	1815	Single	Nov. 7, 1880	65
h4. John Neill, 2nd	1817		Dec. 23, 1850	33
Jane Johnston	1821	1863	Oct. 24, 1863	42
No family.				
h5. Rebecca Neill	1820	Single	Apr. 21, 1852	32

C. Margeret McMillan Watson (2nd M. 1810) John Neill (five children).
 C-h2. Samuel Neill (M 1838) Mary Pennypacker (nine children).

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
m1. John Neill, 2nd	May 28, 1840		July 7, 1918	78
Mary J. Hickman	Oct. 20, 1840	1875	Dec. 26, 1898	58
Two children.				
m2. Sarah Neill	Aug. 24, 1842		Apr. 13, 1924	
Abraham Brobeck		1863	Dec. 27, 1894	
Eight children. Plain City, Ohio.				
m3. William P. Neill	Feb. 10, 1845		Aug. 1910	65
Candace Stewart	1853	187	1928	75
Three children. Marysville, Ohio.				
m4. Margaret N. Neill	Jan. 13, 1847		Apr. 1929	
David Moss		1878	Apr. 15, 1917	
No children.				
m5. Mary Jane Neill	June 11, 1849			
m6. Samuel L. Neill	Oct. 29, 1850			
Mary L. Dewitt		1878	Sept. 25, 1895	
Twelve children. Powell, Ohio.				
m7. Rebecca Neill	May 4, 1853		Mar. 15, 1927	
Joseph Porter	Mar. 15, 1827	1899	Nov. 26, 1906	70
One child.				
m8. Benjamin Neill	Oct. 29, 1855		June 24, 1918	
Hannah H. Hill		1883		
Two children.				
x1. Lelia Neill	Mar. 15, 1891			
William Stephens No children. Ashley, Ohio.				
x2. Atle Nelson Neill		1913	Aug. 27, 1923	
m9. Elizabeth Neill	June 30, 1858		Died young	
m1. John Neill (M. 1875) Mary J. Hickman (2nd M. to Jennie Greer, two children).				
x1. William H. Neill	Oct. 20, 1876	Dec. 24		
Margaret V. Griffith		1906		
Canonsburg, Pa. Two children.				

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
y1. John Neill	Sept. 30, 1914			
y2. Howard Neill	July 5, 1917			
x2. B. Elmer Neill	July 29, 1880			
Edna Laura Conner		1908		
Three children.				
Canonsburg, Pa.				
y1. Mary Alice Neill	Apr. 18, 1909			
y2. Robert McMillan Neill . . .	June 10, 1913			
y3. Edward Clement Neill	May 21, 1919			
m2. Sarah Neill (M. 1863) Abraham Brobeck (eight children).				
Plain City				
x1. Mary A. Brobeck	June 2, 1864		Sept. 17, 1865	1
x2. Henry Brobeck	July 16, 1866	Dec. 11		
No children.		1931		
x3. Margaret E. Brobeck	Apr. 26, 1868		Dec. 9, 1929	
One child.				
y1. Ethel B. Brobeck		Sept.		
Ervine Leppert		1922		
No children.				
x4. Samuel N. Brobeck	Nov. 6, 1871			
Lillie Marks				
Three children.				
y1. Clayton Brobeck				
y2. Florence Brobeck				
Howard Chambers				
Children.				
y3. Charles Brobeck				
x5. Anna May Brobeck	Mar. 23, 1876		Oct. 24, 1902	
James Chambers		1894		
Five children.				
y1. Effa Chambers				
Lee Penn				
Six children.				
y2. Esther Chambers			Apr. 22, 1914	
Lloyd Martin				
One child.				
y3. Everett Chambers				
Hannah Blunton				
Four children.				
y4. Florence Chambers				
y5. Sarah Chambers				

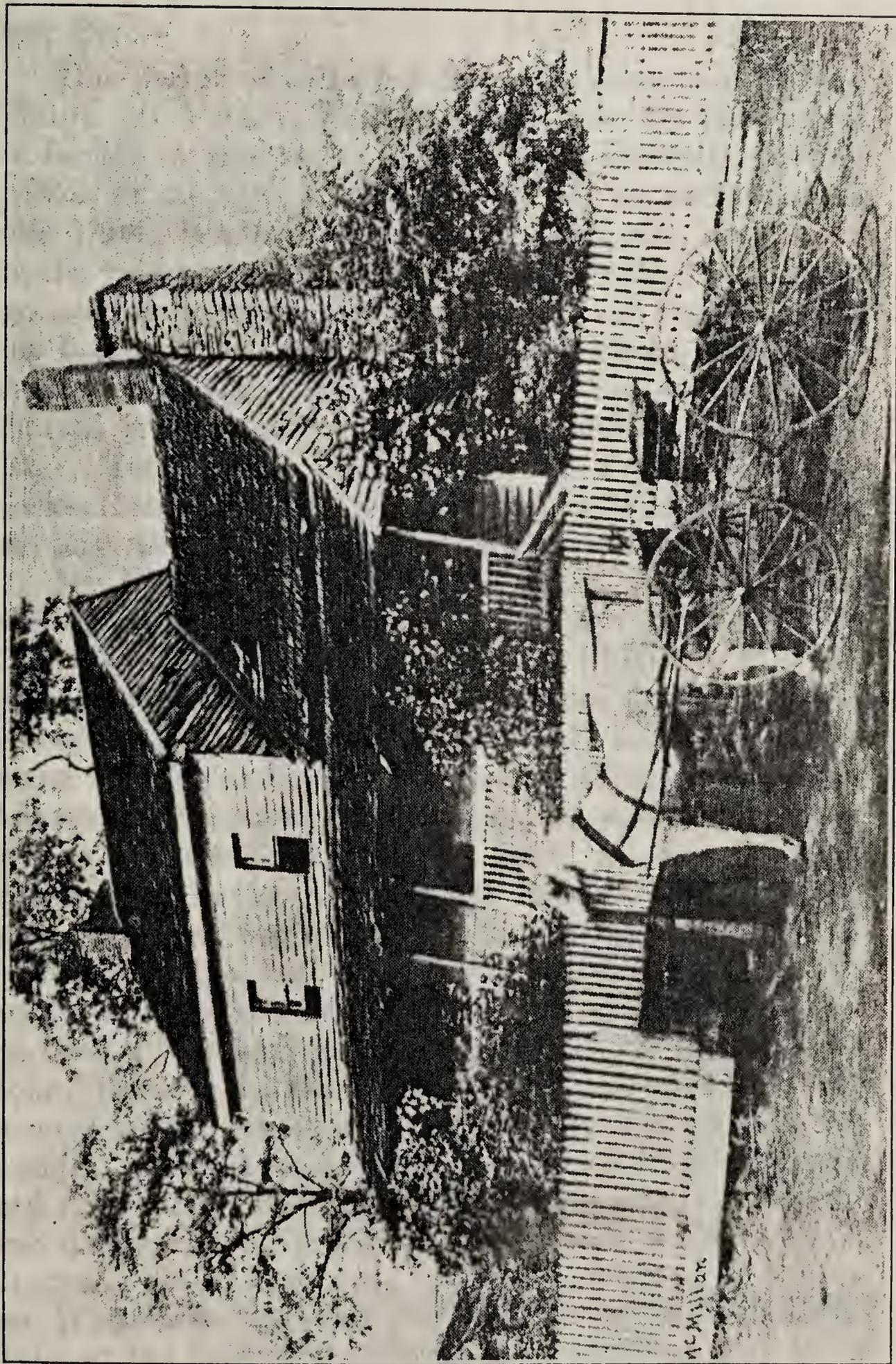
	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
x6. Rose Bell Brobeck Luther Tobin Five children.	Apr. 25, 1872	Dec. 25 1902		
y1. Harry Tobin				
y2. Wannetta Tobin				
y3. Lawrence Tobin				
y4. Beulah Tobin				
y5. Clarence Tobin Mary Gordan Two children.		Jan. 21 1929		
z1. Ernest Tobin				
z2. Donald Tobin Rose Bell and David were twins.				
x7. David William Brobeck . . .	Apr. 25, 1879			1879
x8. Cora Odessa Brobeck Darwin E. Kent Plain City, Ohio, Box 92.	Apr. 6, 1884	Nov. 29 1903		
h2. Samuel Neill (M. 1838) Mary Pennypacker (nine children).				
m3. William Neill Candace Stewart Three children.	Feb. 10, 1845	1853	180	1908 1928
x1. Maggie Neill Frank Lane One child. Plain City, Ohio, R. D. No. 3.		1877	1906	
y1. Clarence Lane Bessie		1907	1929	
x2. Samuel L. Neill Ethel Ingmire Two children. Marysville, Ohio, R. D. No. . . .		1880	1907	
y1. Nellie Neill		1909		
y2. Claud Neill		1914		
x3. Park Neill Leota Hensel Two children.		1883	1906	
y1. May Etta Neill		1907		
y2. Mildred Neill		1910		1923

378 *Life and Work of Rev. John McMillan, D.D.*

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
m6. Samuel Lane Neill Mary L. Dewitt Twelve children.	Oct. 29, 1850	1878	Sept. 25, 1895	
x1. Flora Ethel Neill Webb Lewis One child.	Sept. 28, 1879			
y1. Lewis				
x2. Stella Gertrude Neill James Bowers Six children.	Sept. 8, 1880			
x3. Samuel Peter Neill	Apr. 17, 1882			
x4. John William Neill Ollie Tossey	Nov. 11, 1883			
x5. James Earl Neill Nellie Three children.	May 1, 1886			
x6. Isabel Inez Neill Lee Penn One child.	Jan. 6, 1886		Sept. 21, 1921	
y1. Hazel Penn				
x7. Dennis Lane Neill	Apr. 26, 1890		Jan. 6, 1931	
x8. Benjamin Cecil Neill Ursul Wester Three children.	Feb. 25, 1893			
x-9-10-11. Mary, Mable, and Myrtle (Triplets)	Sept. 16, 1895		1895	
x12. Lorena Beatrice Neill Six children.	July 12, 1898			



Catherine McMillan Allen



McMillan Manse

Mary McMillan Weaver

Dear Sir:—

Your letter of some few days ago came to me (Jane White). My Father, Weaver White, was the last one of his family to pass away, he died very suddenly October 3, 1927, at the age of 79 years. He left my mother, Arabella Davis White and three of us children, of whom I am the youngest. My mother died March 24, 1931, a year ago leaving me alone, and single in the old home. I have one brother, Dr. Arthur Weaver White, a prominent physician in Oklahoma City, Okla. He has one son, Sherrill Weaver White, now in Harvard University. My sister, Mabel White Dunnan, lives in Paxton, Ill., four blocks from me. She married James Wallace Dunnan and have three married daughters, and two small sons.

My Father, Weaver White, was a wonderful man, and a leader among men, especially prominent in the U. P. Church, for which he served as Elder for 40 years. Was in the first class of University of Illinois, and served as Circuit Clerk of the Courts for a number of years. My Grandfather, Patterson White, moved from Adams County, Ohio, when my father was two years of age, to McClean Co., Ill., about 1851. My Grandmother, Catherine Weaver, lived in the old home when I was born, and I can remember hearing her talk about Grandfather McMillan, and of him being the founder of Washington & Jefferson College, and also of other relations. She had a twin sister, Jane Jeffrey, beside the brothers, John, Thomas J., Ross and Stewart, all of whom died several years preceding my father Weaver. There was a sister, Sarah Ann, who married James C. Kirkpatrick, and they had four daughters and three sons. All except one daughter are living six miles east in the town of Clarence, Ill. There were two small children of Patterson White who had died and were buried in Adams Co., Ohio, at the time of their moving to McClean Co., Ill. A daughter of John White, Mrs. Mattie White, widow also

living in Paxton, A sister, Anna White Carns, is living at Gibson City, 16 miles west of Paxton. There are other cousins, Weaver J. White, the elder son of Thomas J., living in the country two miles east of Paxton, married but no children. Two brothers of Weaver J., William H. White, died a year ago, and another brother living in Peoria, Ill. His name is Roy Thomas White, and he has a family.

Jane White, Paxton, Ill.

D-h3—Jane Weaver Jeffrey, (daughter of John Weaver and Mary McMillan), Island Creek, Ohio.

Jane was born April 19, 1813, one mile west of Canonsburg, Pa. She was married to John Jeffrey, in 1834, they spent 20 years of their married life in Chartiers Township. In 1857 they moved to a farm in Independence Township. A little later they moved to Island Creek, Jefferson Co., Ohio, where he died February 22, 1894, age 82. Jane Weaver died August 16, 1896, age 84. To this union there were born 11 children.

D-h3-m7—John McM.-Jeffrey, seventh child of Jane Weaver and John Jeffrey.

Was born July 12, 1850, in Chartiers Township. My parents left there and moved near Independence when I was five years old. We stayed there about three years, when we went to Mount Hope in the same township. I lived there 12 years, and it was in the law school house I received my common school education. We then moved to a farm on Buffalo Creek in the same township, we lived there seven and one-half years. Father sold this farm and moved to Island Creek Township, Jefferson Township, Ohio, which farm I now own, and where I have lived ever since I came to Ohio. I was married June 6, 1888, to Elizabeth H. Johnston, of Knox Township, to us have been born three children, one boy and two girls.

D-h3-m1—Sarah Jane Jeffreys (eldest child of Jane Weaver and John Jeffreys), Steubenville, Ohio.

Was born May 15, 1836, in Chartiers Township. She attended school and fitted herself to teach school which she did for quite a number of years starting at the age of 16. She followed this line of occupation up to the time of her marriage to Charles J. McCullough, June 20, 1863.

We were married in Cumberland where I had been teaching, when quite young I attended the Olome Seminary at Canonsburg, Pa., conducted by Mrs. French. I devoted most of my time to music. Attended two terms.

We have five children. We removed to Steubenville, Ohio, in 1880. My husband is engaged in the Insurance business.

D-h1—Thomas Weaver, (eldest son of John Weaver and Mary McMillan), Cecil Township.

Was born in 1811 one mile west of Canonsburg. In his boyhood days he attended school in Chartiers Township, at what was known as the Brady School, and worked on the farm. His father being a stone mason he left it to him to look after the farm. They had several coal mines on the place and he had them to look after. Mr. Weaver was very fond of music and taught vocal classes through the winter months at the different places. He was classed as being one of the strongest men about Canonsburg, Pa., and when he demanded order among the scholars, he always had it, otherwise, the offender soon found himself on the outside of the building; and they always stayed there until he permitted them to enter.

He married Elizabeth Lesnett, of Bridgeville, Pa., March 17, 1835. They resided in Chartiers Township and North Strabane Township until 1848, when he bought a farm in Cecil Township of 160 acres. He was an Elder in Chartiers (Hill) Church, being ordained in 1855 under the ministrations of Rev. John Ewing. When he came to

Canonsburg he was again elected Elder, October 18, 1871, which office he held until his death, which occurred February 25, 1895, age 84. Elizabeth his wife died in 1894, age 81.

D-h7—Margaret Weaver Perry, seventh child of Mary McMillan and John Weaver.

Margaret Weaver was born in 1821, one mile west of Canonsburg, Pa., on her father's farm, where she grew to young womanhood. She was united in marriage to John Perry, July 4, 1844. They lived around Canonsburg until March, 1862, when they moved to Paxton, Ill., farmed there three years then went to Ottawa, Iowa, where we farmed for five years. From there we went to Fulton, Callaway Co., Mo., where we farmed for seven years, we went to Florida for a short time, but soon came back to Missouri and are now living at St. Charles, Mo. John Perry was a son of James Perry and was born on the Mathew Richie farm south of Canonsburg, October 15, 1820.

Their family consists of seven children—five boys and two girls. Margaret Weaver Perry died October 15, 1899, age 78.

D-h3—Catherine Weaver White—twin sister of Jane Jeffreys, daughter of Mary McMillan and John Weaver.

Was born in Washington County, April 20, 1813. She was married to Patterson White, 1833. Died at the family homestead three miles north of Paxton, Ill., September 10, 1895. Her husband, Patterson White, died March 28, 1880.

Mr. and Mrs. White a few years after their marriage moved to Adams County, Ohio, and from there to Illinois, locating in McCan County. From thence they came to Ford County in September, 1864, where they bought and improved the home in which they died. After the death of her husband, she made her home in Paxton, Ill.,

for 11 years with her son, Weaver White. They had nine children. One son, David, was a member of Co. E. 94 Reg. Ill. Vol. He lost his life in the service of his country.

Mrs. White was a woman of unusual strength and vigor, of both body and mind. Her death was caused by paralysis.

Weaver Families

The first record we find of the Weaver family, is of William Weaver at Boston, Mass., in 1681, the record does not say who he married, but mentions a son they had by the name of Richard, who married Elizabeth Baldwin in 1694. Our record is confined to a son Isaac Weaver who married Sarah Dell. We have no record of their life only that the record states they raised a large family, but our record tells us of only one son, who came to Canonsburg, Pa. He was united in marriage to Jane Hinkson, their son, John Weaver, in 1810 was married to Mary McMillan, hence the beginning of the John Weaver families.

ISAAC CALVIN WEAVER

D-h1-m8—My Father, Isaac Calvin Weaver, was a man of strong Christian character (like his Father before him, Thomas Weaver, who was an Elder in the Presbyterian church for years). Father stood for the right. I remember that none of the workmen were allowed to use any profanity. He died when he was only forty-one years of age, leaving a wife and seven children, but he died happy, without any complaint; believing that God knew what was best.

He was a plasterer by trade, always so interested in his relations.

Respectfully,

Mary Weaver Herriott.

D—Mary McMillan

Weaver Branch

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Ag</i>
D. Mary McMillan	Sept. 11, 1783	1810	Apr. 28, 1839	56
John Weaver	1779		Jan. 26, 1857	78
Nine children.				
h1. Thomas Weaver	Apr. 16, 1811	Mar. 16	Feb. 25, 1895	84
Elizabeth Lesnett	1813	1835	Apr. 15, 1894	81
Ten children.				
h2. Catherine Weaver*	Apr. 20, 1813		Sept. 1894	82
Patterson White	1808	1835	Mar. 28, 1889	81
Nine children.				
h3. Jane Weaver*	Apr. 20, 1813		Aug. 16, 1896	84
John Jeffery	1812	1834	Feb. 22, 1894	82
Nine children.				
h4. Mary Weaver	Apr. 15, 1815		Apr. 13, 1888	73
Wilson Lesnett	Jan. 18, 1808	1835	Jan. 1, 1896	88
Seven children.				
h5. Sarah Weaver	1817	Single	Dec. 1, 1834	17
h6. Dr. John Weaver	1819		Nov. 10, 1858	39
Sarah Weimer		1851	Oct. 9, 1908	
Four children. Canonsburg, 1842 to 1858.				
h7. Margaret Weaver	1821		Oct. 15, 1899	78
John Perry	Oct. 25, 1819	1844	May 27, 1908	88
Five children. St. Charles, Mo.				
h8. Samuel Weaver	Sept. 19, 1826	Sept. 30	Feb. 24, 1881	55
Lucinda Vaultenburg	1823	1852	Feb. 18, 1872	49
Four children, first wife. Pha Hunter (Sophia) Cooper				
	Nov. 12, 1844	Nov. 24 1875	Mar. 22, 1925	81
Three children.				
h9. Nancy Weaver	1826		1893	67
William McNutt	1822	1845	1881	59
Nine children.				

D-h1. Thomas Weaver (M. 1835) Elizabeth Lesnett (ten children).

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
m1. Dr. John Weaver	Dec. 25, 1835	Dec. 10	Mar. 18, 1872	37
Bell Anderson Boyce	1838	1863	Jan. 12, 1912	74
Five children.				
m2. Frederick Weaver	Jan. 14, 1838		Sept. 11, 1901	63
Sarah A. Henry	1855	1881	Mar. 4, 1901	46
Four children.				
m3. Mary Weaver	Feb. 9, 1840	Mar. 15	June 2, 1917	77
James White	June 1, 1841	1866	Apr. 8, 1916	75
No children.				
m4. Thomas Weaver (Soldier). Co. G, 140 Inf. Taken prisoner at Gettysburg; died in Libby Prison.	Nov. 28, 1842	Single	Nov. 27, 1863	21
m5. Isaac Weaver (Scarlet fever.)	Nov. 10, 1844		1847	3
m6. Isabelle Weaver (Scarlet fever.)	Aug. 28, 1846		1848	2
m7. Calvin Weaver (Infant)	Aug. 6, 1848		1848	
m8. Isaac Calvin Weaver	June 25, 1849		Dec. 25, 1890	41
Mary Josephine McLaughlin	Sept. 18, 1850	1876	Mar. 15, 1927	77
Seven children.				
m9. Dr. Samuel Wilson Weaver	Jan. 9, 1853	Nov. 1	Oct. 1924	71
Alice Grimm	Sept. 28, 1869	1888		
Two children. Hubbard, Ore.				
x1. Frances Elizabeth Weaver Hubbard, Ore.	Aug. 19, 1889	Single		45
x2. Guy Weaver	Jan. 8, 1881	Single		43
Served in World War. Wounded in action Oct. 2, 1918. Enlisted June 1, 1917. Discharged Oct. 2, 1918.				
m10. Frank Ritchie Weaver	Aug. 17, 1855		June 7, 1933	78
Sarah Jane McNary	Aug. 19, 1858	1892	June 1910	52
Three children. Canonsburg, Pa. R. D.				

D-h1. Thomas Weaver (M. 1835) Elizabeth Lesnett (ten children).

m1. Dr. John Weaver, 2nd (M. 1863) Bell Anderson Boyce (five children)
Canonsburg, Pa.

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
x1. Elizabeth Bell Weaver.....	Dec. 18, 1864			
x2. Thomas McKaig Weaver..	Jan. 21, 1866		Dec. 18, 1866	
x3. Mary Josephine Weaver..	Dec. 31, 1867		June 11, 1901	33
x4. John Boyce Weaver.....	Jan. 10, 1871		Jan. 16, 1892	21
x5. Thomas Craighead Weaver	Jan. 10, 1871			
Alice M. Vance.....	Oct. 4, 1870	1892		
y1. Alice Bell Weaver, Jr.....	Aug. 21, 1908	July 14		
John W. Mock		1928		
Robert Vance Mock.....	May 3, 1933			
(Adopted son.)				
m2. Frederick Weaver				
Sarah A. Henry		1881		
Four children.				
x1. Martha M. Weaver.....	May 16, 1882		Oct. 9, 1916	34
(Mazie)				
x2. Thomas Verner Weaver...	Nov. 24, 1885			
x3. Ida Elizabeth Weaver....	Nov. 9, 1883	Mar. 16		
D. M. M. Cowden.....	Nov.	1910		
Two children.				
y1. Sarah Eliza Cowden.....	May 16, 1911			
y2. Robert W. Cowden.....	July 8, 1916			
x4. William M. Weaver.....	June 21, 1888			
Elizabeth McConnell.....	June 13, 1890	1913		
Four children.				
y1. David F. Weaver.....	July 13, 1914			
y2. W. McConnell Weaver...	Oct. 13, 1917			
y3. T. Calvin Weaver.....	Jan. 5, 1926			
y4. S. Elizabeth Weaver.....	May 15, 1931			

D-h1-m8. Isaac C. Weaver (M. 1876) Mary Josephine McLaughlin (seven children).

x1. Mary E. Weaver.....	Aug. 14, 1877			
John M. Herriott.....	Oct. 24, 1877	1901		
Two children.				
Canonsburg, Pa. R. D.				
y1. John Weaver Herriott....	June 12, 1904			
Blanch Clark.....	Dec. 25, 1904	192		
One child.				

		<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
z1.	Mary Lou Herriott.....	Jan. 23, 1933			
y2.	Sarah Milcent Herriott...	Aug. 13, 1907			
x2.	Fred R. Weaver.....	June 21, 1879		Apr. 2, 1921	42
x3.	Anna Bell Weaver.....	June 9, 1882	June 19		
	J. Campbell Wallace.....	Apr. 27, 1881	1902		
	Five children.				
	Canonsburg, Pa. R. D.				
y1.	Mary Josephine W.				
	Wallace.....	June 4, 1903	July 3		
	Emile Francis Klein.....	Apr. 29, 1900	1924		
	Two children.				
	Woodville, Pa.				
z1.	David Francis Klein.....	June 9, 1927			
z2.	John Wallace Klein.....	Mar. 6, 1932			
y2.	James Calvin Wallace...	June 13, 1906			
	Ethel Mae Jamison.....	Dec. 16, 1906	192		
	Three children.				
z1.	James Calvin Wallace, 2nd	June 15, 1926			
z2.	Warren Gerald Wallace...	Oct. 4, 1927			
z3.	Ethel Dolores Wallace...	Sept. 18, 1929			
y3.	Joseph Donald Wallace...	Nov. 3, 1910	Mar. 25		
	Martha Ellen Glass.....	Feb. 11, 1914	1933		
y4.	Thomas Archie Wallace...	Oct. 5, 1919			
	(Twins)				
y5.	William Arthur Wallace...	Oct. 5, 1919			
x4.	Alice L. Weaver.....	Feb. 15, 1884			
	Robert M. Patterson.....	1864	1917	Dec. 5, 1917	
	No children.				
	Houston, Pa.				
x5.	Thomas D. Weaver.....	Feb. 5, 1886			
	Blanch McConnell.....	1886	1916		
	One child.				
y1.	Benjamin McM. Weaver..	Dec. 28, 1917			
x6.	Olive M. Weaver.....	Feb. 14, 1888		Aug. 29, 1916	28
x7.	Frances J. Weaver.....	Jan. 4, 1890			
	J. Harvey Johnston.....	Dec. 3, 1885	1911	Dec. 11, 1932	47
	Four children.				
	Canonsburg, Pa. R. D.				
y1.	James Weaver Johnston..	Dec. 8, 1912			
y2.	Robert Harvey Johnston..	Jan. 2, 1918			
y3.	Frances Mildred Johnston.	Sept. 21, 1924			
y4.	Wm. Irwin Johnston.....	Oct. 15, 1932			

D-h1-m9. Dr. Samuel Wilson Weaver (M. 1888) Alice Grimm (two children)

- x1. Francis Weaver
- x2. Guy Weaver

D-h1-m10. Frank Richie Weaver (M. 1892) Sarah McNary (three children)
Canonsburg, Pa.

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
x1. Robert Dell Weaver	July 13, 1893	Apr. 20		
Mable Hastings	Sept. 3, 1892	1921		
Four children.				
y1. Laura Jane Weaver	Apr. 11, 1922			
y2. Richie Dell Weaver	Sept. 19, 1923			
y3. Thomas Lee Weaver	Dec. 23, 1925			
y4. Dora Ruth Weaver	June 6, 1933			
x2. Mary Bell Weaver	Sept. 13, 1894	Dec. 25		
Lee White	Jan. 10, 1891	1922		
Two children.				
McDonald, Pa. R. D. 3.				
y1. Walter Oliver White	Feb. 14, 1924			
y2. John Lee White	June 1, 1927			
x3. Bertha Jane Weaver	June 27, 1898	Dec. 22		
William Henry Fehl	Aug. 4, 1894	1922		
Four children.				
Canonsburg, Pa. R. D.				
y1. Harry Ritchie Fehl	Nov. 18, 1923			
y2. Sarah Jane Fehl	Apr. 14, 1926			
y3. Catherine B. Fehl	Feb. 12, 1928			
y4. William Henry Fehl, Jr.	Spt. 10, 1931		Dead	

D-h2. Catherine Weaver (M. 1833) Patterson White (nine children).
Paxton, Ill.

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
D-h2-m1. Mary White	Apr. 1834		Sept. 1852	18
m2. Sarah Ann White	June 6, 1836		1901	65
James Kirkpatrick		1857		
Seven children.				
Clarence, Ill.				
m3. James White	Nov. 22, 1839		1850	11
m4. John White	Jan. 10, 1842		1907	65
Nancy Proctor		1865		
Three children.				
Paxton, Ill.				

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
m5. David White	Apr. 4, 1844		July 12, 1865	21
Soldier in War of Rebellion, Co. E, 94th. Reg., Ill. Vol.				
m6. Thomas Jeffrey White	Aug. 9, 1846		1920	74
Mary Kelly	1847	1873	1928	
Five children.				
m7. Weaver J. White	Mar. 28, 1849		Oct. 3, 1927	78
Arbella Davis	1851	1870	Mar. 24, 1931	80
Three children.				
m8. Robert Ross White	Nov. 21, 1851		July 21, 1906	55
Mina Lose	June 10, 1860	1879		
Two children. Bell Centre, Ill.				
m9. Stewart Patterson White . .	Aug. 10, 1854		1906	52
Mary Middleton		1881		
One child.				

D-h2-m2. Sarah Ann White (M. 1857) James Kirkpatrick (seven children).
Clarence, Ill.

- D-h2-m2-x2. Anna Mary Kirkpatrick Apr. 16, 1864
- x3. Minnie C. Kirkpatrick Nov. 13, 1866
- x1. Leander M. Kirkpatrick . . Dec. 4, 1861
- x4. John Patterson Kirkpatrick Apr. 16, 1868
- x5. Lorenzo J. Kirkpatrick . . . Feb. 28, 1869
- x6. Effie Kirkpatrick Mar. 9, 1872
- x7. Jessie Maud Kirkpatrick . . Nov. 13, 1876

D-h2-m4. John White (M. 1865) Nancy Proctor (three children).

- x1. Anna Mary White Aug. 23, 1866
- x2. Henrietta White Apr. 1875
- x3. Mary Elton White Aug. 12, 1879

D-h2-m6. Thomas Jeffrey White (M. 1873) Mary J. Kelly (three children).

- x1. John Weaver White Dec. 4, 1874
- Mable Scott 1879 1908
- x2. William Henry White Mar. 17, 1876 1931
- Katherine Ludlow 1877 1898
- Paton, Ill.
- x3. Roy Thomas White Oct. 1, 1882
- Maud M. Whitmore 1880 1907
- Four children.
Peroni, Ill.

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
y1. Richard White.....	1910			
y2. Rosaline White.....	1911			
y3. Stewart White.....	1913			
y4. Virginia White.....	1916			
m7. Weaver White (M. 1870) Arbella Davis (three children).				
x1. Dr. Arthur Weaver White. June 3, 1887				
Winfred Bushnell		1903		
One son.				
y1. Sherill White.....		1908		
Oklahoma City, Okla.				
x2. Mabel White..... June 30, 1881				
James Wallace Dunnan		1903		
Five children.				
Paxton, Ill.				
y1. Katheryn J. Dunnan..... May 6, 1904				
Edmund Ludlow		1927		
One child.				
z1. Edmund D. Ludlow, Jr.... Nov. 28, 1929				
Columbus, Ind.				
y2. Martha Bell Dunnan..... Sept. 22, 1906				
Abel A. Hanson		1930		
One daughter.				
z1. Martha J. Hanson..... May 3, 1931				
Carrolton, Ill.				
y3. Mabel Elizabeth Dunnan. July 20, 1908				
Frank Hunt		1929		
One child.				
z1. Frank Hunt, Jr..... Nov. 14, 1930				
Gibson City, Ill.				
y4. James Wallace Dunnan... Mar. 17, 1920				
y5. Weaver White Dunnan... Sept. 23, 1923				
x3. Jane White..... Mar. 24, 1886		Single		
D-h2-m8. Robert Ross White (M. 1879) Mina Lose (three children).				
x1. Frederick R. White..... Nov. 18, 1880				
Hallie		1909		
x2. Ethel Mary White..... Oct. 21, 1882				
Samuel M. Strong..... Sept. 1, 1882		1907		
Two children.				
Bell Center, Ohio.				
y1. William Ross Strong..... 1913				
y2. Bessie D. Strong..... 1916				
x3. George W. White..... Mar. 15, 1885				

D-h2-m9. Stewart P. White (M. 1881) Mary Middleton (one child).
Loda, Ill.

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
x1. Ralph C. White.....	Jan. 1884		1900	
Died in Mexico.				

Jeffrey Branch

D-h3. Jane Weaver (M. 1834) John Jeffrey (ten children).

m1. Sarah Jane Jeffrey.....	May 18, 1836		May 6, 1910	
Charles McCullough.....	Mar. 11, 1826	1862	Dec. 10, 1909	
Five children.				
m2. Mary M. Jeffrey.....	Oct. 18, 1838		Oct. 16, 1928	90
George Smith.....	Aug. 31, 1832	1863	Apr. 17, 1909	67
Ten children. Claysville, Pa.				
m3. Catherine E. Jeffrey.....	June 8, 1841	1st May 23 1864		1884
Dr. Chas P. McCord Two children. Chicago, Ill. Dr. Thompson, 2nd				
m4. Margaret W. Jeffrey.....	Aug. 19, 1843			1920
Robert Foulk.....		1866	June	1933
Six children. Toronto, Ohio.				
m5. Camilla A. Jeffrey.....		1846		Dec. 1, 1928
Edwin S. Mills.....		1854	1878	Dec. 5, 1912
Five children. Wellsville, Ohio.				
m6. Nancy Rebecca Jeffrey ...	Mar. 1, 1848		Jan. 1, 1932	
Wm. Addison Rodgers....		1871	Dead	
Eight children. West Alexander, Pa.				
m7. John McM. Jeffrey.....	July 12, 1850		Nov. 11, 1918	
Lizzie Johnston		1888		
Three children. Toronto, Ohio.				
m8. Lizzie Reamer Jeffrey....	Feb. 23, 1853	Single		1860
m9. Benjamin F. Jeffrey.....	June 30, 1855			1855
Robert C. Jeffrey (twins)..	June 30, 1855			1855
m10. Samuel Graham Jeffrey..	Jan. 17, 1858			
Fannie Bruner		18		
Three children. Albany, N. Y.				

McCullough Branch

D-h3-m1. Sarah J. Jeffrey (M. 1862) Charles McCullough (five children).

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
x1. Jennie F. McCullough William Hudson	Jan. 13, 1864	Nov. 10 1883	June 13, 1931	
x2. Estella A. McCullough	Dec. 25, 1868		Apr. 15, 1891	
x3. John J. McCullough Sarah Kennedy	Dec. 25, 1868	July 25 1895	Jan. 10, 1925	
x4. Katherine E. McCullough Edwin K. Griffith Three children. Ingram, Pa.	June 22, 1873 June 1872	July 22 1895		
y1. Edward McC. Griffith Alice K. Peterson	Oct. 27, 1897 Aug. 13, 1903	Aug. 23 1926		
y2. Sarah C. Griffith	Jan. 12, 1899			
y3. Charles J. Griffith	June 21, 1901		July 10, 1901	
y4. Eleanor W. Griffith Stephen M. Jenks Children.	Oct. 27, 1903 Feb. 19, 1910	June 11 1923		
x5. Lou Ella McCullough Alvin E. Hutchinson	Sept. 11, 1876 Apr. 13, 1871	July 24 1902		

Weaver, Jeffrey, Smith Branch

D-h3—	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
m2. Mary E. Jeffrey George Smith Ten children. Claysville, Pa. R. D. No.	Oct. 18, 1838 Aug. 31, 1832		Oct. 16, 1928 Apr. 17, 1904	90 70
x1. Lily Catherine Smith Claysville, Pa.	Sept. 21, 1864			
x2. Margaret Ann Smith	Aug. 21, 1866			
x3. Clarence Hebert Smith	Dec. 8, 1868			
x4. Ernest St. Clair Smith (Twins) Martha Farrer Five children.	Dec. 8, 1868 Jan. 8, 1873		1897	
y1. Guy Smith Bessie Craig Two children.	May 13, 1899 Nov. 22, 1899		1924	
z1. Howard Smith			1927	
z2. Ernest Lloyd Smith	Dec. 9, 1932			
y2. Verner Smith Ilah Keenan One child.			1901 Sept. 8, 1902	

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
z1. Donald Keenan Smith.....	Apr. 2, 1932			
y3. Ivan Smith.....	Mar. 3, 1905			
y4. Mary Elnora Smith.....	July 2, 1909			
y5. Martha Evalyn Smith.....	Aug. 16, 1913			
x5. Orpha Minnette Smith... Hiram Blood..... One child.	Aug. 20, 1874 Apr. 6, 1879	1905		
y1. Lucille Winnette Blood...	Feb. 1907		1907	
x6. Clyde Scott Smith..... Minnie Morrow.....	Sept. 16, 1871 Aug. 22, 1875	1904		
x7. Harry Graham Smith.....	Feb. 9, 1876		Mar. 11, 1906	

m2. Mary M. Jeffrey (M. 1863) George Smith (ten children).

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
x8. Mary Eola Smith..... W. A. White (h9-m3-x3).. Six children. Canonsburg, Pa.	July 29, 1880 Aug. 6, 1876	1911		
y1. Mary Ellen White.....	July 3, 1912			
y2. George S. White.....	Mar. 19, 1914			
y3. Elizabeth McM. White...	Mar. 27, 1916			
y4. Katherine J. White.....	Oct. 26, 1918			
y5. Lois Jane White.....	Aug. 14, 1921			
y6. Margaret Ann White.....	Jan. 13, 1923			
x9. Royal Leslie Smith.....	Dec. 28, 1882	Single	June 7, 1883	
x10. John Jeffrey Smith..... Nannie Miller Two children.	Mar. 26, 1884	1909		
y1. Mary Katherine Smith...	July 1913			
y2. Ruth Elizabeth Smith....	Sept. 27, 1918			

Weaver Branch

m3. Catherine E. Jeffrey (M. 1864) Dr. Chas. McCord (two children).

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
x1. Dr. Mina McCord Dr. McEallwin				
x2. Gray McCord.....			Deceased	

m4. Margaret Jeffrey (M. 1866) Robert Foulk.

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
x1. Everett Foulk				
x. Jennie Foulk			Deceased	
Bradford Crosly			Deceased	
x. Lou Foulk				
. Morgan				
x. Bert Foulk				
x. Florence Foulk			July 1933	
Toronto, Ohio. R. D.				
No. 1.				
x. Lela Foulk			Deceased	

m5. Camilla A. Jeffrey (M. 1878) Edwin S. Mills (five children).
Wellsville, Ohio.

x1. Cora Mills	Feb. 28, 1879	Aug. 13		
John G. Lewis	Apr. 24, 1878	1901		
Five children.				
1920 Clark Ave., Wells-				
ville, Ohio.				
y1. Jeannett Lewis	1903			
Lloyd D. Young	1903	1924	May 12, 1933	
One child.				
z1. John Clarence Lewis	Aug. 2, 1925			
y2. George Edwin Lewis	Feb. 4, 1906			
y3. Dora Lewis	1909	Nov. 30		
Julian R. Du Moulin		1929		
Two children.				
z1. Arthur R. Du Moulin	June 25, 1931			
z2. Camilla A. Du Moulin	Dec. 17, 1932			
y4. Mary E. Lewis	Oct. 15, 1910			
y5. Homer J. Lewis	Aug. 5, 1915			
x2. Bertha Mills	Mar. 9, 1881			
x3. Lillie Mills	Nov. 7, 1883			
George Pardoe	1879	1904		
x4. Leroy Mills	Aug. 4, 1886			1916
x5. D. Pritchard Mills	Oct. 4, 1889			1893

D-h3-m6. Nancy Rebecca Jeffrey (M. 1871) William Addison Rodgers (eight children).

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
x1. Vincent V. Rodgers	1873		Nov. 25, 1933	60
Elizabeth Blackwood	1872	1903		
Three children.				
y1. Nancy Rodgers	1909			
Earl Bradley	1906	1929		
One child.				
z1. Earl Bradley, Jr.	June 17, 1932			
y2. Vincent V. Rodgers, Jr.	1915			
x2. Oma Rodgers	1876		1912	36
Darrel Johnston		1899		
Two children.				
y1. Bessie Johnston	1900			
Warren Garber		1920		
Four children.				
Bridgeville, Pa.				
z1. Nancy Garber	Apr. 14, 1923			
z2. Charles Garber	May 24, 1926			
z3. Chester Garber	Aug. 6, 1928			
z4. Louis Garber	Oct. 9, 1930			
z5. Donald Garber	Jan. 27, 1932			
y2. Duward Johnston	1904			
x3. Earl H. Rodgers	1878			
Susannah Haworth		1916		
x4. John Graham Rodgers	1880			
Margaret Zink		1908		
Three children.				
y1. Helen Rodgers	1914			
y2. Wilma Rodgers	1916			
y3. Majorie Rodgers	1924			
x5. Belva M. Rodgers	1883			
Hugh Dodds		1911		
Two children.				
y1. Helen Dodds	1912			
y2. Belva Dodds	1915			
x6. Charles Ashton Rodgers	1886			
Edna Gaston		1917		
Two children.				
y1. Nancy Rodgers	1916			
y2. Gaston Rodgers	1919			

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
x7. Rudolph Rodgers	1891			
Elsie Giffin		1914		
Four children.				
y1. Donald Rodgers	1915			
y2. Ruth Rodgers	1917			
y3. Dorothy Rodgers	1918			
y4. Glenn Rodgers	1919			

D-he-m6

x8. Will Adda Rodgers	1894			
Lester Noble	May 18, 1891	1914		
Three children.				
y1. Rodgers Noble	1919			
y2. Carl Noble	1922			
y3. Russell Noble	1925			
West Alexander, Pa.				

D-h3-m7. John McMillan Jeffrey (M. 1888) Lizzie H. Johnston (three children). Toronto, Ohio.

m7-x1. John G. Jeffrey	June 2, 1884			
x2. Margaret Jeffrey	Sept. 11, 1891			
. Riddle				
x3. Mary Isabell Jeffrey	May 10, 1894			
. Husung				

D-h3-m10. Samuel Graham Jeffrey (M. 1890) Fannie Bruner (three children). Albany, N. Y.

m10-x1. Helen Jeffrey	1891			
x2. Ruth Jeffrey	1895			
x3. Gray Jeffrey				
24 Ramsey Cuurt Grahan				
Albany, N. Y.				

Mary Weaver, Lesnett-Branch

h4. Mary Weaver (M. 1835) Wilson Lesnett (seven children). Bridgeville, Pa.

D-h4-m1. John W. Lesnett	Dec. 15, 1838	Single	Dec. 1925	87
m2. Mary Jane Lesnett	June 29, 1841	Single	Mar. 29, 1922	81
m3. Frederick Lesnett	Jan. 11, 1844		July 15, 1891	47
Annie Wilson	1858	1879	Nov. 30, 1934	76
Two children.				

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
m4. Isabell L. Lesnett.....	Feb. 6, 1847	Single	July 19, 1877	30
m5. William W. Lesnett.....	Aug. 8, 1849	Mar. 30	Mar. 4, 1925	76
Clarinda C. Higbee.....	Mar. 30, 1854	1882	June 30, 1929	75
Two children.				
m6. Thomas Dell Lesnett.....	Apr. 14, 1852	Mar. 26		
Martha O. Allison.....	Oct. 12, 1858	1885		
Ten children.				
m7. Sarah Lesnett.....	Feb. 5, 1856		Apr. 18, 1900	44
David H. Aber.....		1876	Aug. 24, 1886	
No children.				

D-h6. Dr. John Weaver (M. 1851) Sarah Weimer (three children).

m1. John Weaver, Jr.

m2. William Weaver

m3. Mary McM. Weaver.....

Single

Died in Calif.

D-h4-m3. Frederick Lesnett (M. 1879) Annile Wilson (two children).

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
D-h4-m3-x1—				
Isabelle W. Lesnett.....	Jan. 22, 1880			
John Cole		1902		
Five children.				
x1-y1. Isabelle R. Cole.....	July 7, 1904			
Alfred D. Parks		1926		
Two children.				

y1-z1. Ruth I, Parks..... July 18, 1927

z2. Alfred Parks..... Sept. 3, 1929

D-h4-m3-x1-y2. John B. Cole. Oct. 13, 1907

y3. Abigail M. Cole..... May 5, 1910

y4. Virginia J. Cole..... Mar. 11, 1912

Oct. 9, 1917

y5. Irene R. Cole..... Apr. 28, 1915

D-h4-m3-x2. John W. Lesnett. Mar. 18, 1885

Abigail Hickman..... 1882

1908

Five children.

x2-y1. John F. Lesnett..... Mar. 26, 1911

y2. Stuart C. Lesnett..... Jan. 1, 1915

y3. Flora A. Lesnett

y4. Mildred Lesnett..... Jan. 29

y5. Park Wilson Lesnett..... May 17, 1922

Apr. 4, 1932

D-h4-m5-x1. William Lesnett (M. 1882) Clarinda Higbee (two children).
Bridgeville, Pa.

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
m5-x1. Sadie Isabelle Lesnett..	Apr. 8, 1889	Dec. 31		
Harry B. Schneider.....	Apr. 16, 1889	1913		
Five children.				
x1-y1. Clarinda E. Schneider..	July 28, 1917			
y2. William B. Schneider.....	Oct. 14, 1919			
y3. Edward H. Schneider.....	Jan. 23, 1923			
y4. Harry R. Schneider.....	June 28, 1924			
y5. James L. Schneider.....	Aug. 21, 1927			
x2. Abigail Jane Lesnett.....	Nov. 7, 1891			

D-h4-m6. Thomas D. Lesnett (M. 1885) Martha O. Allison (ten children).

m6-x1. Mary W. Lesnett.....	Oct. 19, 1886		May 18, 1896	
x2. Wilson Lesnett.....	Aug. 16, 1887			
Laura McKowan.....	July 19, 1891	1912		
Six children. Bridgeville, Pa.				
x3. Grace A. Lesnett.....	July 16, 1889			
x4. Thomas D. Lesnett, 2nd..	Mar. 15, 1891			
Mable McCoy.....	Dec. 15, 1888	1916		
Five children.				
x5. Sadie E. A. Lesnett.....	June 3, 1892			
x6. Frederick Lesnett.....	Apr. 6, 1895			
Lena Fernandz		1902		
Four children.				
x7. A. Mealey Lesnett.....	Aug. 13, 1896			
Savanna Folk.....	Mar. 24, 1901	19		
Three children.				
x8. Mary Isabell Lesnett.....	May 16, 1898			
Frank Wicks		1920		
Seven children.				
x9. M. Virginia Lesnett.....	July 1, 1900	Oct. 27		
David R. Longwell.....	May 10, 1896	1934		
x10. John M. Lesnett.....	Mar. 11, 1902		Aug. 24, 1902	

D-h4-m6-x2. Wilson Lesnett (M. 1912) Laura McKowan (six children).
Bridgeville, Pa.

x1-y1. Wilson S. Lesnett.....	Mar. 3, 1913			
y2. Sheldon O. Lesnett.....	Dec. 8, 1916		Jan. 27, 1928	
y3. Dean McK. Lesnett.....	Mar. 11, 1920			
y4. Richard A. Lesnett.....	Aug. 15, 1923			
y5. Martha V. Lesnett.....	Sept. 3, 1928			
y6. Grayson A. Lesnett.....	Sept. 2, 1931			

D-h4-m6-x4. Thomas D. Lesnett, 2nd (M. 1916) Mable McCoy (five children)
Bridgeville, Pa.

	Born	Married	Died	Age
x4-y1. Mary Jane Lesnett	Jan. 6, 1917			
y2. Thomas D. Lesnett, 3rd	Oct. 19, 1918			
y3. Ernest B. Lesnett	May 7, 1925			
y4. Rodgers M. Lesnett	May 9, 1928			
y5. George A. Lesnett	May 12, 1931			

D-h4-m6-x6. Frederick Lesnett (M. 1920) Lena Fernandez.
Florida

x6-y1. John Frank Lesnett	July 17, 1921			
y2. Fred Alex Lesnett	Mar. 19, 1923			
y3. William R. Lesnett	Jan. 1, 1926			
y4. David A. Lesnett	Sept. 11, 1928			

D-h4-m6. Thomas D. Lesnett, 1st (M. 1885) Martha O. Allison (ten children).

m6-x7. A. Mealy Lesnett (M. 19. .) Saranna Folk (three children).
Tucson, Ariz.

x7-y1. Arduth Fay Lesnett	July 15, 1924			
y2. Emma May Lesnett	Mar. 24, 1926			
y3. Grace Allison Lesnett, 2nd	June 12, 1932			

D-h4-m6-x8. Mary Isabel Lesnett (M. 1920) Frank Wicks (seven children).
California.

x8-y1. May Isabelle Wicks	Nov. 6, 1921			
y2. Charles W. Wicks	Jan. 8, 1924			
y3. Martha O. Wicks	May 9, 1925			
y4. Elizabeth M. Wicks	July 25, 1929			
y5. Frank S. Wicks	Aug. 15, 1926			
y6. Wilton LeRoy Wicks	Nov. 1, 1927			
y7. Thomas L. Wicks	Jan. 19, 1931			
y8. Archie Wicks	July 1933			

D. Mary McMillan (M. 1810) John Weaver (nine children).

h7. Margaret Weaver (M. 1844) John Perry (five children).
St. Charles Mo.

m1. James Perry				
m2. Mary Perry				
m3. John Weaver Perry, Jr.	1849		May 8, 1919	
m4. Isaac Perry	Oct. 6, 1851		Feb. 7, 1892	
m5. Sarah Jane Perry	Aug. 20, 1859		Oct. 28, 1896	37

D. M. Bennett
Bridgeville, Pa.

Dear Sir:

I have your letter of May 17th, 1933, making inquiry with reference to the family of John Perry. I was a good friend of John Perry, Jr., and looked after the probating of his estate, and the fixing up of the graves of the family at St. Charles, Missouri.

In your letter notations, you have the names of the family correct and the family are all now deceased.

Yours truly,
Robert F. Rinker (Attorney)

D. Mary McMillan

Weaver Branch

D-h8. Samuel Weaver (1st M. 1852) Lucinda Vaultenburg (five children).

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
D-h8-m1. John Charles Weaver	Dec. 28, 1853	Single	July 31, 1876	
m2. George Cook Weaver	May 5, 1856		April 12, 1933	
Anna Woods		1888		
No family.				
m3. Charles Henry Weaver . . .	June 1, 1858		Feb. 13, 1935	77
Anna Mary O'Heron	Dec. 27, 1867	1887		
One child.				
Morganza, Pa.				
x1. John Carl Weaver	Aug. 28, 1889			
Margaret Wilson		1908		
One child.				
y1. Vincent C. Weaver	May 28, 1915			
m4. Thomas Dell Weaver	May 19, 1860			
Martha Williams				
No children.				
m5. Lizzie Weaver	Dec. 21, 1862		Sept. 16, 1863	

(2nd Marriage)

D-h8. Samuel Weaver (2nd M. 1875) Pha Hunter (Sophia) Cooper (three children).
Washington, Pa.

D-h8-m1. Emma Jane Weaver . Nov. 29, 1876
 Charles Henry Mawhinney May 30, 1874 1896
 Nine children.
 113 Maple Ave.
 Washington, Pa.

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
m1-x1. Helen Lois Mawhinney	Sept. 26, 1898	June 8		
James Cole Dean	Jan. 1, 1895	1921		
x2. Ernest Leroy Mawhinney.	Jan. 24, 1900	Sept. 24		
Marjorie Lura White	Aug. 13, 1909	1932		
x3. John Adelbert Mawhinney	Aug. 7, 1903		Dec. 1, 1912	
x4. James Harvey Mawhinney, Jr.	July 18, 1905	Aug. 25		
Jessie Lucille Dentzer	Aug. 5, 1912	1930		
x5. Homer Arthur Mawhinney	Nov. 10, 1907	Aug. 24		
Margaret E. McCartan	Feb. 28, 1911	1932		
x6. Charles Henry Mawhinney, Jr.	Nov. 29, 1909			
x7. Samuel Lee Mawhinney	June 25, 1912			
Samuel L. Mawhinney, Married Elizabeth M. Swart, Sept. 17, 1935				
x8. Paul Eugene Mawhinney	May 21, 1915			
x9. William Bradford Mawhinney	Mar. 1, 1918			
D-h8. Samuel Weaver (2nd M. 1875) Pha Hunter (Sophia) Cooper (three children).				
D-h8-m2—				
Homer Leroy Weaver	June 26, 1877	Nov. 5		
Margaret Fehl	Aug. 9, 1878	1900		
One child.				
x1. Pha Elizabeth Weaver	Aug. 17, 1902			
William Knowels	Dec. 12, 1896	1928		
Two children.				
x1-y1. James Leroy Knowels	Sept. 25, 1930			
y2. Margaret Stewart Knowels	July 14, 1932			
At reunion Aug. 25, 1932, youngest descendant present—one month, 11 days.				
m3. Samuel Lee Weaver	Apr. 9, 1880			
Hazel Bertha Goodwin	June 18, 1899	1917		
Five children.				
x1. Bertha Hazel Weaver	Nov. 14, 1917			
x2. Emma Elizabeth Weaver	Dec. 22, 1919			
x3. Frank Lee Weaver	May 23, 1922			
x4. Thomas Dell Weaver	Sept. 18, 1923			
x5. John Adelbert Weaver	Mar. 15, 1927			

D-h9. Nancy Weaver (M. 1845) William McNutt (nine children).

	Born	Married	Died	Age
m1. John McNutt (Soldier) . . . Killed at Gettysburg.	1845		1863	18
m2. Mary McNutt	Apr. 10, 1847		Nov. 12, 1850	3
m3. Lizzie McNutt	July 6, 1849	Nov. 30	July 1922	73
Samuel White	Aug. 18, 1847	1870	Apr. 1910	63
Four children.				
x1. James M. White	Sept. 3, 1871			
Myrtle Griffith	Nov. 10, 1876	19		
Four children. Cadiz, Ohio, R. D. No. 2.				
y1. Margaret E. White	Sept. 10, 1907			
y2. S. Homer White	July 11, 1914			
y3. James G. White	July 31, 1916			
y4. Hazel M. White	Nov. 20, 1920			
x2. Mary Ellen White	1873		Apr. 1, 1900	27
x3. William A. White	Aug. 6, 1876	Sept. 30		
Mary Eola Smith	July 29, 1880	1911		
(h3-m2-x8) Six children. 12050 Jefferson Canonsburg, Pa.				
y1. Mary Ellen White	July 3, 1912			
y2. George S. White	Mar. 19, 1914			
y3. Elizabeth M. White	Mar. 27, 1916			
y4. Katherine J. White	Oct. 26, 1918			
y5. Lois Jane White	Aug. 14, 1921			
y6. Margaret Ann White	Jan. 13, 1923			
x4. Nancy Agnes White	Jan. 15, 1879	Single		
m4. William McNutt	Dec. 11, 1851		Aug. 12, 1878	27
Died from gun shot.				
m5. Rachael A. McNutt	June 27, 1854			
John Berry	Dec. 6, 1852	1877		
Two children.				
x1. Ida M. Berry	May 19, 1878			
W. S. McConnell, 1st		1898		
J. Sherman Gantz, 2nd		19		
Houston, Pa.				
x2. Grace H. Berry	June 7, 1889		June 18, 1897	8
m6. Mary E. McNutt	Apr. 12, 1857			
Albert Manson		1901	June 1922	
No family. Canonsburg, Pa.				

D. Nancy Weaver McNutt

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
D-h9-m7. Joseph McNutt	May 12, 1860	Dec. 27	July 22, 1925	65
Jennie Buxton	Oct. 17, 1864	1886	Sept. 23, 1905	41
Five children.				
Houston, Pa.				
x1. Nora Myrtle McNutt	Dec. 21, 1887			
George F. Baker	May 3, 1876	1922		
Three children.				
y1. Joseph K. Baker	July 28, 1923			
y2. W. Alfred Baker	Oct. 2, 1926			
y3. John E. Baker	Aug. 8, 1931			
23 Murtland Ave.,				
Washington, Pa.				
x2. William J. McNutt	Aug. 12, 1889			
Esther Miller	May 18, 1894	1912		
Two children.				
y1. Mildred E. McNutt	Sept. 13, 1913			
y2. David W. McNutt	Sept. 5, 1916			
x3. Walter D. McNutt	May 11, 1892			
Grace Tagshe		1931		
Canonsburg, Pa.				
x4. Virginia E. McNutt	Mar. 4, 1895		May 9, 1928	33
x5. Frances J. McNutt	Sept. 6, 1905			
James Grayson		1922		
1015 Arch St.				
Washington, Pa.				
Three children.				
y1. Betty Jane Grayson				
y2. Lois Jean Grayson				
y3. James R. Grayson, Jr.				
D-h9-m8. George D. McNutt . .	Dec. 12, 1862			
Rebecca Fife	Dec. 14, 1863	1889		
Three children.				
Canonsburg, Pa.				
x1. Nancy O. McNutt	Jan. 4, 1891			
Braden N. Lyon		1917		
Two children.				
y1. Patricia McM. Lyon	Oct. 7, 1928			
y2. Braden Lyon	Oct. 5, 1932			

		<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
x2.	John W. McNutt	Oct. 11, 1895			
	Irean B. Gonyo	May 27, 1896	1919		
	One child.				
y1.	George D. McNutt, 2nd . . .	Oct. 18, 1925			
x3.	Mary A. McNutt	June 17, 1897			
	Wm. Kerr Galbraith	Apr. 17, 1895	1921		
	Four children.				
y1.	Mary Alice Galbraith	Feb. 18, 1922			
y2.	Alice Jean Galbraith	Mar. 26, 1925			
y3.	Geo. McNutt Galbraith . . .	July 31, 1928			
y4.	Wm. Kerr Galbraith	July 12, 1931			
D-h9-m9.	Kate McNutt	Dec. 14, 1866			
	J. Wilbur Munnell	Apr. 28, 1867	1891		
	Canonsburg, Pa.				
	Four children.				
x1.	Helen W. Munnell		1895		
	William L. Jenkins, Jr.			1921	
	Three children.				
y1.	Wilbur L. Jenkins				
y2.	James Munnell Jenkins				
y3.	Robert Clayton Jenkins				
x2.	Catherine G. Munnell		1897		
	Raymond N. Croker			1931	
	One child.				
y1.	Donald Wilbur Croker				
x3.	James Wilbur Munnell . . .		1901		
x4.	Paul Davis Munnell		19		

Catherine McMillan Allen-Branch

See illustration page 379

THE FIRST UNITED PRESBYTERIAN CHURCH

Robert Allen Pollock, D.D., Pastor

Lincoln and Fourteenth Avenue,
Denver, Colorado

Jan. 24, 1933.

Mr. D. M. Bennett,
444 Washington Avenue,
Bridgeville, Pa.

Dear Mr. Bennett:—

I have your correspondence, asking me to write something of interest concerning our family. I have held it for some weeks with the hope that I might be able to give you something that would aid. I have been so very busy, however, that I have had no chance to think about it. You spoke with particular reference to the Ministry. I have been pastor of this church for 15 years—one of the three largest west of Columbus, Ohio. My Uncle David was a missionary among the Indians during his entire ministerial life, which must have been around forty years. He was under the auspices of the Presbyterian Church. He is now retired, but is an old man. You might possibly reach him by writing to Rev. David Allen, D.D., Manse at Maple Station, Hospital Grounds, Tacoma, Washington.

I very much hope that the collections you have will find a place in Washington and Jefferson College. I have been west so many years that I have had little connection with the family history, so my information is somewhat vague.

Very sincerely,

Robert Allen Pollock.

E-h5—Dr. Samuel Allen, son of Rev. Moses Allen and Catherine McMillan, Bakerstown, Pa.

Was born in Greene County, February 6, 1815. His father was pastor of Raccoon Presbyterian Church, Candor, Washington County, where he was reared to manhood. After a season of private tutoring he completed his college education at Jefferson College, and his medical course at Jefferson Medical College, Philadelphia, Pa., in 1837. He was married to Mary Wallace, of Candor, Pa., April 26, 1838, locating the same year near Middletown, Pa. In 1847 he moved to Bakerstown, Pa., where he practiced his profession for more than forty years. He died January 7, 1893, in the 79th year of his age. He was a Christian man, charitable, loving and kind, and loved by all who knew him.

They had four children. John Watson Allen died November 24, 1865, at Victoria, Texas. A member of Company D 77 Pennsylvania Volunteers. Elizabeth Jane taught school for many years in Allegheny, Pa.; Leland M. Allen, a practicing attorney at the Pittsburgh Bar. Catherine Ann and her mother are in the home at Bakerstown, Pa.

E-h2—Eliza Allen Simington, daughter of Catherine McMillan and Rev. Allen, Midway, Pa.

Was born August 21, 1808, at Carmichael, Greene County, Pa., where her father, Rev. Mose Allen, preached from 1807 to 1816. She remained at her home until her marriage to John Simington, March 14, 1836. She and her husband then moved to Midway, Washington County, Pa. One child was born to them, Allen Harper Simington, on March 16, 1843. Eliza Simington died February 1, 1884, age 76.

E-h7—Moses Coe Allen, son of Rev. Moses Allen and Catherine McMillan, Toronto, Ohio.

The seventh child was born December 20, 1820, at Candor, Pa. Removed to Belmont County, Ohio, in 1839.

He married Ann Campbell November 2, 1843; removed to a farm near Toronto, Ohio, in 1868, where he died March 22, 1899, age 79. Ann Campbell, his wife died May 6, 1902, age 79.

To them were born six sons, three of whom died in infancy. John Campbell, the third son, was born January 10, 1848. He now resides in Cameron, Mo. He married Prescilla Hunter, of Toronto, Ohio, November, 1872.

Lyle C. Allen and Joseph Harper Allen are living with their parents in Cameron, Mo. William V. Allen, the fifth son was born July 20, 1853. He was married to Jennie Lyle, of Belmont County, February 3, 1897.

Harper Simington Allen, the sixth son was born December 10, 1858. He is unmarried and lives with his brother on the farm near Toronto.

E. Catherine McMillan

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
E. Catherine McMillan.....	May 29, 1785	Oct. 30	Apr. 30, 1857	72
Rev. Moses Allen.....	Sept. 5, 1780	1805	Jan. 16, 1846	66
Ten children. Buried at Crab Apple, Ohio. Belmont Co.				
<hr/>				
E-h1. John Watson Allen.....	Dec. 16, 1806	Sept. 29	Jan. 7, 1845	39
Jane Patterson.....		1835	May 12, 1845	
One child. Canonsburg, Pa.				
h2. Eliza Williams Allen.....	Aug. 21, 1808	Mar. 14	Feb. 1, 1884	76
John Simington.....	1808	1836	July 23, 1871	63
One child. Carmichael, Pa.				
h3. John McMillan Allen.....	July 11, 1810	1st M.	July 15, 1860	50
Margaret Ann Riddell....		1837	Feb. 28, 1856	
Buried at Crab Apple. Two children.				
John McMillan Allen.....	July 11, 1810	2nd		
Margaret A. Lockhart (Widow)		1858		
Maiden name Margaret A. Savage. One child.				
h4. Jane Morehead Allen.....	Oct. 2, 1812	Single	Sept. 8, 1819	7
h5. Dr. Samuel Harper Allen..	Feb. 6, 1815	Apr. 26	Jan. 7, 1893	78
Mary Wallace.....	Feb. 2, 1818	1838	Dec. 8, 1909	92
Four children. Bakerstown, Pa.				
h6. Catherine Blair Allen.....	Apr. 2, 1817	Dec. 19	Mar. 16, 1892	75
Thomas C. Morgan.....	June 19, 1811	1832	Oct. 18, 1867	31
Eight children. Buried at Crab Apple, Ohio.				
h7. Moses Coe Allen.....	Dec. 20, 1820	Nov. 2	Mar. 22, 1899	79
Ann Campbell.....	July 12, 1823	1843	May 6, 1902	79
Six children. Buried at Crab Apple Cemetery.				
h8. Aaron Allen.....	Feb. 9, 1823	May 5	Apr. 13, 1871	48
Annie Lyle.....	May 7, 1822	1847	Mar. 14, 1873	51
Six children. Buried at Crab Apple, Ohio. Lived near Union- town, Ohio.				

Allen Branch

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
h9. William McMillan Allen . . . Scarlet fever.	Apr. 11, 1825	Single	May 23, 1833	8
h10. Sarah Jane Allen Scarlet fever.	Mar. 5, 1829	Single	June 23, 1833	4
E-h1. John Watson Allen (M. 1835) Jane Patterson (one child).				
	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
m1. Robert Patterson Allen . . . Anna M. Cleaver One child.	Feb. 2, 1837	1862		
x1. Robert L. Allen Minnie B. Whitling Seven children.	Aug. 8, 1864	1894		
y1. Lillian Ester Allen			Died young	5
y2. Clifford W. Allen			Died young	2
y3. Charles E. Allen Lizzie Bradley No family.	Aug. 5, 1866	1896		
y4. Clara Bernice Allen Rev. W. C. Wasser No family.	Feb. 2, 1869	1893		
y5. Ella Mary Allen	July 29, 1874			
y6. Nina Channing Allen	Oct. 25, 1879			

Simington Branch

h2. Eliza Williams Allen (M. 1836) John Simington (one child).				
m1. Allen Harper Simington . . . Ellen McIlvain Five children.	Mar. 16, 1843 Apr. 11, 1845	1868	Feb. 16, 1907 July 4, 1894	64 49
x1. Maud Myrtle Simington . . . Crafton, Pa.	July 26, 1869	Single		
x2. Margaret Bell Simington . . .	Nov. 4, 1873		July 28, 1923	50
x3. Walter Simington Elsie Ralston Two children. Farmer. McDonald, Pa., R. D.	July 17, 1878	1886 1814		
y1. Mary Eleanor Simington . . .	Sept. 9, 1915			
y2. Dorothy M. Simington . . .	July 9, 1919			

Allen Branch

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
x4. Jennie Alice Simington . . . Crafton, Pa.	Nov. 15, 1879			
x5. John A. Simington	Feb. 18, 1875		Sept. 19, 1875	7 mo.

Maud and Jennie A. Simington of 32 South Emily Street, Crafton, Pa., have in their possession the old Rev. Moses Allen Bible.

E-h3. John McMillan Allen (1st M. 1837) Margaret Ann Riddell (two children). Washington, Pa.

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
m1. A child died young.				
m2. Moses Riddell Allen Ellen M. Daugherty Six children.	July 19, 1842 Nov. 21, 1841	Jan. 14 1864	Jan. 20, 1914 July 17, 1934	72 93
x1. John Edwin Allen	Dec. 3, 1864		July 5, 1930	66
x2. Harper Riddell Allen	Dec. 7, 1866			

Has in his possession the original record kept by Dr. McMillan of the places he preached, also notes of many sermons he preached, besides a large oil painting of the Doctor, by J. R. Lambdon of Pittsburgh, Pa. Must have been painted just before his death.

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
x3. Wesley Hayes Allen LeNora J. Montz One child.	May 19, 1869 Mar. 13, 1871		Feb. 27, 1896	27
y1. Helen Martha Allen John Alden Wragg Five children. Pittsburgh, Pa.	Dec. 7, 1891 Mar. 9, 1891	Jan. 10 1916		
z1. Helen Allen Wragg	Aug. 25, 1917			
z2. Margaret Jane Wragg	Dec. 8, 1919			
z3. Harriet Laishley Wragg	Jan. 1, 1921			
z4. John Ulysses Wragg	Sept. 21, 1925			
z5. Katharine Hall Wragg	Oct. 31, 1932			
x4. Wm. McMillan Allen	Oct. 1, 1871		Sept. 1881	10
x5. Effie Abigal Allen	Mar. 1874		Aug. 1881	7
x6. Maynard Robert Allen	Nov. 22, 1876		Dec. 8, 1904	28

h3. John McMillan Allen (2nd M. 1858) Margaret A. Lockhart, widow (one child).

m3. Anna Eliza Allen Judge John Albert Evans (of Allegheny Co. Courts) One child.	June 23, 1860 Dec. 3, 1853		Mar. 17, 1905 Jan. 23, 1934	45 81
--	-------------------------------	--	--------------------------------	----------

		<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
x1.	Jean Agnes Evans	Jan. 17, 1889	Dec. 26		
	Don Rose, Esq.	Feb. 8, 1881	1907		
	Five children.				
	Sewickley, Pa.				
y1.	John Evans Rose	Aug. 27, 1908	May 15		
	Jane Eline Murphey	Mar. 29, 1911	1931		
y2.	Margaret Shaw Rose	Sept. 11, 1909	Dec. 31		
	William Trimble	May 5, 1902	1931		
y3.	Ann Allen Rose	Apr. 4, 1911			
y4.	Don Rose, Jr.	July 21, 1915			
y5.	Jean Evans Rose	Sept. 3, 1916			
E.	Catherine McMillan (M. 1805) Rev. Moses Allen (ten children).				
h5.	Dr. Samuel Harper Allen (M. 1838) Mary Wallace (four children). Bakerstown, Pa.				
m1.	Eliza Jane Allen	Feb. 23, 1842	Oct. 21	July 6, 1920	78
	Thomas Gibson		1862	Oct. 18, 1874	
	Died in Virginia.				
	One child.				
x1.	Albert Allen Gibson	Sept. 8, 1863	Apr. 19	Mar. 6, 1923	60
	Anna E. Thompson		1888	Aug. 1, 1891	
	(1st M.)				
	One child.				
y1.	Allen Thompson Gibson	Oct. 6, 1889	Dec. 25		
	Ethel Houserman		1915		
	Two children.				
	West View, Pittsburgh, Pa.				
z1.	Dorothy Anna Gibson	Aug. 19, 1918			
z2.	Robert Allen Gibson	Apr. 29, 1926			
2nd Marriage					
y1.	Albert Allen Gibson	Sept. 8, 1863	Sept. 7		
	Lottie Lee Brown	Apr. 27, 1875	1893		
	One child.				
y2.	Marie Estella Gibson	Aug. 8, 1896	May 6		
	Ensil C. Hyder	July 1, 1896	1918		
	Two children.				
z1.	Robert L. Hyder	Mar. 31, 1919			
z2.	Don Vincent Hydes	Oct. 20, 1931			
	Carrick, Pa.				
m2.	John Watson Allen	June 24, 1844	Single	Nov. 25, 1865	21
	(Soldier) Co. D-77 Reg., Pa. Vol. Buried Nat. Cemetery, Brownsville, Tex.				

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
m3. Catherine Ann Allen (Kate)	Mar. 1, 1847	Single	Oct. 18, 1921	74
m4. Leland McAboy Allen (Attorney) Mary G. Garraux Four children. Bakerstown, Pa.	June 21, 1856 1858	Mar. 23 1882	1925	69
x1. Elsie Wallace Allen	Oct. 6, 1882	Single	Apr. 10, 1891	9
x2. Samuel Harper Allen (Attorney) Marie Macquarrie No children. Bakerstown, Pa.	Apr. 9, 1888	1926		
x3. Walter Watson Allen	May 7, 1892	Single		
x4. Alice Catherine Allen Daniel F. Wach Two children.	Sept. 24, 1894	19		
y1. Dorothy Alice Wach	Aug. 26, 1918			
y2. Virginia Rose Wach	Mar. 22, 1923			
E-h6. Catherine Blair Allen (M. 1836) Thomas C. Morgan (nine children).				
E-h6-m1. Moses A. Morgan Barber A. Pollock Four children.	Dec. 16, 1836	1869		
m1-x1. Charles S. Morgan				
x2. Cora Luella Morgan				
x3. George P. Morgan				
x4. Annetta Morgan				
E-h6-m2. Isaac Newton Morgan Dec. 27, 1839				
E-h6-m3. Margaret Jane Morgan Mar. 15, 1842 186 George Brokaw Five children. Flushing, Ohio.				
m3-x1. Lyda Marella Brokaw				
x2. Thomas Morgan Brokaw				
x3. Clarence Brokaw				
x4. Louis Phils Brokaw				
x5. Asa Brokaw				

E-h6-m4. Wm. Rufus Morgan.	Dec. 27, 1845				
		<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
E-h6-m5. Martin Luther Morgan.....	July 16, 1849				
Emma Chaney.....			186		
One child.					
m5-x1. Mable Morgan					
E-h6-m6. Catherine E. Morgan	Sept. 26, 1851				
James Clayton Nolan.....			1893		
Two children.					
m6-x1. Forrest G. Nolan.....	Mar. 6, 1894				
x2. Elmer F. Nolan					
Mary Berry.....			1893		
E-h6-m7. John Watson Morgan	Jan. 1, 1855				
Mary E. Layport.....			187		
Two children.					
m7-x1. William Floras Morgan					
x2. Orville Allen Morgan					
E-h6-m8. Camilla F. Morgan..	Aug. 7, 1857				
E-h6-m9. Elmer L. Morgan...	May 18, 1863				
	Ten children				
E-h7. Moses Coe Allen.....	Dec. 20, 1820	Nov. 2	Mar. 22, 1899	79	
Anna Campbell.....	July 12, 1823	1843	July 6, 1902		
Buried at Crab Apple.					
Five children.					
m1. Moses Watson Allen.....	Aug. 11, 1848		Aug. 5, 1852	8	
m2. John Campbell Allen.....	Jan. 11, 1848	Nov. 21	Aug. 17, 1927	79	
Prescilla A. Hunter.....	July 23, 1846	1872	Apr. 16, 1930	89	
Three children.					
x1. Charles Allen.....	Sept. 1, 1874		Dec. 27, 1883	9	
x2. Lyle Campbell Allen.....	Aug. 28, 1876	Sept. 4			
Mable Wright.....	July 19, 1876	1905			
One child.					
714 Main St.					
Cameron, Mo.					
Has an old book that					
belonged to the Doctor.					
y1. Ivah Lois Allen.....	July 3, 1906	Aug. 15			
Richard M. Bowman.....		1932			

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
x3. Joseph Harper Allen	Jan. 5, 1879	June 20		
Sadie Cox		1907		
Sapulpa, Okla.				
y1. Peral Cox Allen	Nov. 20, 1910			
m3. Aaron Lyle Allen (Infant)	1848		1850	1½
m4. William Vincent Allen	July 20, 1853	Feb. 3	Dec. 31, 1923	70
Jennie Lyle	1861	1897	1933	72
Two children.				
Flushing, Ohio.				
x1. Maynard Coe Allen	June 2, 1898	May 26		
Mary Garvin		1926		
One child.				
Elyria, Ohio.				
y1. Effa Jane Allen	Oct. 18, 1930			
x2. Lyle McMillan Allen	June 7, 1904	Single		
Pleasant City, Ohio.				
Flushing, Ohio, R. D.				
m5. Harper S. Allen	Dec. 12, 1857		Aug. 19, 1931	75

Allen Branch

E-h8. Aaron Allen (Wed May 5, 1847) Annie Lyle (six children).

Catherine Dunlap—John L.—Moses R.—Rev. David D.—Anna B. Pollock—Oscar G.

m1. Catherine Eliza Allen	Dec. 10, 1848	May 1	Jan. 8, 1931	83
Joseph G. Dunlap	Mar. 25, 1845	1878	Apr. 2, 1906	60
Two children.				
x1. Hugh Allen Dunlap	Jan. 1883		Apr. 6, 1883	7
(Died young)				
x2. Earl Gilmer Dunlap	Jan. 6, 1885	Sept. 24	Feb. 5, 1934	
Mary Eva Simpson	Apr. 21, 1882	1913		
Two children.				
Arizona.				
y1. Anna G. Dunlap	May 11, 1914			
y2. Harley Scott Dunlap	Feb. 8, 1916			
m2. John Lyle Allen	Oct. 16, 1851	May 1	Nov. 11, 1904	53
Emma Pollock	1856	1890	1907	
Two children.				
x1. Watson Pollock Allen	May 31, 1893		Jan. 1, 1910	17
x2. Robert Harper Allen	Feb. 1, 1896		Aug. 4, 1896	½

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
E-h8-m5-				
m3. Moses Ray Allen.....	Dec. 14, 1853	Feb. 9	Jan. 15, 1932	79
M. Elizabeth Armstrong..		1882	Jan. 26, 1915	
Five children.				
x1. Acta Allen.....	Jan. 19, 1884	June 9		
Robert Jas. Moore.....		1920		
Three children.				
Lewistown, Ohio.				
y1. Robert Jas. Moore, Jr.....	Oct. 1, 1921			
y2. Charles Jasper Moore....	July 3, 1924		Aug. 9, 1924	
y3. Don Newton Moore.....	Aug. 16, 1930			
x2. Eva Allen.....	Nov. 3, 1885	Apr. 29		
Daniel Wesley McIntire..	May 9, 1876	1907		
Four children.				
y1. Allen McIntire.....	Apr. 2, 1911		July 1911	
y2. Virginia Ethel McIntire...	Apr. 25, 1914			
y3. Malcolm Konrad McIntire.	May 8, 1920			
y4. Walter Thurman McIntire	July 12, 1921			
h8-m3-x3. John L. Allen.....	Oct. 4, 1888	Mar. 17		
Mattie Bell Stevenson, wife		1915	Feb. 17, 1916	
One child.				
y1. Catherine E. Allen.....	Feb. 4, 1916			
Anna Marie Collins, 2nd		June 1		
wife of John L.....		1920		
No children.				
x4. David Leroy Allen.....	Jan. 23, 1900	Sept. 23		
Anna M. Johnson.....	Aug. 31, 1896	1921		
Six children.				
Bellefonte, Ohio.				
y1. Merle Emmerson Allen...	Dec. 12, 1921			
y2. Vivini Allen.....	Mar. 17, 1925			
y3. Wilbur Ray Allen.....	June 27, 1924			
y4. Betty Mae Allen.....	Mar. 3, 1926			
y5. Lois Jean Allen.....	Oct. 23, 1929			
y6. Elbert Leroy Allen.....	Sept. 23, 1932			
m3. William M. Allen.....	Feb. 18, 1892			
m4. Rev. David D. Allen.....	Mar. 26, 1892	Oct. 30	Aug. 19, 1933	77
Bertha Rosenberg.....	Sept. 25, 1865	1886		
Tacoma, Wash.				
Three children.				
x1. Lillian A. Allen.....	Apr. 1, 1890	Aug. 8		
Russell A. Schmidt.....		1922		
Chalmer, Ariz.				
Three children.				
y1. Elizabeth Jean Schmidt...	Apr. 29, 1923			
y2. Ardelle Schmidt.....	Oct. 26, 1927			
y3. Vivienne Joan Schmidt...	Dec. 21, 1930			

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
x2. Lyle Clyde Allen.....	Dec. 30, 1893		Sept. 21, 1895	2
x3. David Clyde Allen.....	June 16, 1900	Apr. 19		
Harriet Klein.....		1927		
One child.				
y1. David Eastman Allen....	Dec. 19, 1929			
m5. Anna Bell Allen.....	Sept. 13, 1858	Mar. 4		
Thomas Armstrong Pollock	June 8, 1860	1885		
Fairpoint, Ohio.				
Seven children.				
x1. Rev. Robert Allen Pollock	July 3, 1886	May 16		
Margaret Estella Nichol..	Sept. 23, 1888	1912		
Pastor, First U. P.				
Church, Denver, Col.				
One child.				
y1. Ruth Lois Pollock.....	Dec. 19, 1915			
x2. Warren Leslie Pollock....	Aug. 4, 1888			
Jeannette Allen.....		1919		
Fairpoint, Ohio.				
Three children.				
y1. Allen Thompson Pollock..	Jan. 26, 1923			
y2. Laura Louise Pollock.....	Apr. 15, 1927			
y3. Marta Lucile Pollock.....	Aug. 17, 1931			
x3. Otho Russell Pollock.....	May 9, 1890			
Mollie Zoe Ridgeway.....	Jan. 3, 1897	1923		
Parkersburg, W. Va.				
One child.				
y1. Nara Lee Pollock.....	Sept. 5, 1926			
x4. Anna Mary Pollock.....	Dec. 25, 1891	Jan. 12		
Herbert H. Phelps.....		1930		
Phoenix, Ariz.				
x5. Blanch Agnes Pollock....	Jan. 19, 1894	Apr. 20		
Harold Henderson.....	Aug. 31, 1888	1916		
Two children.				
St. Clairville, Ohio.				
y1. Roberta Mae Henderson..	Apr. 19, 1917			
y2. Lewis Pollock Henderson..	Aug. 24, 1921			
x6. Lena Catherine Pollock...	Mar. 30, 1897		Nov. 24, 1928	31
x7. Lyle McMillan Pollock...	Mar. 30, 1897		July 25, 1897	3
				mo.
x8. Lodalee Pollock.....	Sept. 15, 1898			
1373 Franklin				
Denver, Col.				
E-h8-m6. Oscar G. Allen.....	Nov. 9, 1860		Nov. 9, 1886	26
Died on his birthday.				

John McMillan, II

Sixth Child of Rev. John McMillan

Was born on the Dr. McMillan farm October 9, 1787. He remained on the farm until 1811, when he was married to Rebecca Anderson. They went to housekeeping on that part of the farm that is now owned by Robert Fulton.

One son was born to them, John McMillan, III. Rebecca Anderson died February 17, 1812, age 22 years. He afterwards married Sarah Weaver, who was a sister of John Weaver, who married Mary McMillan. This marriage occurred February 1, 1814. There were five children to this union: Rebecca, Thomas, Sarah, Catherine and Jane. Sarah Weaver McMillan, the mother, died August 29, 1824, age 44. John II, then married Mary Johnstoun, November, 1825. To this union six children were born: William, I, died in infancy; Robert, Samuel, William, II, Isaac and Mary. About eight years after his marriage to Mary Johnston, he moved from where he was living into the home of his father. This was brought about by the death of his brother, Samuel, who had been living with his father. Samuel's widow and he exchanged houses. This was done so that John, II, could take care of his father, the Rev. John, who was getting well along in life. John, II, remained on the home farm until his death, which occurred suddenly in the night of October 12, 1854, of heart affection. Mary Johnston died November 5, 1866, age 72.

In the Autumn of 1812 a portion of the military of Western Pennsylvania were called out by the War Department to go to the defense of the border lying between Cleveland and Sandusky, against the British from Canada, also to repress and chastise the ferocity of the savage in this region of Ohio. The family of Dr. McMillan was not exempt from the draft. John, II, was rescribed by Crumine in his history of Washington County as being 25 years old, height 5 feet, 11 inches, stout, dark com-

plexion, a farmer. The company he was assigned to assembled at Sheriff Williamson's, at Cross Creek, and marched by the way of Mansfield (now Carnegie) to Pittsburgh, where they joined General Cook's troops at Pittsburgh.

On the 19th of October, 1812, with Major D. Nelson in charge, they marched to Beaver, Lisbon, Canton, Massillon, Wooster, and Mansfield. At the latter place the band camped from the 10th of November until the 12th of December, and strange as it may seem to those living today, in that peaceful village, there were rumors that several persons had been tomahawked and scalped in the neighborhood. The detachment then marched to the plains of Sandusky, which they reached the latter part of December, and lay there in camp until the 24th of January; they were then marched to Fort Miami. On their way they had to wade through mud and water in many places to their knees. They were only able to make about eight miles per day. They camped at Tidioute, staying there from the 25th to the 29th, waiting for the water to freeze up so they could cross the swamp ground. We were now in the midst of the enemy, and for protection we cast up breast works about us and built a block house, to which was given the name of Fort Meigs. On Friday, February 26, a party of us set out on a secret expedition to Lower Sandusky, reaching there on the 28th. We rested there until the first day of March. On the second day Captain Logan assembled the whole party, which numbered about 200, and informed us the object of the expedition was to burn the British ship, Queen Charlotte, which had been lying at Madden, but as the ice on the lake had broken up, allowing the ship to be moved, the expedition had failed of its object. After much exposure and fatigue the company returned to the Rapids. On the 31st of March we were assembled for the purpose of securing volunteers to remain to take care of the fort. Two hundred men volunteered. The reason for asking for the volunteers was that the time for which they had been

called out was about to expire, and the replacement troops had not as yet arrived. On the 18th of April ten of us left for home, three of whom weak from exposure and sickness were not able to carry arms. It was 20 miles to Portage Block House. Five of the company gave out two miles from the fort, we lay there during the night without fire, the next day we reached the fort wading through mud and water to our knees. He was discharged April 1, 1813, he reached home May 1, 1813. His pay was \$13.33 as a private.

At the death of Rev. John McMillan, D.D., in 1833, he inherited the old McMillan homestead in North Strabane Township, Washington Co., Pa. Here he spent his life, and his death, he with his three wives, was buried in Chartiers Cemetery.

WAR RECORD

We find John McMillan's name recorded in Washington County history as a soldier in the war of 1812. The record states he was a private in Captain Benjamin Anderson Company. He is described as age 25, height 5 feet, 11 inches, stout, dark complexion, a farmer. The company assembled at Sheriff Williamson's place at Cross Creek, and marched to Mansfield (now Carnegie, Pa.), and then joined General Crook's troops at Pittsburgh, Pa. They went as far as Sandusky, Ohio, where they were discharged April 1, 1813. It is dated at Fort Meigs, Miani Rapids.

The record states the pay for a private was \$13.33.

All descendants are eligible to membership to patriotic organization for the year 1812.

By Thomas McMillan, his son.

John McMillan, III

Son of John, II, Grandson of Rev. John

F-h1—Was born February 5, 1812, in the old McMillan Manse in North Strabane Township, where he grew into young manhood. He learned the blacksmith trade with Henry Havilin, of Houston, Pa. He went to Havilin's in the spring of 1831 when he was only 19 years old, and stayed until the spring of 1834. He then rented a shop from a man named McClelland, five miles north of Washington, Pa. He was married to Elizabeth Fulton while he was working for Havilin. Elizabeth Fulton McMillan died January 18, 1834, age 26. John, II, his second marriage was to Mary Mitchel, January 1, 1835. In the spring of 1836 he moved back to North Strabane Township, to the farm of Ira Bebout, worked at his trade for two years. In the meantime he bought land from David Templeton, just across the creek from the Bebout farm. Here he built a house and shop, and moved to it in the fall of 1838. John Perry became an apprentice March 12, 1836, remained with him three years. John, III, worked at his trade for about 45 years, he then gave up his shop, and spent the rest of his life on the farm doing light farm work. He died August 23, 1890, age 79. Mary Mitchel, his second wife, died November 17, 1890.

To this union were born six children, viz.: Liza Jane, Thomas, John Anderson, Mary, Rebecca and Mitchel.

Rebecca McMillan Caldwell

F-h2—Eldest daughter of John II, and Sarah Weaver also a granddaughter of Rev. John. Was born on the old McMillan place November 10, 1814. She grew to young womanhood on the place, attending the local school. When she was 24 years of age she married William Caldwell, July 5, 1838, he lived near Thompsonville, in Peters Township. Shortly after their marriage they moved to a house near his own home. He was a blacksmith by trade. After living there about two years he bought a farm in Upper St. Clair Township, Allegheny

County, two miles from Thompsonville, toward Pittsburgh. Worked at his trade until 1862, when he took gangrene in his foot, which made him unable to work at his trade all the time. After a few years he gave up his shop and turned his attention to farming. They attended the Bethel Presbyterian Church, while Dr. Marshall and Rev. C. W. Wycoff were pastors. To this union there were four children: Sarah Jane, Mary Catherine, John McMillan and William. William died 1882, age 75. Rebecca McMillan Caldwell died in 1892, age 78. They are both buried in Bethel Cemetery.

Thomas McMillan

F-h3—The second child of John, II, was born on the old McMillan place July 5, 1816. He worked on the farm and attended the common schools in the district. He learned the blacksmith trade with John Caldwell, who lived on the Williamsport Pike, near the Pigeon Creek Church. On October 2, 1845, he was married to Ann Lutton. In 1845 he moved to Wood County, Ohio, where he ran a saw-mill for four years for John Weaver, who was a son of Isaac Weaver and Betsy Bebout, his wife. Thomas McMillan came back to Washington County in 1850, bought property near Hill Church, worked at the blacksmith and wagon-making trade for a number of years. He then gave up the blacksmith trade and worked altogether in wood, as long as he was able. He was a good, conscientious member of the Presbyterian Church. He died April 7, 1866, age 49. Ann Lutton died August 9, 1900, age 79.

There were eight children born to them: Sarah Ellen, married to Samuel Howe, of California, Pa.; John died in 1851, age 1 year; Mary Agnes, married to James F. Loppa, died in 1876, age 25; Lenora, married Joseph W. Fulton of Cambridge, Ohio; Robert married Maud Stanley in California, Pa.; Thomas married Otti Ryan, she died February 26, 1897, age 28. His second wife was Emma J. Palmer; William McMillan died in 1861, age 4 years; James McMillan died in 1881, age 18 years.

Sarah McMillan

F-h4—The second daughter and third child of John, II, and granddaughter of Rev. John, was born on the old McMillan place May 23, 1818. She remained on the old place until 1871, when her brother, William, sold the homestead to the Fulton Brothers. She then went to live with her sister, Rebecca Caldwell, where she remained until 1892. She then went to Canonsburg and lived there four years. While on a visit to her niece, Mrs. Sarah Johnston, she took sick and died June 25, 1896, age 78, and was buried at Hill Church; never married.

Catherine McMillan Haines

F-h5—The fourth child of John, II, and granddaughter of Rev. John, was born on the old home place December, 1822. She grew up on the home place and attended the Hardy School. On November 10, 1853, she was married to Israel Haines, a neighbor farm boy, who had also attended the Hardy school. They went to housekeeping on part of the farm belonging to Herman Haines, Sr. In 1859 they bought 140 acres of the old farm from Herman Haines, Sr. They built a new house on the farm and lived in it until 1874, when they rented the farm and bought property in the west end of Canonsburg and moved there, remaining there four years; when they came back to the farm, where they lived from 1878 to 1893. In July, 1860, Israel B. Haines was elected Elder in the Hill Church, where he served until his death in 1889, age 64. The family lived on the farm for four years after his death, when they moved to South Canonsburg, where Catherine died, February 24, 1901, age 79.

Jane McMillan Lyon (Linden, Pa.)

F-h6—The fifth child of John, II, and granddaughter of Rev. John, was born on the old place July 8, 1824, where she spent her girlhood days and grew to young womanhood. At the age of 22, on May 5, 1846, she was married to Harvy Lyon. They set up housekeeping in Linden,

Pa., after living there four years she was taken with typhoid fever and died September 24, 1850. To this union was born two children, William Lyon and John Lyon, who died in 1855, age 6 years. William in 1906 was living at Burlington, Iowa.

Thomas Harvy Lyons, husband of Jane McMillan, was born September 4, 1819, in Greene County, Pa. At 12 years of age he came to Washington County, where he lived 11 years, when the family moved to Indiana, lived there two years and moved back to Washington County. In 1844 he rented the Mill at Linden, at which place he lived the rest of his life. He learned the carpenter trade when a young man and worked at it, as well as wagon making, until past middle life, when he bought a farm to which he turned his attention and was very successful.

Rev. Robert McMillan, Son of John, II, and Mary Johnston

F-h7—The second child of John, II, and Mary Johnston, and grandson of Rev. John McMillan, was born March 10, 1829, on the old McMillan Manse. He attended the Hardy school, afterwards attended Jefferson College. He started to college in 1844, when he was 16 years old. He graduated in 1850. He then taught school at Darlington, Pa., and later taught a high school at Cross Creek Village. While there he studied for the ministry, under Dr. Stockton of Cross Creek. He then attended the Seminary in Allegheny, from where he graduated in 1854. He was licensed by the Presbytery of Washington, August 25, 1857. He took charge of Warren and Pine Run Churches, but on account of failing health was compelled to give them up. He was married August 28, 1856, to Elizabeth White of Lancaster, to whom two children were born. Ida J. McMillan, born August 12, 1857. She was a successful teacher in the Lancaster City schools for years. William, born July 4, 1859, died in 1863.

Rev. Robert McMillan died August 1, 1864, in his 35th year at Philadelphia.

William McMillan, Son of John, II, and Mary Anderson

F-h8—The fourth child of John, II, and Mary Anderson, was born on the old McMillan farm December 1, 1831. He spent his boyhood days working on the farm and attended the Hardy school, in North Strabane Township, Pa. After the death of his father, (John, II), October 12, 1854, he bought part of the old farm, and proved himself quite a successful farmer. On November 5, 1863, he was married to Mary Moore. In 1872 he disposed of his farm to the Fulton brothers (John and James) and moved to Carthage, Mo.

In 1874 he embarked in business, purchasing one-third interest in the Carthage Foundry. He was made the firm's President, and their business from the first was a success. Later he disposed of his interest in the Foundry Company and entered several other successful enterprises. They have a family of four, boys: Joseph, John, Lawrence and Frank.

William McMillan died April 27, 1904, age 72; Mary Moore McMillan died 1897, age 57.

In 1862 at the time of the Civil War, when Gov. Curtin called for volunteers to protect the State of Pennsylvania from the army of the South, he offered his services, and was out for two weeks. Was sent to Hagerstown, Md., but the most of the time was spent at Greencastle, Pa.

Lyon Family

The family of Lyon is of great antiquity in Scotland, where one was Thane, or Earl of Glannis, in the year 1040.

Descendants from the family were James Lyon, of Glannis, in the County of Perth, who was the father of John Lyon. Baron Fortevidt, who married the Princess Jane, youngest daughter of King Robert the second.

The two sons of John were made the first Earl of Strathmore, and the second Earl of Kingham. The

grandson of the first Lord Kingham, John Lyon, was commander of the Scottish Guards, in the service of Henry the Fourth of France. William was a son of the above, and was denounced as a heretic at the time of the massacre of St. Bartholomew. On August the 24th, 1572, he escaped into Holland, where he received protection, and ultimately came to the New England States.

A great grandson, William Lyon, Jr., was born September 15, 1675, to Delora Lyon, his wife, on March 14, 1680. They were blessed with eight children.

Daniel Lyon, the second son of the family, was married to Priscilla ———, on June 3, 1726. To this union were born six children.

Benjamin Lyon, the fourth son, was born at Morristown, N. J., 1741, he was grandfather of T. H. Lyons, of Linden, Pa. Benjamin was a member of Capt. Christopher Marsh's Light Horse Troops, Essex County, N. J., in Washington's Army during the Revolutionary War. A certificate of his service from the state of New Jersey is in possession of a member of the family.

William Lyon's second son, Benjamin, was the father of eight children. Thomas Harvey Lyons, the second son of William, was born September 4, 1819; was married to Jane McMillan, in 1846. Two children were born to this union.

F-h6-m1—William Lyons and Margaret Barkley. Eldest son of Thomas H. Lyons and Jane McMillan, were married August 16, 1866, by Rev. Becom, Pastor of old Mingo Presbyterian Church. William was but a few days past 19 when married. He was a member of the 18th Pa. Military; was a drummer boy at the age of 14. His second enlistment was as a private in Co. G—4th U. S. Regular Corp. Was assigned to the Engineering Corp; was discharged February 17, 1865. In the fall of 1866, he and his wife emigrated to Iowa, landing on the east bank of the Mississippi on the 24th of December, 1866, this then was the western terminal of the Burlington R.R.

They had to cross the river on the ice, the men walking and the women in boats that had been fitted with runners, and were pulled over by the men. They ate their first Christmas breakfast in the old Lawrence House, rented a small room on the second floor, and lived there for about one year. Their eldest son, John, was born here. Having learned the carpenter trade from his father, and the Engineer Corp, he engaged in this kind of work in a small way in Burlington, but he soon became the leading contractor in the city. He soon erected a planing mill where he was able to make all doors, sash and finished lumber. He added to this a general lumber business in 1876 organizing the Burlington Lumber Co. The business prospered from the beginning, they added to this the timber business, cutting the trees in Wisconsin and Minnesota, and floating them down the Mississippi to their mills at Burlington. He is a member of the Presbyterian church and has held almost every office connected with it. He has also been on the building commission for many of the public buildings, has held the office of School and Park Commissioner for many years. At this time, 1908, he has practically retired.

F-h6-m1—Margaret Barkley Lyon, wife of William Lyon, was born February 10, 1846, a few miles from Finleyville, Pa., on her father's farm, Hugh Barkley.

Margaret Barkley died in 1907, age 61. To them were born five children: John McM. Lyons, the eldest child, was born August 2, 1867, in Burlington, Iowa. He engaged in the lumber business at La Harpe, Ill., in which he has been quite successful. He has held public office for over ten years, serving on the School Board, City Council and Public Library Commission.

Mr. Lyons has always been closely identified with church work, at present being an Elder. He has been leader of the Choir and Orchestra for years, and his work on this line has been wonderful.

On October 12th, 1892, he was united in marriage to Mary Sell Cassinham. They have five children.

William Edgar Lyons, second son of William.

F-h6-m1-x—Was born in Burlington, Iowa, April 15, 1870, where he grew up, attending grammar school and business college of that city.

In the spring of 1892 he and his father bought the Clark Lumber Co., in Carthage, Ill., adding to it coal, brick, and drain tile. He later built a steam factory for the manufacturing of brick and tile.

On December 20, 1893, he was married to Susan Viola Turner. They are the parents of three children.

Charles Lyons, fourth child of William.

F-h6-m1-x2—Was born in Burlington, Iowa, January 8, 1875. He was married to Hattie Millsbaugh, June 10, 1896.

He was educated in his home town attending the grammar school and business college, (Elliotts). He was early trained in his father's lumber business, learning all its branches. He first engaged in the lumber business at Packwood, Iowa. After three years, sold out and removed to Kakoka, Mo., engaged in business there. He later sold this and embarked in business at Palmyra. Each move he was bettering his business. At this time he had one of the best equipped lumber companies in the country.

F-h6—William Lyons was born May 11, 1847. Married August 16, 1866 to Margaret Berkley. Up to the time he was 18 or 19 was spent around Linden, North Strabane Township, Washington County, Pa. He went with the military as a drummer boy in the war of the Rebellion, at the age of 15. Was only out two weeks. Was at Hagerstown, Md., at the time of the battle of Antietam. Later he became a member of Co. H., Penna. Engineers Corps. He enlisted August 9, 1864, and was discharged February 18, 1865. In 1866 or '67 he moved west to Burlington, Iowa. Was a carpenter and contractor by trade, and helped build fine buildings in that place. It was my

pleasure to visit him in 1898. For some years he has been superintendent of a large saw-mill, of which he is also part owner. Its average production is over 100,000 feet daily.

Samuel McMillan.

Samuel McMillan

F-h9—The subject of our sketch was the ninth child of John McMillan, II, and the third child of Mary Johnston McMillan, a grandson of Rev. John McMillan, D.D.

He was born in the old McMillan Manse, November 10, 1830, and died April 20, 1918, in his 88th year.

He was married to Mary J. Kerr, January 15, 1854, and the same year his father built a house on part of the old McMillan lands, where he went to housekeeping. This house and part of the farm was later sold to Watson Cochran. He lived here two years, then moved to a farm belonging to James Wilson, Sr., where he stayed two years.

In 1858 he moved to the farm of his father-in-law, Samuel Kerr, located on Little Chartiers. In 1866 he bought this farm for eighty dollars per acre. He continued to live here until 1881, 24 years, when he sold it for ninety dollars per acre. He then moved to Canonsburg and bought a property on Pitt street.

After Mrs. McMillan's death on November 6, 1896, he became very much interested in the genealogy of the McMillan family, and spent much of the later years of his life in tracing it up, visiting all the graveyards in this vicinity, and making a very complete record of those buried in them, and especially those who might be connected to the McMillan clan. He also spent some time visiting among his relatives, making trips to other states, and making careful notes of all those whom he met, carefully chronicling the number of the family, their birth, marriage, and death. These records, in possession of his daughter, Mrs. Elizabeth McDowell, have been a

wonderful aid to the author in compiling these records.

In 1852, when about 22 years of age, he made a trip to California, that almost cost him his life, on account of the hardship they were compelled to undergo. His partner, Matthew McNary, did lose his.

Mr. McMillan was a very successful farmer. Besides being energetic and ambitious, he was of that large frame that was so characteristic of the McMillans. He was liked and beloved by all, and Uncle Sam was always a welcome visitor among his relatives. I have heard some of his grandchildren tell of making trips with him, when he was visiting the old cemeteries, and what a delightful time they had driving over the country roads, for those were the days of the horse and buggy.

In September, 1862, when Governor Curtin called for volunteers to keep the Southern soldiers, (or rebels), from entering Pennsylvania, Samuel McMillan was among those who offered his service.

John McMillan Caldwell

John McMillan Caldwell was a great grandson of the Rev. John McMillan, D.D.

F-h2-m3—John McMillan, II, was his grandfather; and Rebecca McMillan, their eldest daughter who married William Caldwell, were his parents. He was born January 17, 1844, and grew to manhood on the old Caldwell homestead in Upper St. Clair Township, Allegheny County, Pa., not far from the village of Thompsonville. When in his 18th year his father met with an accident, which made him a cripple for the rest of his life, and as John was the eldest boy, the mantle of caring for his father's business fell upon his shoulders. In those days the hauling of hay to the Pittsburgh market was quite profitable, and young Caldwell early recognized its possibilities, and soon added it to his line of work for the fall and winter months, after his own harvesting was done.

It was work he enjoyed very much, because he had always been a great admirer of horses, and it gave him an opportunity to follow out that what was of great interest to him, and he soon had one of the finest four-horse teams that traveled the old road, which was the admiration and envy of all teamsters. These "hay haulers" as they were called, would visit a farmer and buy all his crop of hay, and their business was to haul it to the hay market in Pittsburgh, where it would be sold and delivered to the purchaser. In those days it was nothing unusual to see six or eight loads of hay passing along the old Washington Pike at one time. The hay market was in the lower end of Liberty Street, and on a market day it was a common sight to see 20 or 30 loads of hay standing along the avenue. In 1871 he was united in marriage to Margaret Lesnett, a neighbor farm girl. In 1877 he bought what was known as the missionary farm, on McLaughlin Run. Here he resided the rest of his life, which ended August 11, 1928, and he was laid to rest in Melrose Cemetery. On February 17, 1928, Mr. and Mrs. Caldwell celebrated their 58th wedding anniversary. When a young man he attended and was a member of the Bethel Presbyterian Church, but after his marriage and he had moved to his own farm place, he became identified with the Bethany Church at Bridgeville, Pa. He had quite a love for music, and a very strong bass voice, so his service was always in demand in that line. He had profound respect for the Sabbath day, abhorring anything that would belittle its sacredness. Even his grandchildren who thoughtlessly might whistle in his presence on that day would quickly be rebuked by him. He was very strict about attending religious services at his church, thinking nothing of a Sabbath of driving the distance of 2 or 3 miles from his home twice a day to attend two services a day, and if the roads were bad he would walk. He seemed to have been endowed with the Dr. McMillan spirit. In appearance he was of the large raw-bone type, standing over six feet high, with the McMillan dark, swarthy complexion and features much resembling the Rev. John.

Rebecca Caldwell Bennett

F-h2-m3-x2—The subject of this sketch was born September 28, 1872, on her Grandfather William Caldwell's farm in Upper St. Clair Township, Allegheny County, Pa., near the Caldwell school house. She resided here with her parents until about 10 years of age, when her parents moved to the Lesnett farm, on the Washington Pike, in South Fayette Township, two miles south of Bridgeville, Pa. Two years later her father, John McMillan Caldwell, bought what was known as the Mission farm, on McLaughlin Run, two miles southeast of Bridgeville. Here she grew to young womanhood, attending the local school, and later attended the Pittsburgh Academy, where she fitted herself to be able to teach in the Public Schools, which she did for a number of years. She had always been greatly interested in music, and took a course of instructions in that line, that enabled her to become an instructor on the piano and organ, which for a number of years she followed. She was organist and choir director at the Methodist Church for a number of years, and it was here that she met Daniel M. Bennett, who was the cornetist in the same choir. This acquaintanceship grew into a warmer friendship, and in the summer of 1898 it was consummated by marriage, and Mr. and Mrs. Bennett, soon took up the making of a home in Bridgeville, where Mr. Bennett was engaged in the drug business.

Mrs. Bennett's ancestors from both sides of her house, were among the early settlers of Western Pennsylvania. Some of them had served in the Revolutionary War, and it was natural that she became interested in the history of her ancestors.

Mr. Bennett was born in Pittsburgh during the war of the Rebellion. His parents moved to Braddock when he was two years old. Naturally on that historical field he would become interested in history, as in those days it was possible to wander over that battlefield, and pick

up many mementoes of that historical battle, in the way of arrow heads, tomahawks and other Indian trophies. The Bennett's has quite a large collection.

When they came to Bridgeville they learned of its close proximity to where the Whiskey Insurrection battle occurred. This increased their love for local history, and Mr. and Mrs. Bennett joined the Chartiers Historical Society, at its inception, Mr. Bennett becoming its Secretary, thus increasing their interest in local history, and you might say it became their hobby.

Mrs. Bennett, being a descendant of Dr. McMillan "of the fifth generation," she naturally became interested in their own ancestor's history.

A number of years ago, they began to collect and compile records of that great preacher, educator, and patriot. When material had begun to accumulate, and they found what a wonderful field they had to work from, they began to visit the places where the Rev. John McMillan had once traveled. In this manner they have traveled hundreds of miles, seeking out and personally knowing just where Dr. McMillan's work had been.

Mrs. Bennett is quite interested and very active in the work, and has prepared and read several interesting papers on the life and work of Rev. John McMillan, before the Canonsburg Chapter of the D. A. R. and the Woman's Historical Club of Pittsburgh, in which of each, she holds a membership. She has also prepared and read very interesting historical papers before the Woman's Club of Bridgeville, of which she is also a member.

Several years ago Mr. Bennett was elected Historian of the McMillan families, and she has entered heartedly into co-operation with Mr. Bennett to collect and compile a history of the McMillan family. The mutual interest in this work has made it one of great pleasure, and nearly all their spare time has been devoted to collecting and compiling these records.

Mrs. Bennett is tall and rather well built, and a decided brunet. She is quite reserved in her manner, and

slow to make acquaintance or to enter into a discussion, but her face will glow with pleasure, when one touches on her favorite subject, and she is quick to correct any one who might make a statement that is not correct; but her general demeanor and joyful disposition, always willing to lend a helping hand, making her one whose society and companionship is much to be desired. She is always willing to lend a helping hand in the local community for the betterment of her fellow being.

In October Mrs. Bennett developed a disease of malignant nature, which caused her death on Sunday morning, February 17, 1935.

The following news item appeared in a local newspaper at the time of her death:

Bridgeville Historian Dies Before New Book is Completed

Descendant of Dr. John McMillan Succumbs After Illness of Five Months—First to Receive Bar on McMillan's War Record

Funeral services for Mrs. Rebecca Caldwell Bennett, wife of Daniel M. Bennett, of Bridgeville, who died Sunday morning at 4:30 o'clock at the age of 63, will be held Tuesday afternoon at 2:30 in Bethany Presbyterian church, Bridgeville. Burial will be in Melrose cemetery.

Mrs. Bennett was a member of the Canonsburg Chapter Daughters of the American Revolution, receiving the first bar ever issued under the Revolutionary War records of the Rev. John McMillan, D.D., the pioneer founder of Presbyterianism in Western Pennsylvania, preacher, educator and patriot. Mrs. Bennett is of the fifth generation.

Two Old Families

Mrs. Bennett's ancestors on both sides of her family, were among the early settlers of western Pennsylvania; some of them served in the Revolutionary War, and it was but natural that she became interested in history. Together with her husband, she published a book entitled "Family History of Christian Lesnett," which chronologically dealt in detail with this noted family. The sale of this book to libraries and descendants was tremendous.

Working on Second Book

The successful reception accorded this first book was an inspiration for her to seek out the history of another ancestor, Dr. John McMillan. It was not long until she began to compile more records, often traveling several hundreds of miles seeking out and personally knowing just where Dr. McMillan's work had been. In her active work, she prepared and read numerous papers on the life of Dr. McMillan, before the Canonsburg Chapter of the Daughters of American Revolution, the Woman's Historical Club of Western Pennsylvania, and the Woman's Club of Bridgeville. This more comprehensive study was nearly complete at the time she took ill, five months ago, and her death denies her the pleasure of seeing the completed book.

She is survived by her husband, Daniel M. Bennett, and four children: Earl, Mrs. Margaret Winstein, William F., and John W.; three grandchildren and three great grandchildren.

Rev. William Johnston

AFRICA

Son of Sarah Caldwell and Robert Johnston
Sarah Caldwell is the daughter of Rebecca McMillan
Rebecca is the daughter of John McMillan, II.

F-h2-m1-x2—Was born February 17, 1868, in Upper St. Clair Township, Allegheny County, Pa., on his father's farm where he grew to young manhood. He attended the grammar school of his home district, and in the fall of 1885 entered Jefferson Academy, he entered the freshman class of Washington and Jefferson College in 1887. On account of illness he spent the winter of 1888 at home on the farm. He graduated from Washington and Jefferson College in the class of 1892. He entered the Western Theological Seminary, Allegheny, Pa., in 1892. Spent the summer working as a Sabbath School Missionary in south Missouri. The summer of 1894 I preached at Beadling, Pa. While attending the Seminary I spent one evening each week in a mission in the basement of the Sixth Presbyterian Church, Pittsburgh, Pa. Graduated from the Western Theological Seminary in 1895. The same winter was appointed by the Board of Foreign Missions of the Presbytery in Allegheny as a Missionary to Africa. The Board at that time was in debt. I was instructed to raise \$1,500 during the summer to put myself in the field. Dr. Gillespie, one of the secretaries of the Board, mentioned the fact before the General Assembly, meeting in the Third Church, Pittsburgh, and the sum was raised by the Assembly in a few minutes. I was ordained by the Pittsburgh Presbytery September 3, 1895.

Was married to Emily Truax, September 3, 1895. Sailed for Africa October 12, 1895. Returned to America on a furlough July 3, 1898. Returned to Africa June 21, 1899; returning again to America August 12, 1904. Sailed for Africa August 17, 1905.

(Article in the Pittsburgh Press, March 21st, 1935)

Missionaries Risk Lives to Civilize Natives in African Jungles

Forsaking the comforts of modern civilization, they travel to the four corners of the globe to teach the ways of the Christian world. Enduring untold hardships, risking their lives to take the word of the Gospel to pagan worshipers and barbaric natives, the missionaries are constantly confronted with danger, but they fear no evil.

On a January day 39 years ago, a Pittsburgh bride was carried in a hammock chair through jungle trails to her new home in Efulan, Africa.

The bridegroom walked the 60 miles from the coast port to the interior.

On a hillside above a winding stream a bark cabin with a palm thatched roof was erected as their home, and it was here, at the end of the world from civilization, that the couple began their lives as missionaries.

Today Emily and William C. Johnston are at home at 355 Duncan Avenue, Washington, Pa. For the husband the time in America is only for a brief furlough. He will return to his post in Africa in June; Mrs. Johnston will probably not go back with him because her mother, 88, is in frail health, but in their temporary reunion in the cozily furnished residence in Washington, memories of long years spent under the beating sun and sapphire skies of the faraway continent are vivid.

Histories will recount in some measure the work accomplished by these two and their small band of Christian crusaders in Africa. Mr. Johnston numbered six among his first converted natives. Today in the 400-mile district which this particular mission is comprised, there are 31,000 converts. Girls were considered "old maids" at 10 if they were not married, when the Johnstons first

set foot in the post. Today, girls are educated, trained as teachers and clerical workers, married at a much older age. Babies were sold like cattle in the nineties. Today, proud mothers take them to model clinics where they are weighed, checked, put on correct diet. "Witches" were blamed for illness in those early days and one traditional way of shaking off their evil spell was to dip the patient in river or lake. Since this treatment was particularly bad in such cases as pneumonia, mortality was high. Now the Christianized black man and woman scorn fetish and witchcraft, and trust to the white doctors and nurses to treat them. So even if Mrs. Johnston's work may be over in Africa, and Mr. Johnston will retire after three more years in the far field, they know that the good they have accomplished from their pioneer days will reach far into the future.

Mrs. Johnston, as Emily Truax, was a trained nurse in the Allegheny General Hospital. She was in the first graduating nurse class in 1889. Mr. Johnston was graduated from the Western Seminary as a Presbyterian clergyman.

The couple were married in September, 1895, and left the following month for the mission. With them they took a few pieces of furniture. There was an iron bedstead, some chairs, linens, as many staples as they could carry. They could take no stove and for the first three years they had to cook over a wood fire outside their house. A doctor and his wife as medical missionaries, lived close by. But these two Pittsburghers still had a difficult path to hew on arriving. They first began a study of the native language, and then transcribed it into writing and charts. Rev. Johnston was anxious to establish a school for boys. He bartered what goods he had to get the rude building started. Then he visited chiefs of nearby villages and asked if they would permit a few boys from each district to attend. Although doubtful of what good the white man could accomplish the chiefs consented. When they learned that illiterate boys, if trained

to read and write and figure, could obtain wages working for traders, they changed their attitude, and crowded the schools with their brightest youths. As the clergyman started this work Mrs. Johnston was busy learning to cook native dishes. Many a time, though, she would have traded all the fancy, odd-named fruits of the jungles for a Yankee apple or pear. It was in the wilderness, too, her sons were born, Robert and Logan Johnston. After the birth of her oldest boy, Mrs. Johnston was critically ill and had to return to America for a time. But she returned to her "home" as the little hillside settlement on the other side of the world had then become to her.

She tells of one night alone in the thatched cabin when Rev. Johnston was making rounds in villages in the colony. Piercing sounds of women's cries cut through the darkness. Panic stricken, she did not know what manner of evil was brewing among native women in the village, but by dawn she discovered the screams had not been at all, merely the call of a chimpanzee which is similar to that of a woman's voice. Because the hillside was clear of brush and trees, there was no danger of snakes. Once or twice leopards prowled at night and carried off sheep in the little farms the Johnstons maintained. Hawks were forever swooping down on the chicken coops. But the American housekeeper's worst enemy was the driver ants, which came in armies at periodical times. "We had to make a hasty leave when they descended on us," the missionary wife said. They would take possession of the house like a conquering army. They did not eat into the woodwork or furniture or food, but did a fine exterminating job with the less ferocious insects. Mr. Johnston built his first church at Bulu, a few years after he had established the mission post. It was made with bark walls, thatched roof and planks for seats. The initial converts and others interested in the white man's religion flocked in on Sunday morning. Instead of church bells, the signal for service was sounded on a drum. Beads, cutlasses, brass necklaces and ivory carvings

were put into the collection plates. Native love of music made the Presbyterian hymns ring out in melodic rhythm in beats. Words of the hymns had been translated into dialect of the district. Once during the 39 years Mr. Johnston lived through the stirring days of a native uprising. His coolness in protecting a group of German soldiers from African warriors nearly turned the natives against him. Luckily Chief Obaa was swayed into surrendering.

At present the "Cameroun" where the Johnstons have worked nearly four decades, is under French government. Many changes have been made, so that over the tangled path where a bride was once carried in a hammock couch, a smooth road runs today with autos traveling along it almost like an American highway. The Johnstons first bark home has been replaced by a picturesque bungalow—the tiny chapel has been outmoded by a tabernacle.

Mr. Johnston returned to Africa May, 1935.

Thomas Wright McMillan

“Soldier in World War”

F-h1-m2-x1-y2—Thomas Wright McMillan, a descendant of Rev. John McMillan, D.D., of the sixth generation, was born at Thedford, Neb., August 1, 1893. On May 15, 1917, at Westcliff, Colo., he voluntarily enlisted for the World War. He was sent to training camp Baldwin, at Colorado. Two months later was transferred to Camp Kearney, Cal., where he was assigned to the Machine Gun Co. E-157th Infantry, 40 Division. While here he was promoted to the rank of second lieutenant, which position he held while in service. His serial No. was 1088, S. 4.

On August 5, 1918, the 40th Division sailed from New York, on the British ship “Lapland”. Landing at Liverpool, they crossed England to Southampton and from there took the “Yale” to Havre, France. During foreign service he served with the 103 Infantry, 26th Division. He was engaged in two battles, at St. Mihiel, and Meuse, Argonne. During the last engagement on November 10, 1918, he was wounded in the ankle, and was removed to the Field Hospital, of the 104 Infantry. From there he was taken to Evacuation Hospital No. 6 at Loville, and then to Base Hospital No. 114 at Beau Desert. He returned to the United States on the U. S. Sierra, and was taken to the Base Hospital at Camp Merritt, N. J. After a few days he was transferred to Base Hospital at Fort Douglass, Utah, and from this place he was given his discharge May 13, 1919.

On June 7, 1927, he was united in marriage to Francis Call Black, they have four children: Thomas Rankin McMillan, Douglas Black McMillan, Virginia Roe McMillan, and James Joseph McMillan.

F. John McMillan, II, 1st Marriage

		<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
F.	John McMillan, 2nd.....	Oct. 9, 1789		Oct. 12, 1854	68
	Rebecca Anderson.....	1790	1811	Feb. 17, 1812	22
	One child.				
h1.	John McMillan, 3rd.....	Feb. 5, 1812	1st	Aug. 23, 1890	78
	Elizabeth Fulton.....	1808	1833	Jan. 18, 1834	26
	No family.				
	Mary Mitchel.....	Nov. 10, 1810	1835	Nov. 17, 1890	80
	Seven children.				

Second Marriage

F.	John McMillan, 2nd.....		2nd		
	Sarah Weaver.....	1780	1814	Aug. 29, 1824	44
	Five children.				
h2.	Rebecca McMillan.....	Nov. 10, 1814	July 5	Aug. 25, 1892	78
	William Caldwell.....	Feb. 13, 1807	1838	July 6, 1882	75
	Four children. Thompsonville, Pa.				
h3.	Thomas McMillan.....	July 5, 1816	Oct. 2	1866	50
	Ann Lutton.....	1821	1845	Aug. 9, 1900	79
	Eight children.				
h4.	Sarah McMillan.....	May 23, 1818	Single	June 25, 1896	78
h5.	Catherine McMillan.....	Dec. 1, 1822	Nov. 10	Feb. 24, 1901	79
	Israel Bebout Hains.....	Feb. 2, 1825	1853	July 29, 1889	64
	Six children.				
h6.	Jane McMillan.....	July 8, 1824	May 5	Sept. 24, 1850	26
	Thomas Harvey Lyons...	Sept. 4, 1819	1846	1913	94
	Two children.				

Third Marriage

	John McMillan, 2nd.....		No.		
	Mary Johnston.....	1794	1825	Nov. 5, 1866	72
	Six children.				
h7.	William McMillan.....	Sept. 26, 1825		Died young	
h8.	Rev. Robert McMillan...	Mar. 10, 1828		Aug. 1, 1864	35
	Elizabeth White.....		Aug. 28		
	Two children. (Ordained 1857) Robert preached at Warren and Pine Run.				
h9.	Samuel McMillan (Hist.)	Nov. 10, 1829	Jan. 15	Nov. 10, 1918	89
	Mary J. Kerr.....	1828	1854	Nov. 6, 1896	68
	Three children. Canonsburg, Pa.				

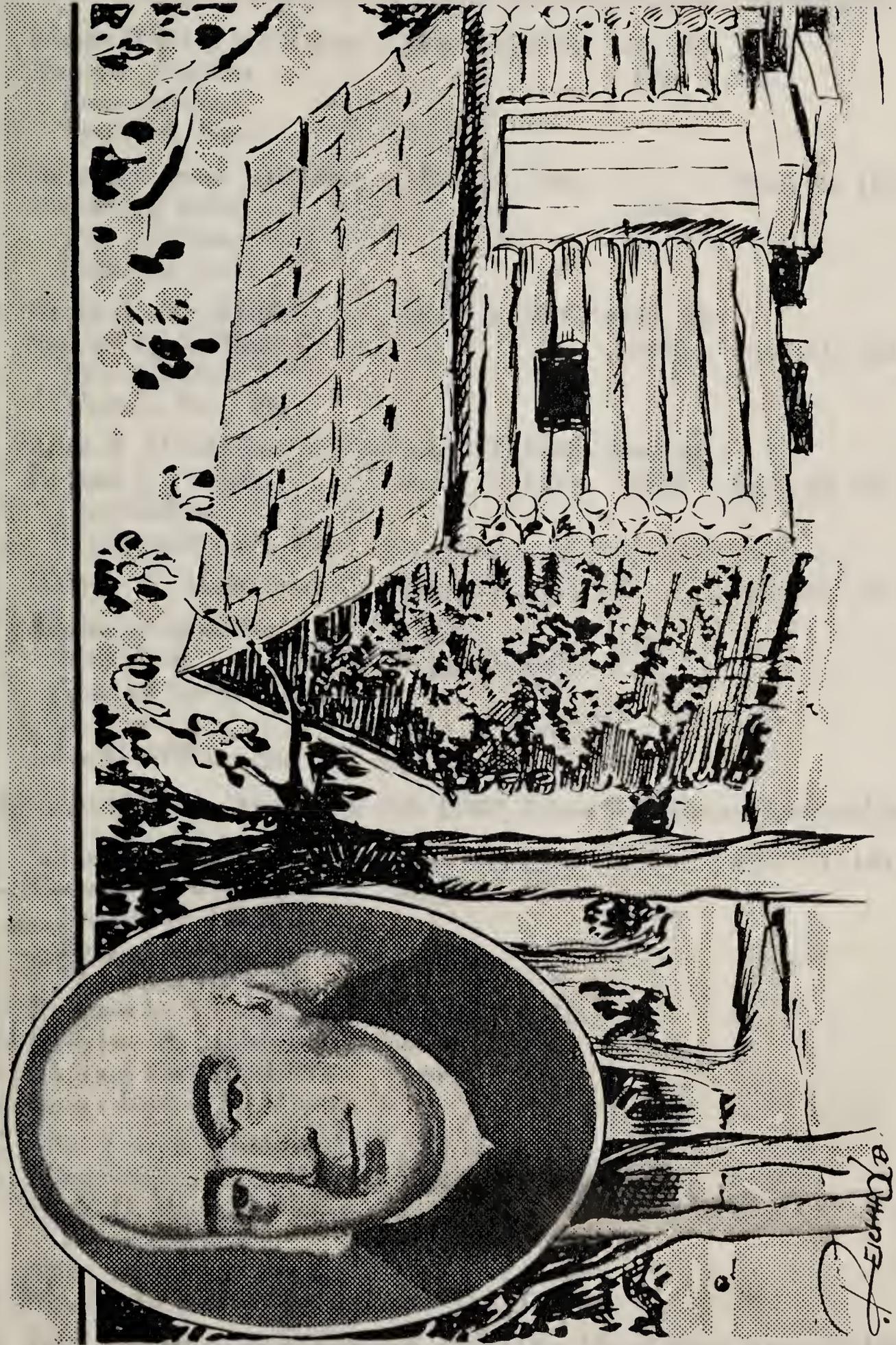
	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
h10. William McMillan	Dec. 1, 1831	Jan. 15	Apr. 1904	32
Mary Moore	1840	1863	1897	57
(Second William of the family.)				
Four children.				
h11. Isaac McMillan	Apr. 1834		1843	9
h12. Mary McMillan	Aug. 16, 1837	Aug. 5	Aug. 22, 1929	91
John Manes	1824	1856	July 25, 1902	78
Three children.				

F. John McMillan, II.

F. John McMillan, 2nd (1st M. 1811) Rebecca Anderson (one child).

h1. John McMillan, 3rd (2nd M. 1835) Mary Mitchel (seven children).

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
F-h1-m1. Elizabeth Jane McMillan	May 14, 1835	Single	Mar. 6, 1898	61
m2. Thomas McMillan	July 2, 1838	Sept. 16	Dec. 21, 1928	90
Jennie Douglass	Aug. 19, 1840	1862	Mar. 23, 1923	83
Six children.				
m3. John Anderson McMillan	Apr. 28, 1841		1862	21
Killed at battle of Fair-oaks. Co. A-85 Reg. Pa. Inf.				
m4. Mary J. McMillan	July 12, 1843		July 26, 1927	
Herman Haines Bebout	Aug. 31, 1847	1870	Mar. 6, 1919	
No family.				
m5. Rebecca McMillan	Dec. 7, 1845		Feb. 11, 1929	84
James F. Speer	Aug. 12, 1843	1868	Mar. 18, 1924	81
(Soldier in war of Rebellion.)				
Six children.				
m6. Mitchel McMillan	Dec. 30, 1848		1863	14
m7. Matthew McMillan	1854			



Dr. McMillan and His Log Cabin School

446 *Life and Work of Rev. John McMillan, D.D.*

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
F-h1-m2. Thomas McMillan (M. 1862) Jennie Douglass (six children).				
x1. James Mitchel McMillan..	Feb. 18, 1864	Oct. 28		
Annie F. Rankin.....		1890		
Four children.				
Thulford, Nev.				
x2. John Anderson McMillan.	Mar. 19, 1866		Mar. 29, 1912	46
Ora Maud Beck.....		1909		
Two children.				
Hastings, Nev.				
x3. Orena T. McMillan.....	Dec. 6, 1867	Sept. 26		
Samuel F. McNary.....		1895	Jan. 31, 1931	
Two children.				
Thomas Sta., Pa.				
x4. Alice B. McMillan.....	Aug. 11, 1869	Dec. 24		
Roland J. Philips.....	Jan. 7, 1870	1896	Sept. 30, 1911	41
No children.				
Washington Co., Pa.				
x5. William C. McMillan.....	Mar. 28, 1871		Nov. 27, 1871	
x6. Thomas Clarence				
McMillan.....	Sept. 28, 1875			
Martha Coral Miltonberg		1906		
F. John McMillan, 2nd (M. 1811) Rebecca Anderson.				
F-h1-m2-x1. James McMillan (M. 1890) Annie F. Rankin (four children).				
y1. Louis J. McMillan.....	Jan. 26, 1892		Feb. 11, 1919	27
y2. Thomas W. McMillan....	Aug. 1, 1893			
Francis R. Black.....		1927		
Four children.				
Theaford, N. B. R.				
z1. Thomas R. McMillan....	Apr. 29, 1928			
z2. Douglass B. McMillan....	Feb. 15, 1930			
z3. Virginia Roe McMillan...	Apr. 24, 1932			
z4. James Joseph McMillan..		1933		
y3. John Joseph McMillan...	Feb. 22, 1896			
y4. Alice Katherine McMillan.	Dec. 23, 1897			
Chas. D. Blackstead.....		1923		
Two children.				
z1. Anna Jean Blackstead....	Aug. 28, 1926			
z2. Marian L. Blackstead....	Nov. 10, 1930			
x2. John Anderson McMillan (M. 1909) Ora Maud Beck (two children).				
y1. Ureth Jean McMillan....	Sept. 27, 1910		Feb. 3, 1922	12
y2. John Anderson McMillan.	July 28, 1912			

x3. Orena T. McMillan (M. 1895) Samuel T. McNary (two children).

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
y1. Thomas Byron McNary	July 25, 1897			
Josephine Davis		1923		
One child.				
z1. Thomas Byron McNary, Jr.	July 27, 1929			
y2. Walter Ainsley McNary	Nov. 2, 1901			
Dorotha Kovus		1929		

m2-x6. Thos. Clarence McMillan (M. 1906) Martha C. Miltonberg (three children).

y1. George Sherill McMillan	Feb. 6, 1909			
y2. John Ard McMillan	July 17, 1911			
y3. Mithell Dale McMillan	Apr. 7, 1913			

F. John McMillan, II, 1st Marriage

F. John McMillan, 3rd (M. 1835) Mary Mitchel (seven children).

h1-m5. Rebecca McMillan (M. 1868) James F. Speer (six children).

F-h1-m5-x1—

	Mary Laretta Speer	Sept. 27, 1869			
	William McConnell	Aug. 6, 1869	1887	Oct. 5, 1933	63
Four children.					
Canonsburg, Pa. R. D.					
No. 1.					
y1.	Myrtle McConnell	Apr. 23, 1889	Jan. 31		
	C. E. McClelland		1910		
Five children.					
z1.	Ethel McClelland	Mar. 31, 1911	June. 3		
	Loyal Isiminger		1932		
No children.					
z2.	William McClelland	Oct. 18, 1913			
z3.	Jess McClelland	Aug. 20, 1915			
z4.	Arthur McClelland	Apr. 28, 1917			
z5.	Kenneth McClelland	July 8, 1932			
y2.	Agnes McConnell	Oct. 20, 1890	Apr. 3		
	John D. Grimes		1916		
Two children.					
Canonsburg, Pa.					
z1.	Mildred Grimes	Sept. 12, 1915			
z2.	Fredia Jean Grimes	Mar. 4, 1922			
y3.	William Earl McConnell	Apr. 5, 1893	Single		

F. John McMillan, II, 2nd Marriage

Caldwell Branch

F. John McMillan, 2nd (M. 1814) Sarah Weaver (2nd M.).

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
h2. Rebecca McMillan.....	Nov. 10, 1814	July 5	Aug. 25, 1892	78
William Caldwell.....	Feb. 13, 1807	1838	July 6, 1882	75
Four children. Upper St. Clair Twp.				
m1. Sarah Jane Caldwell.....	July 6, 1839		1905	66
Robert Johnston.....	1828	1865	1895	67
Four children. Upper St. Clair Twp.				
m2. Mary Catherine Caldwell.	Aug. 6, 1841	Nov. 28	Feb. 8, 1917	76
Wm. James Fife.....	Sept. 11, 1841	1867	Mar. 29, 1923	82
Five children. Upper St. Clair Twp.				
m3. John McMillan Caldwell..	Jan. 17, 1844	Feb. 10	Aug. 11, 1928	86
Margaret J. Lesnett.....	Dec. 10, 1842	1870	Oct. 13, 1933	91
Three children. Bridgeville, Pa., R. D.				
m4. William Caldwell, 2nd....	July 28, 1847		1928	81
Elizabeth Matthews.....	Mar. 21, 1846	1867	1922	76
Four children. Canonsburg, Pa.				

Johnston Branch

F. John McMillan, 2nd (M. 1814) Sarah Weaver (second marriage, five children).

F-h2. Rebecca McMillan (M. 1838) William Caldwell (four children).

m1. Sarah J. Caldwell (M. 1865) Robert Johnston (four children).

F-h2-m1-x1. Jennie Johnston..	Aug. 21, 1866		Oct.	1932
Rev. J. A. A. Craig.....		1906		1930
One child. Clayesville, Pa.				

y1. Sarah M. Craig..... Sept. 20, 1909

F-h2-m1-x2. Rev. William McM. Johnston.....	Feb. 17, 1868			
Emely Truax.....		1895		
Two children. A Missionary in Africa.				

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
y1. Rev. Robert C. Johnston..	Mar. 18, 1898	June 5		
Mildred Beal.....	Nov. 6, 1899	1923		
Two children. Both died in infancy.				
y2. Logan Truax Johnston....	Sept. 1, 1900	Jan. 5		
Janet Rutherford.....	Feb. 5, 1898	1923		
One child.				
z1. Logan Truax Johnston....	Jan. 28, 1925			

F-h2-m1-x3. Robert M.

Johnston.....	Jan. 23, 1871			
Emogene J. Nolan.....	May 10, 1876	1900		
Nine children.				
y1. Ihana Johnston.....	May 31, 1901		June 3, 1901	
y2. Sarah E. Johnston.....	May 8, 1902			
William M. Adams.....		1928		
y3. Robin M. Johnston.....	Sept. 24, 1903			
Lucile Meyers.....		1927		
y4. Ida Nell Johnston.....	Aug. 30, 1906			
William B. Searles.....		1932		
y5. Alice I. Johnston.....	Aug. 20, 1905		Nov. 4, 1907	2
y6. Anna Florence Johnston..	July 5, 1908			
y7. Robert Lee Johnston....	Oct. 31, 1912			
y8. Hugh Nolan Johnston....	Mar. 5, 1917			
y9. Dwight McM. Johnston..	July 24, 1918			

F-h2-m1-x4—

John McM. Johnston....	Feb. 15, 1875			
Bessie M. Philips.....	Aug. 12, 1874	1901	Feb. 14, 1914	
Two children.				
y1. Sarah Lois Johnston.....	June 6, 1904	July 17		
C. E. Brunson.....	May	1925		
y2. Robert Espy Johnston....	Sept. 11, 1908		July 22, 1910	
Catherine Chase Kilgore..	June 14, 1890	2nd		
		1916		
y3. Mary Catherine Johnston.	May 16, 1923			

Fife Branch

F-h2. Rebecca McMillan (M. 1814) William Caldwell (four children).

m2. Mary Catherine Caldwell (M. 1867) William James Fife (five children).

x1. John Frank Fife.....	July 22, 1870	May 4		
Caroline E. Patterson....	Aug. 7, 1871	1894		
Five children.				
Bridgeville, Pa., R. D.				
No. 2.				

		<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
y1.	Jeane Marie Fife.....	Aug. 1, 1897			
	Donald W. Hast.....	Mar. 22, 1898	1921		
	Five children.				
z1.	Jeane Hast.....	June 15, 1922			
z2.	Donald Hast.....	June 18, 1924			
z3.	Carolyn Hast.....	Aug. 15, 1926			
z4.	Doris Hast.....	Sept. 7, 1928			
z5.	Edna Isabell Hast.....	July 13, 1933			
	Bridgeville, Pa., R. D. No. 2.				
y2.	William James Fife.....	Mar. 28, 1899	June 8	Aug. 29, 1925	
	Mary Simmons.....	May 13, 1901	1922		
	One child.				
z1.	Wm. James Fife, 3rd.....	Apr. 8, 1923			
y3.	Katherine Isabel Fife.....	July 25, 1902			
	John Helmlinger.....	Sept.	1927		
y4.	John Francis Fife.....	July 16, 1907			
	Ruth Brown.....	Sept. 5, 1908	1927		
	Five children.				
z1.	John Francis Fife, 3rd....	July 5, 1928			
z2.	Norman Richard Fife.....	Feb. 23, 1930			
z3.	Beverly Jeane Fife.....	Mar. 11, 1931			
z4.	Patricia Fife.....	June 23, 1932			
z5.	Barbara Fife.....	Feb. 16, 1934			
y5.	Edna Caroline Fife.....	Feb. 15, 1914			
m2-x2.	William C. Fife.....	Feb. 19, 1873	June		
	Mary Fife.....	Aug. 11, 1874	1904		
	One child.				
y1.	Frank Morgan Fife.....	Mar. 17, 1912			
	Oakdale, Pa.				
x3.	George M. Fife.....	June 28, 1875		Apr. 16, 1877	2
F-h2.	Rebecca McMillan (M. 1814) William Caldwell (four children).				
F-h2-m2.	Mary Catherine Caldwell (M. 1867) William James Fife (five children).				
h2-m2-x4.	Samuel McM. Fife.	Sept. 17, 1878	Mar. 17		
	Mary McCabe.....	Apr. 25, 1880	1902		
	Twelve children. Bridgeville, Pa., R. D.				
y1.	William Espy Fife.....	Sept. 9, 1903	May 14		
	Ruth B. Fife.....	Sept. 9, 1909	1929		
	Two children.				
z1.	Ruth Shirley Fife.....	Feb. 10, 1930			
z2.	Wm. Elsworth Fife.....	May 29, 1931			

452 *Life and Work of Rev. John McMillan, D.D.*

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
y2.	Ralph Wycoff Fife	Oct. 27, 1904		
y3.	Samuel Edmund Fife	Nov. 18, 1905	Apr. 1	
	Mary Edna Caldwell	May 7, 1906	1928	
	Two children.			
z1.	Samuel Edmund Fife, 2nd.	Jan. 7, 1929		
z2.	James Robert Fife	Nov. 1, 1930		
y4.	Nellie Blanch Fife	Feb. 28, 1908	Aug. 12	
	Hamilton Weldin Brown . .	Dec. 5, 1908	1929	
	Two children.			
z1.	Wilma Mae Brown	Sept. 2, 1930		
z2.	Richard Weldin Brown . . .	Mar. 2, 1932		
y5.	Mary Catherine Fife	Apr. 22, 1910	Mar. 24, 1914	4
y6.	Martha Belle Fife	Nov. 15, 1911		
y7.	John McMillan Fife	Jan. 2, 1913		
y8.	Bessie Mae Fife	Apr. 5, 1914		
y9.	Florence Emmaline Fife . .	Oct. 11, 1915		
y10.	Jennie Marie Fife	Oct. 30, 1916		
y11.	Sarah Margaret Fife	Apr. 3, 1918		
y12.	Joseph Hugh Fife	Dec. 3, 1920		

F-h2. Rebecca McMillan (M. 1814) William Caldwell (four children).

F-h2-m2. Mary Catherine Caldwell (M. 1867) William James Fife (five children).

x5.	Rebecca Alice Fife	Feb. 28, 1880	June 5	
	John Stilly McCabe	Feb. 23, 1876	1901	
	Ten children.			
	Houston, Pa.			
y1.	William James McCabe	Jan. 27, 1902	Nov. 2	
	Helen Martin		1933	
z1.	Jay Fife McCabe	Feb. 12, 1935		
y2.	Alice Emmerine McCabe	Feb. 11, 1903		
z3.	Olive Katherine McCabe	Mar. 12, 1905		Dec. 17, 1924
y4.	Sarah Frances McCabe	Jan. 30, 1907	Nov. 12	
	Bert F. Cannon		1929	
z1.	Barry B. Cannon	Feb. 27, 1932		
y5.	John Stilly McCabe, 2nd	Dec. 15, 1908		
y6.	Joseph Espy McCabe	Apr. 23, 1912		
y7.	Howard Morgan McCabe	Jan. 20, 1915	June 17	
	Dorothy Dunn		1934	
y8.	Walter Samuel McCabe	Oct. 12, 1916		
y9.	George Fife McCabe	Apr. 4, 1919		
y10.	Lucille Blanch McCabe	July 12, 1922		

F-h2-m3. John McMillan Caldwell (M. 1870) Margaret J. Lesnett (three children).

		<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
x1.	Mary L. Caldwell.....	Nov. 1871		Feb. 1896	26
	Robert L. McMillen.....	1864	1893		
	Two children.				
y1.	Izetta McMillen.....	1893		1896	3
y2.	Helen McMillen.....	1896	1920		
	Arthur Raycroft 1193 Graham St. Monessen, Pa.				
z1.	Dorothy Luella Raycroft..	1922			
z2.	Robert Wm. Raycroft....	1923			
z3.	Helen Jean Raycroft.....	1924			
z4.	Mary Ellen Raycroft.....	1927			
z5.	Barbar Ann Raycroft.....	1932			
x2.	Rebecca Caldwell.....	Sept. 28, 1872	June 15 1898	Feb. 17, 1935	62
	Daniel M. Bennett.....	Jan. 29, 1864			
	(Compiler of these records) Bridgeville, Pa.				
y1.	Lloyd W. Bennett.....	June 21, 1902		Mar. 11, 1905	3
y2.	William F. Bennett.....	Aug. 21, 1904			
	Sarah Taylor.....	Mar. 14, 1904	1931		
	One child.				
z1.	Rebecca Jane Bennett....	Sept. 12, 1932			
y3.	John Wesley Bennett.....	Feb. 4, 1907			
x3.	William C. Caldwell.....	Feb. 23, 1874			
	Mary Crum.....	Mar. 12, 1876	1899		
	Three children. Bridgeville, Pa.				
y1.	Margaret Thelma Caldwell	Nov. 5, 1900			
	Dr. John H. Curran.....	Aug. 12, 1895	1926		
	Three children. Pittsburgh, Pa.				
z1.	John H. Curran, Jr.....	May 21, 1929			
z2.	Joan McM. Curran.....	July 29, 1930			
z3.	Janet Louise Curran.....	Mar. 30, 1932			
y2.	Wm. Clarence Caldwell...	Feb. 1, 1903			
y3.	Mary Edna Caldwell.....	May 7, 1906			
	Samuel Edmund Fife.....	Nov. 18, 1905	1928		
	Two children.				
z1.	Samuel E. Fife, Jr.....	Jan. 7, 1929			
z2.	James Robert Fife.....	Nov. 1, 1930			

F-h2-m4. William Caldwell (M. 1867) Elizabeth Matthews (three children).

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
x1. James Crawford Caldwell.	Nov. 17, 1868	Jan. 12		
Maude McMillen		1895		
One child.				
Carnegie, Pa.				
y1. Sarah Thelma Caldwell . . .	1897			
Harry B. Thompson	1898	1918		
Six children.				
z1. Malcolm Caldwell				
Thompson	Mar. 7, 1919			
z2. Bruce O. Thompson	Dec. 15, 1920			
z3. Audrey Mardell Thompson	Jan. 30, 1922			
z4. Gordon V. Thompson	Aug. 4, 1923			
z5. Marjory E. Thompson	Oct. 20, 1926			
z6. Donald Crawford				
Thompson	June 24, 1929			
x2. Sarah Izetta Caldwell	Oct. 29, 1872			
William J. McMurray		1892		
Three children.				
McMurray, Pa.				
y1. Elizabeth C. McMurray . . .	Dec. 17, 1893	1917		
Charles P. McNary	Oct. 4, 1894	1919		
Three children.				
z1. William C. McNary	Feb. 1, 1919			
z2. Harold Jessie McNary	June 9, 1920			
z3. Elizabeth Lou McNary	Dec. 24, 1926			
y2. Mary Emily McMurray	May 21, 1907			
Ethelbert M. Caseber	June 26, 1901	1931		
y3. Martha Caldwell				
McMurray	June 12, 1909			
x3. Wm. Herbert Caldwell	Aug. 24, 1876	July 21		
Emaline Clothier	Sept. 13, 1877	1901		
Four children.				
Homestead, Pa.				
y1. Florence May Caldwell	Feb. 28, 1903	July 10		
Wilbur Diller	Feb. 6, 1898	1925		
Two children.				
z1. Marilyn M. Diller	July 7, 1930			
z2. Wilbur Charles Diller	Jan. 24, 1933			
y2. Wm. Herbert Caldwell, 2nd	Jan. 9, 1905			
Elizabeth Davis	July 17, 1907	1926		
Two children.				
Homestead, Pa.				
x1. Wm. Herbert Caldwell, 3rd	Nov. 6, 1927			
x2. Robert Crawford Caldwell	July 8, 1933			

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
y3. Charles W. Caldwell.....	Apr. 7, 1912	Oct. 11		
Harriet G. Fisher.....	May 23, 1911	1930		
y4. Elizabeth V. Caldwell....	Dec. 29, 1918			

F-h3. Thomas McMillan (M. 1845) Ann Lutton (eight children).

F-h3-m1—

Sarah Ellen McMillan.... Jan. 21, 1848 Sept. 18 Nov. 2, 1896 48
 Samuel J. Howe..... 1868
 Seven children.

x1. Annie B. Howe..... Sept. 28, 1869
 Cochran
 One child.

y1. Sarah Cochran
 Clarence Warne

x1. Annie B. Howe (2nd marriage)
 Albert West

x2. Lottie L. Howe.....	May 26, 1871		Feb. 12, 1873	3
x3. William C. Howe.....	Aug. 24, 1873		Nov. 22, 1896	23
x4. Mamie A. Howe.....	May 16, 1875		June 15, 1876	1
x5. Lillian M. Howe.....	June 8, 1879		Deceased	
x6. Sarah C. Howe.....	Sept. 18, 1881		Deceased	
x7. Edward C. Howe.....	Feb. 24, 1883		Deceased	

m2. John McMillan..... 1850 1851 1

m3. Mary A. McMillan..... 1851 1881 30
 James F. Loppa
 No children.

m4. Lenora McMillan.....
 Joseph Wm. Fulton..... 1848 1916 66
 No children.
 Cambridge, Ohio, R. D.
 No. 1.

m5. Robert E. McMillan..... May
 Maud Stanley..... 1897
 Two children.

x1. Stanley A. McMillan*.... Apr. 16, 1901 Aug. 26
 Mary Gladys Malone†.... Mar. 9, 1901 1924
 Six children.

y1. Robert Stanley McMillan. Aug. 5, 1925
 y2. Gladys Maud McMillan.. Apr. 24, 1927
 y3. Ruth Ann McMillan.... Nov. 30, 1930

456 *Life and Work of Rev. John McMillan, D.D.*

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
y4. Paul Vance McMillan	Nov. 30, 1930		Dec. 2, 1930	
(Twins)				
y5. McMillan	Aug. 8, 1934			
y6. McMillan	Aug. 8, 1934			
(Twins) Not named yet.				
x2. John George McMillan* . .	Sept. 2, 1903	Oct. 4		
Susan Velma Malone†	June 12, 1904	1927		
One child.				
y1. Kathryn Lea McMillan . . .	Aug. 29, 1928			
*Stanley and John George McMillan, brothers, married				
†Mary Gladys and Susan Velma Malone, sisters.				
F-h3. Thomas McMillan (M. 1845) Ann Lutton.				
m6. Thomas Riddle McMillan .	Apr. 28, 1860	1st		
Ottie Ryon	1869	1893		
Two children.				
x1. John Thomas McMillan . .	June 18, 1895			
Bentleyville, Pa.				
x2. Robert Edward McMillan .	Dec. 15, 1896			
		2nd		
m6. Thomas Riddle McMillan .		Mar. 6		
Emma Jane Palmer	1884	1905		
Six children.				
x1. Irene Leanora McMillan . .	Jan. 23, 1906	May 28		
James Spingola	Dec. 12, 1893	1925		
Three children.				
y1. Vincent Thomas Spingola .	Sept. 18, 1925			
y2. Ruth Marie Spingola	Aug. 26, 1927			
y3. Kenneth Elwood Spingola .	July 23, 1930			
x2. Elizabeth Ann McMillan . .	July 2, 1908	Apr. 14		
Thomas B. Saint	Aug. 14, 1900	1926		
Three children.				
y1. Thomas Benjamin Saint . .	Mar. 16, 1927			
y2. Charles Robert Saint	Aug. 29, 1929			
y3. David Ronald Saint	Oct. 5, 1933			
x3. Thompson Robert				
McMillan	Sept. 4, 1910			
x4. William Lee McMillan . . .	Oct. 31, 1912			
(In U. S. Marines)				
x5. Margaret Josephine				
McMillan	July 4, 1915	Mar. 15		
Leroy Blackmore				
Townsend	Mar. 6, 1908	1932	Apr. 7, 1934	
One child.				

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
y1. Leroy Blackmore Townsend.....	Mar. 24, 1933			
x6. Thomas Richard McMillan	Mar. 23, 1923			
m7. William McMillan.....	1857	July 1, 1861		1
m8. James McMillan.....	1863		1881	18

F. John McMillan, 2nd (2nd M. 1814) Sarah Weaver (five children).

h5. Catherine McMillan (M. 1853) Israel Bebout Haines (six children).
Canonsburg, Pa., R. D.

F-h5-m1. Sarah Jane Haines..	Sept. 16, 1854	Single	Mar. 1873	19
m2. Elizabeth Haines.....	May 2, 1857		July 27, 1914	57
m3. John Haines.....	Jan. 28, 1859	Single	Jan. 1864	5
m4. Herman Haines.....	Aug. 25, 1860	Aug. 14		
Annie Cochran.....	Mar. 1862	1884		
Celebrated their fiftieth wedding anniversary on Aug. 14, 1934.				
m5. William Haines.....	Jan. 13, 1863	Oct. 24		
Alice Whitesides.....	Jan. 29, 1861	1895	July 12, 1932	69
One child.				
x1. Wm. Earl Haines.....	Oct. 6, 1901	June 12		
Elizabeth Blessing.....		1934		
Akron, Col.				
m6. Sue M. Haines.....	Feb. 13, 1866			
Denver, Col.				

F. John McMillan 2nd (M. 1814) Sarah Weaver (five children).

F-h6. Jane McMillan (M. 1846) Thomas Harvey Lyons (two children).

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
F-h6-m1. William McM. Lyons	May 11, 1847		July 10, 1909	62
Margaret Ann Barkley... Five children.	Feb. 10, 1846	1866	Dec. 5, 1912	66
F-h6-m2. John Lyon.....	1849	Single	1855	6
F-h6-m1. William McM. Lyons (M. 1866) Margaret A. Barkley (five children)				
F-h6-m1-x1. John McM. Lyons	Aug. 2, 1867	Oct. 12		
Mary Dell Cassingham... Three children. La Harpe, Ill.	Mar. 20, 1872	1892		

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
x2. William Edward Lyon	Apr. 5, 1870		Nov. 18, 1926	
Viola Tyner	July 18, 1872	1893		
x3. Lyda B. Lyon	Apr. 13, 1873	Single		
Has the Dr. McM. clock. Still running. 414 High St. Burlington, Iowa.				
x4. Charles Lyon	Jan. 8, 1875			
Hattie Millsbaugh	Dec. 15, 1873	1896		
x5. Catherine Lyon	Nov. 26, 1884			
Bertram Thomas	June 17, 1881	1914		

F-h6-m1-x1. John McM. Lyon (M. Oct. 12, 1892) Mary D. Cassingham

x1-y1. James Harvey Lyon	July 26, 1893		Sept. 17, 1893	
y2. John Boyd Lyon	Oct. 10, 1894	Oct. 23		
Roberta Hartrick	Sept. 25, 1896	1917		
y3. Arthur Edgar Lyon	Aug. 15, 1899			
Pauline Penny	July 16, 1904	1921		
y4. Kenneth C. Lyon	Jan. 22, 1908			

F-h6-m1-x2. William Edward Lyon (M. Dec. 20, 1893) Viola Tyner (three children).

y1. Emily Margaret Lyon	May 8, 1897			
James E. Mecum	Aug. 1894			
One child.				
z1. Ashdean L. Mecum	Aug. 5, 1922	1919		
y2. Orville E. Lyon	Aug. 23, 1899			
Alma A. Martin	Nov. 28, 1898	1920		
One child.				
z1. Betty Lee Lyon	July 9, 1922			
y3. Jared T. Lyon	July 7, 1902			
Ester H. Anderson	Mar. 13, 1901	1924		

F. John McMillan, II, 3rd Marriage

F. John McMillan (3rd M. 1825) Mary Johnston (six children).

F-h8. Rev. Robert McMillan (M. 1856) Elizabeth White (two children).
(Ordained at Washington, Pa., 1857.)

m1. Ida J. McMillan	1857	Single		
m2. William McMillan	1859		1863	4

F-h9. Samuel McMillan (M. 1854) Mary J. Kerr (three children).

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
m1. Mary Ellen McMillan	Nov. 20, 1854	July 6		
Rev. John Dawson		1908	Jan.	1832
No family. California.				
m2. Elizabeth McMillan	Jan. 16, 1857			
John McDowell	1853	1884	Sept. 12,	1926
Five children.				
x1. Mary E. McDowell (Mazie)	May 4, 1886	June 26		
also G-h1-m3-x3—		1919		
A. Crawford Fulton	Sept. 10, 1881			
Two children. Canonsburg, Pa., R. D. No. 2.				
y1. Helen V. Fulton	Jan. 29, 1921			
y2. John B. Fulton	Sept. 14, 1922			
x2. Alice Luella McDowell . . .	June 24, 1888			
x3. William Leroy McDowell .	Apr. 16, 1890	Mar. 4		
Christine Kirkpatrick		1933		
x4. Hugh Raymond McDowell	Apr. 8, 1893	Dec. 13		
Olive M. Means		1916		
Two children. Canonsburg, Pa.				
y1. Ruth E. McDowell	Oct. 16, 1919			
y2. John James McDowell . . .	Feb. 28, 1926			
x5. Samuel McM. McDowell .	June 18, 1895			
h9-m3. Rebecca Minnie				
McMillan	June 25, 1861		Aug. 17,	1925
William Wick Watson	Nov. 3, 1831	1903	Nov.	1905
Same C-h2-m5.				

F. John McMillan, 2nd (3rd M. 1825) Mary Johnston (six children).

h10-4. William McMillan (M. 1863) Mary Moore (four children).

F-h10-m1. Joseph McMillan . .	July 21, 1865	June 12	Apr. 27,	1930
Fannie B. Wells (Francis) .		1889		
Four children. Carthage, Mo. Jasper Co. Houston, Tex.				
m1-x1. Sarah Brice McMillan .	Oct. 11, 1890			
x2. Guy Edward McMillan . . .	July 24, 1893			

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
x3. Francis Catherine McMillan.....	Aug. 11, 1895			
x4. Margaret McMillan.....	Nov. 4, 1899			
F-h10-m2. John Ard McMillan	June 30, 1868	Oct. 4		
Mary L. Matthews.....	Nov. 15, 1869	1895		
Children.				
Carthage, Mo.				
m2-x1. William McMillan....	June 30, 1897	Oct. 17		
Francis Lorenz.....	June 17, 1904	1922		
Two children.				
x1-y1. Mary Francis McMillan	July 23, 1924			
y2. Marion McMillan.....	Nov. 16, 1925			
F-h10-m3. William Lawrence McMillan.....	Dec. 12, 1875			
m4. Frank Harold McMillan..	Oct. 5, 1878		Aug. 7, 1922	45
F. John McMillan, 2nd (3rd M. 1825) Mary Johnston (six children).				
h12. Mary McMillan (M. 1858) John Manes (three children).				
F-h12-m1. Culbert Manes....	Apr. 30, 1859		Mar. 10, 1929	70
Nancy Manilla White....	May 10, 1853	1879	Nov. 21, 1899	41
Eight children.				
m2. Mary Alice Manes.....	Jan. 3, 1862			
David P. Crane.....	Feb. 7, 1859	1886	Jan. 15, 1928	71
Six children.				
Meadville, Pa., R. D. 3.				
m3. John Manes.....	Aug. 10, 1864			
No record.				
F-h12-m1. Culbert Manes (M. 1879) Nancy Manilla White (eight children).				
x1. Culbert Homere Manes, 2nd.....	Sept. 19, 1880	Dec. 24		
Emma Sarah Donaldson..		1902		
Three children.				
y1. Mary Elizabeth Manes...	May 4, 1904	June 12		
James A. McGrann.....		1921		
Two children.				
z1. James A. McGrann, Jr....	Mar. 10, 1925			
z2. John Thomas McGrann...	Mar. 10, 1927			
y2. Helen Maynella Manes...	June 28, 1906			
y3. Evelyn Bertha Manes....	Sept. 27, 1909	Feb. 20		
James Galbraith.....		1928		
Two children.				
z1. Bernice J. Galbraith.....	May 12, 1929			
z2. Robert H. Galbraith.....	July 2, 1932			

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
x2. Mary Estella Manes..... John Houston Brantner... One child.	Feb. 12, 1884	Sept. 25 1901		
y1. John Harold Brantner.... Evelyn Jones.....	May 8, 1911	Sept. 19 1933		
x3. Florence Myrtle Manes...	Nov. 24, 1885		Feb. 28, 1887	2
x4. Lizzie White Manes..... Joseph W. Perrine..... Seven children. Canonsburg, Pa.	July 21, 1888 Dec. 23, 1888	Oct. 28 1905		
y1. Blanch Edna Perrine.....	Aug. 24, 1906	Single		
y2. Estella Florence Perrine.. Bud Ullum.....	Oct. 28, 1907	Nov. 7 1928	Nov. 20, 1930	23
y3. Raymond Culbert Perrine.	May 26, 1909		June 14, 1932	23
y4. Edith Mae Perrine..... Alex Cummer..... Two children.	July 27, 1910	June 22 1929		
z1. Alex Cummer, Jr.....	July 13, 1930			
z2. Richard Wayne Cummer..	Nov. 19, 1931			
h12-m1-x4-y5— Dorothy H. Perrine.....	Mar. 4, 1914			
y6. Alice Lucille Perrine.....	Nov. 11, 1919			
y7. Bertha Mable Perrine....	Aug. 7, 1916			
m1-x5. Culbert Manes (M. 1879) Nancy M. White (eight children).				
F-h12-m1-x5. Jessie Manes.... Carl Wilson..... No children. 182 Hickey St. Akron, Ohio.	Sept. 14, 1890 Jan. 5, 1891	Nov. 12 1918		
x6. Bertha Hazel Manes..... Lawrence P. Cook..... No children.	Nov. 22, 1892	Dec. 25 1912		
x7. Blanch Edna Manes..... John Wm. Boyce..... Three children. 239 N. Jefferson St. Canonsburg, Pa.	Feb. 17, 1895	July 22 1915		
y1. Lillian E. Boyce.....	Jan. 26, 1917			
y2. Blanche Boneita Boyce...	Dec. 27, 1918			
y3. Locita Boyce.....	Nov. 14, 1920			
x8. Thelma Almica Manes.... William J. Few..... One child.	Mar. 15, 1911	193		
y1. Roy Lee Few.....	Jan. 21, 1933		June 10, 1933	1/2

F-h12. Mary McMillan (M. 1858) John Manes (three children).

m2. Mary Alice Manes (M. 1886) David P. Crane (six children).
Meadville, Pa.

		<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
x1.	Walter Caleb Crane.....	Nov. 19, 1886	Apr. 3		
	Lucy Ann Walton.....	Mar. 25, 1891	1918		
	No children.				
	3307 Orchard St. Holliday Cove, W. Va.				
x2.	Mary Edna Crane.....	Oct. 12, 1888			
	James A. Spear.....	Apr. 6, 1888	1920		
	Two children. Meadville, Pa.				
y1.	Ethel Marie Spear.....	Nov. 29, 1921			
y2.	Walter Louis Spear.....	Oct. 4, 1929		Feb. 1930	1
x3.	Jennie Florence Crane....	Aug. 30, 1891	Single		
x4.	Alice Crane.....	Sept. 25, 1894			
	Rex Stewart.....	1889	1914		
	Five children. Meadville, Pa.				
y1.	Katherine Alice Stewart..	Aug. 21, 1915		Sept. 27, 1929	
y2.	Raymond Stewart.....	July 19, 1917			
y3.	Lillian Stewart.....	Jan. 27, 1921			
y4.	Verna Jean Stewart.....	Sept. 9, 1924			
y5.	Shirley June Stewart.....	Feb. 15, 1928			
x5.	Annie Margaret Crane....	Jan. 24, 1897			
	Line Boyd.....	Oct. 19, 1892	1916		
	Two children.				
y1.	Esther Marie Boyd.....	July 2, 1917			
y2.	Kenneth Theo. Boyd.....	Sept. 24, 1927			
x6.	Martha Crane.....	Sept. 25, 1899	1st		
	David Boyd.....		1916		
	Two children. Meadville, Pa.				
y1.	Harry Boyd.....	June 21, 1918			
y2.	Martha Lucille Boyd.....	Sept. 10, 1920			
x6.	Martha Crane (Boyd)....		2nd		
	Bert Short.....	Oct. 23, 1897	1926		
	Two children.				
y3.	Jack Ross Short.....	Aug. 3, 1927			
y4.	Richard Albert Short.....	June 19, 1932			

Samuel McMillan, Youngest of Rev. John McMillan Family

Was born in the log mansion home of the Doctor December 5, 1789. He was married to Isabelle Harper in December, 1813. After their marriage they continued to live with the Rev. John in the Old Log Mansion home until his death. After his death his wife exchanged houses with her brother-in-law, John II, so that he could take care of his father, who at this time was in his 74th year. Samuel McMillan died November 9, 1826, age 37. Isabelle Harper McMillan died February 14, 1874, age 81.

They had four children born to them: Hannah, Catherine, William, and John. Catherine and William died while young.

Hannah born in 1814 married John Fulton in 1832. Nine children were born to them, 7 boys and 2 girls. They lived on the part of the Dr. McMillan farm known as the Fulton section. John Fulton died October 17, 1859, age 61. Hannah McMillan Fulton died September 13, 1891, age 77.

G-h4—John McMillan, son of Samuel and Isabelle (Harper) McMillan, was born on the old farm November 4, 1824. Was married to Catherine Fox May 2, 1848. There were 8 children born to them, 4 girls and 4 boys. When about 15 years old he went to Ohio. After his marriage he bought a farm near Youngstown, Ohio, lived there for some time. He later bought a farm in Columbia County, Ohio, where he lived until his death, which occurred February 17, 1901, age 75. He was a man loved and respected by every one who knew him. Was an Elder in the Presbyterian Church at Letona.

Joseph Reed Fulton

**Second Son of Hannah McMillan and John Fulton,
Wylandville, Pa.**

G-h1-m2—Was born January 23, 1835, in the old log cabin mansion of Dr. McMillan. In my young days worked on the farm, receiving my schooling from the Hardy School. Was married January 15, 1863, to Mary Pease, went to housekeeping in April, 1864, on farm now owned by William Faucet, near Bower Hill, Pa. Lived there three years when we moved to what was then called Peestown, now Wylandville, in 1867. Then moved back to the Bower Hill farm remaining there twenty years, until 1890, when we again moved back to Wylandville, where he resided until his death in 1908.

In 1862 a call was made for recruits, to defend the State from the invasion of the Southern Army. The company was gotten up by William Quail, and then assembled at the Hill Church. John B. Weaver was elected Captain; William Quail, First Lieutenant; William McMillan, Second Lieutenant. We were sent to Pittsburgh as recruits, and later to Hagerstown, Md., remaining there ten days, then mustered out.

To this union there were four children, one girl and three boys. John R. Fulton died February 20, 1908, age 72.

John Fulton

Born 1849—Died 1932

G-h1-m7—On April 28, 1932, occurred the death of Mr. John Fulton, the last survivor of a family of nine children of Hannah McMillan and John Fulton, Sr. He was a great grandson of the Rev. John McMillan, D.D., and had a great sentiment for all things that pertain to the Doctor, and the McMillan families. In 1874 he and his brothers bought the original Dr. McMillan farm, and lived on it as long as he was able to work it, when he deemed it advisable to sell it, but for sentiment reasons, he still retained the two-acre lot upon which the old home stood. In 1895 they gave to the Rev. W. F. Brown, D.D., the original Log School building which the Doctor built and first used as his school, and he helped to remove it to Canonsburg, Pa., where it now stands. The only clause he insisted should be put in his agreement was that it must be preserved, and that it be given the proper care for its preservation.

After he had disposed of his farm he made his home in Canonsburg. He was a man much beloved and respected by all, and every one was glad when Uncle John made them a visit. He did not look the 82 years which had passed since his first birthday, being quite active, and few of his faculties being impaired; always gentle and polite, but strong in his convictions as to what was right, which he strongly upheld. For a number of years he had been a Ruling Elder in the Greenside Avenue United Presbyterian Church, and on the day of his funeral, that church was filled to capacity with his friends. He will be greatly missed by the writer, as he was a valuable aid in helping to collect the old records that pertained to the early McMillans, having been born and raised on the McMillan farm, he knew just where to go to look for important records. We greatly regret that he could not have stayed with us, until the work had been complete.

D. M. Bennett,
Historian of the McMillan families.

G. SAMUEL McMILLAN

Fulton Branch

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
G. Samuel McMillan.....	Dec. 8, 1789		Mar. 9, 1826	37
Isaabel Harper.....	1793	1813	Feb. 14, 1874	81
Four children.				
h1. Hannah McMillan.....	Mar. 3, 1814		Sept. 12, 1891	76
John Fulton.....	1808	1832	1869	61
Nine children.				
h2. Catherine Fulton McMillan.....	1813		May 4, 1828	15
h3. William Fulton McMillan.	1821		Aug. 22, 1826	5
h4. John McMillan.....	Nov. 4, 1826	May 2	Feb. 17, 1901	76
Catherine Fox.....	Dec. 20, 1826	1848	June 19, 1908	82
Eight children.				
G-h1. Hannah McMillan (M. 1832) John Fulton.				
m1. Samuel Fulton.....	Oct. 22, 1832	Apr. 15	Feb. 11, 1890	57
Margaret Rankin.....	1833	1857	1898	65
Five children.				
m2. Joseph Reed Fulton.....	Jan. 23, 1835		Feb. 20, 1908	72
Mary J. Peas Four children.				
m3. William Fulton.....	Apr. 14, 1838	Sept. 2	Sept. 21, 1912	74
Tamar Crawford.....	1845	1874	1890	44
Four children.				
m4. Mary E. Fulton.....	Feb. 22, 1840	Dec. 12	Oct. 28, 1901	61
Robert Pry.....		1878		
One child.				
m5. Thomas K. Fulton.....	May 6, 1843	Oct. 18	Feb. 1, 1915	71
Serena Swan.....		1863		
(He served three years in Co. D, 85th Reg., Pa. Inf.) Two children.				
m6. Robert Fulton.....	Apr. 8, 1846	1st Oct. 11	Aug. 5, 1910	70
Agnus Rath.....	1859	1881	1886	27
Two children.				
Mary Moore.....		2nd 1895		
One child. Ellwood Fulton.				

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
m7. John Fulton*	Apr. 29, 1849	Oct. 11	Apr. 28, 1932	83
Sallie Crawford	June 24, 1852	1876	Mar. 26, 1930	78
Four children.				
*Last of the family to pass away.				
m8. Isabella Fulton	Apr. 28, 1853	Single	Sept. 2, 1924	71
m9. James Fulton	Feb. 8, 1857	Nov. 11	Dec. 11, 1916	63
Etta Walker		1886	Aug. 7, 1925	
Four children.				

G. Samuel McMillan (M. 1813) Isabella Harper (four children).

h1. Hannah McMillan (M. 1832) John Fulton (nine children).

m1. Samuel Fulton (M. 1857) Margaret Rankin (five children).

G-h1-m1-x1. Dr. John Milton

Fulton, D.D.S. July 14, 1858 Dec. 10 Mar. 1932
Lizzie Bell 1883

Two children.
Washington, Pa.

y1. John Dorman Fulton Sept. 6, 1884 Sept. 21
Clara Maud Brainbridge 1908

Five children.
25 McKenna Ave.
Washington, Pa.

z1. Irene E. Fulton June 27, 1910 1910

z2. Julia Josephine Fulton Jan. 14, 1915

z3. Elnora B. Fulton Mar. 24, 1915

z4. Loella B. Fulton Oct. 5, 1917

z5. Elizabeth B. Fulton Feb. 12, 1920

y2. Samuel Floyd Fulton Nov. 30, 1888 Nov. 19, 1928 40

(Shell shocked in World War.)

x2. Ollie Fulton Dec. 24, 1863
George Walker 1883

Two children.

y1. Margaret J. Walker Nov. 27, 1885

y2. Thomas Fulton Walker July 14, 1889 Deceased

x3. Mary Hannah Fulton Sept. 16, 1860 Sept. 16
Rev. John Crawford 1884

Scouler 1858 June 11, 1925 67

Four children.
5138 Hazel Ave.
Philadelphia, Pa.

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
y1. Gerald Fulton Scouller	July 10, 1885		Sept. 10, 1916	29
y2. Helen S. Scouler	Dec. 16, 1887	June 23		
Andrew McFarland		1921		
Two children.				
z1. Gerald S. McFarland	Nov. 4, 1922			
z2. Kenneth McFarland	May 12, 1931			
y3. Eleanor Scouler	Oct. 3, 1890	June 16		
Samuel King		1915		
Two children.				
z1. Russell S. King	Apr. 7, 1916			
z2. Eleanor Fulton King	Feb. 15, 1919			
y4. John Samuel Scouler	May 24, 1893	Feb. 9		
Isabel MacDonald		1921		
Two children.				
G. Samuel McMillan (M. 1813) Isabelle Harper (four children).				
h1. Hannah McMillan (M. 1832) John Fulton (nine children).				
m1. Samuel Fulton (M. 1857) Margaret Rankin (five children).				
x4. Anna Fulton	Sept. 18, 1866		1831	64
Andrew Blair	Mar. 1, 1868	1893	1924	56
Two children.				
y1. Francis J. Blair	Nov. 15, 1895			
J. Thomas Fortune	Dec. 14, 1887	1914		
Three children.				
z1. Margaret Virginia Fortune	Sept. 17, 1915			
z2. Dorothy Blair Fortune . . .	June 26, 1921			
z3. Nancy Isabelle Fortune . . .	Apr. 19, 1925			
y2. M. Adah Blair	Nov. 13, 1897			
Dr. A. J. Brickley	May 20, 1897	1923		
Two children.				
California, Pa.				
z1. Anna Fowler Brickley	Feb. 4, 1925			
x2. A. J. Brickley, Jr.	Apr. 12, 1929			
G-h1-m1-x5. Ada Fulton	1870		1889	19
G-h1-Hannah McMillian (M. 1832) John Fulton, 1st. (nine children).				
m2. Joseph Reed Fulton (M. 1863) Mary J. Pease (four children).				
x1. Viola L. Fulton	1864			
Horace D. Wick	1856	1894	Apr. 25, 1903	47
One child.				

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
y1. Mary Wick	Jan. 6, 1895			
Hamilyn Day	Feb. 11, 1892			
Three children.				
z1. Marjorie Wick Day	Nov. 26, 1921			
z2. Leland Teagardea Day	Feb. 4, 1929			
z3. Marilyn LaGene Day	Nov. 17, 1931			
x2. John M. Fulton	1868			
Sadie Heron	Apr. 23, 1870	1897	1904	
Two children.				
y1. Florence Fulton	Sept. 31, 1898	May 12		
Malvin Whitesell		1924		
Two children.				
z1. Barbara Anna Whitesell	July 20, 1928			
z2. Claire Fulton Whitesell	Aug. 24, 1930			
y2. Ralph Fulton	Sept. 4, 1900			
Mary J. Conklin	Nov. 1897	1928		
		2nd		
x2. John M. Fulton		1907		
Sarah Matthew	July 20, 1880	Aug. 14		
Two children.				
y3. Frances Fulton	Aug. 18, 1908	June 20		
David Hamilton	Sept. 4, 1908	1934		
y4. Horace Fulton	Mar. 3, 1910			
x3. Walter Fulton	1876			
x4. Roy B. Fulton	1884			

G-h1. Hannah McMillan (M. 1832) John Fulton, 1st (nine children).

m3. William Fulton (M. 1874) Tamar Crawford (four children).

x1. Laura B. Fulton	Jan. 23, 1876	Dec. 20		
James R. McPherson	June 17, 1870	1900		
Two children.				

 Canonsburg, Pa.

y1. Helen F. McPherson	Mar. 6, 1905			
y2. Jean McPherson	Feb. 4, 1911			

x2. Anna Martha Fulton	Feb. 10, 1876		Sept. 18, 1931	
Wilson L. Arnold				
Three children.				
Canonsburg, Pa., R. D. 2				

y1. Tamar V. Arnold				
Joseph B. Scott				
Three children.				
Apollo, Pa.				

	Born	Married	Died	Age
z1. Paul Lewis Scott.....	Sept. 26, 1926			
z2. Wilson T. Scott.....	Oct. 14, 1927			
z3. Richard E. Scott.....	Apr. 12, 1930			
y2. W. Burdett Arnold.....	Dec. 8, 1910			
y3. Olive Fulton Arnold.....	Nov. 5, 1913			
x3. A. Crawford Fulton.....	Sept. 10, 1881	June 26		
Mary E. McDowell (Mazie).....	May 4, 1886	1919		
(Also F-h9-m2-x1) Two children. Canonsburg, Pa., R. D. No. 2.				
y1. Helen V. Fulton.....	Jan. 29, 1921			
y2. John B. Fulton.....	Sept. 14, 1922			
x4. John Boyd Fulton.....	Nov. 1, 1883			
Anna Laura Elliott.....		1910		
Mt. Clemens, Mich. Three children.				
y1. Helen Laretta Fulton....	Jan. 15, 1913			
y2. William Crawford Fulton.	Mar. 31, 1915			
y3. Anna Laura Fulton.....	July 15, 1923			
G-h1-m4. Mary E. Fulton (M. 1878) Robert Pry (one child).				
x1. Winfield F. Pry.....	Aug. 8, 1881			
Fulton Branch				
h1-m5. Thomas K. Fulton (M. 1865) Serena Swan (two children).				
x1. Frank R. Fulton.....	Feb. 18, 1869		Jan. 7, 1910	60
Heriss C. Baker.....		1890		
x2. Myrtle Bell Fulton.....	Jan. 29, 1872	Dec. 25		
Stephen D. Churchill.....		1895		
Fredonia, Kans.				
G-h1-m6. Robert Fulton (1st M. 1881) Agnus Rath (two children).				
x1. Margaret J. Fulton.....	Sept. 24, 1882	June 22		
William H. Reese.....		1910	May 26, 1929	
Four children. State College, Pa.				
y1. Robert J. Reese.....	July 6, 1911			
y2. Charles F. Reese.....	Sept. 23, 1912			
y3. Sarah B. Reese.....	Aug. 3, 1914			
y4. Ruth H. Reese.....	Aug. 5, 1916			

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
x2. James Rath Fulton.....	Jan. 2, 1885			
Edna May Rigdon.....		1914		
Canonsburg, Pa., R. D. 2				
Three children.				
y1. Thomas R. Fulton.....	Sept. 28, 1916			
y2. James C. Fulton.....	Apr. 14, 1918			
y3. Margaret R. Fulton.....	Aug. 13, 1923			
G-h1-m6. Robert Fulton (2nd M.) Mary Moore (one child).				
x1. Ellwood Harper Fulton...	Sept. 8, 1896	Nov. 24		
Martha J. Bower.....	Sept. 17, 1895	1921		
Washington, Pa.				
G-h1-m7. John Fulton (M. 1876) Sallie Crawford (four children).				
x1. Chatham Crawford Fulton	Oct. 5, 1877	July 25		
Jannett Weller.....	Nov. 18, 1882	1908		
One child.				
y1. Ruth Louise Fulton.....		1915		
x2. Dora Martha Fulton.....	Nov. 28, 1879	July 5		
Robert G. Washabaugh...		1907		
One child.				
Canonsburg, Pa.				
y1. John F. Washabaugh.....	Feb. 3, 1909	Jan. 5		
Grace Bowers.....		1932		
One child.				
z1. Bettie Louise Washabaugh	June 20, 1933			
x3. Dr. Samuel Reed Fulton..	Feb. 12, 1883	Apr. 9		
Nellie G. Reynolds.....	July 20, 1887	1917		
Two children.				
502 Hay st.				
Wilkinsburg, Pa.				
y1. William Raymond Fulton.	May 23, 1918			
y2. John Franklin Fulton.....	Nov. 2, 1921			
Has Dr. McMillan watch.				
x4. Alexander Clyde Fulton ..	Oct. 15, 1885	Mar. 5		
Gertrude Taylor.....		1921		
Two children.				
y1. Donald A. Fulton.....	Mar. 25, 1922		May 20, 1935	13
Killed by a falling tombstone.				
y2. Samuel R. Fulton.....	Sept. 5, 1929			

472 *Life and Work of Rev. John McMillan, D.D.*

h1-m9. James Fulton (M. 1886) Etta Walker (four children).

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
x1. Thomas Cloude Fulton . . .	1887	July 1		
Elsie Patch	1888	1st 1914	Nov. 21, 1924	
One child.				
y1. Genella Venolia Fulton . . .	July 2, 1915			
		2nd		
x1. Thomas Cloude Fulton . . .		Apr. 1		
Florence White		1927		
One child.				
y2. Annetta Mary Fulton . . .	Apr. 4, 1931		Apr. 5, 1931	
x2. Mable Hanna Fulton	1890	Oct. 26	Jan. 27, 1925	
Paul C. Smith		1911		
Two children.				
Canonsburg, Pa.				
y1. Ralph Fulton Smith	May 18, 1914			
y2. Marie Elain Smith	Oct. 24, 1920			
x3. Elsie Anetta Fulton	Nov. 28, 1892	July 12		
Von Carl Weller		1916		
Canonsburg, Pa.				
Three children.				
y1. Von Carl Weller, 2nd	June 26, 1920			
y2. Howard Fulton Weller	Sept. 14, 1924			
y3. Glen Calvin Weller	Jan. 4, 1930			
x4. Genevie Bernice Fulton . . .	Aug. 11, 1907	June 6		
Paul Woods		1929		
One child.				
y1. Geneva Carol Woods	Mar. 21, 1930			

G-h4. John McMillan (M. 1848) Catherine Fox (eight children).

m1. Jacob Henry McMillan . . .	June 12, 1849	Dec. 24	Oct. 11, 1930	81
Hester A. Freeman		1874		
Three children.				
x1. Roy McMillan	May 3, 1882			
x2. Mable McMillan	Jan. 7, 1891			
x3. Bertie W. McMillan	Aug. 31, 1876	Single	Oct. 23, 1888	12
G-h4-m2. Isabelle McMillan . .	May 17, 1851	Jan. 18		
David H. Patterson		1894		
No family.				
m3. Winfield S. McMillan	Oct. 8, 1853	Nov. 16	May 24, 1923	70
Alice Cuthbert		1893		
One child.				

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
Letonia, Ohio.				
x1.	Ada c. McMillan.....	Sept. 20, 1896		
	P. M. Kelly.....	1876	1923	Oct. 29, 1933
y1.	Palriad Arin Kelly.....	May 12, 1925		
	Marilyn Ada.....	Nov. 30, 1929		
G-h4-m4.	Laura E. McMillan.	Dec. 14	Single	Aug. 28, 1929 31
G. Samuel McMillan (M. 1813) Isabella Harper (four children).				
h4: John McMillan (M. 1848) Catherine Fox (eight children).				
G-h4-m5. Granville Marcus				
	McMillan.....	Feb. 9, 1856	Aug. 8	
	Mary E. Pickering.....	May 27, 1860	1882	Mar. 10, 1931 71
Nine children.				
Canton, Ill., R. 5.				
x1.	John Manyard McMillan.	Aug. 29, 1883	Feb. 6	
	Harriet Liggett.....		1906	
No children.				
Canton, Ill.				
x2.	Charles Henry McMillan..	June 2, 1886	Apr. 9	
	Eva C. Jackson.....		1914	
Two children.				
y1.	Dean Marcus McMillan..			Jan. 21, 1922
Died young.				
y2.	Glen Martin McMillan...	June 18, 1923		
x3.	Minnie J. McMillan.....	Dec. 15, 1889	Oct. 30	
	Mayland G. Griswold....		1930	
y1.	Francis Elain Griswold...	May 15, 1914		
x4.	Mary Maud McMillan...	Oct. 18, 1891	Apr. 11	
	Clifford N. Wilson.....		1911	
Seven children.				
y1.	Lyle Evert Wilson.....	Oct. 24, 1915		
y2.	Vera Jane Wilson.....	Jan. 8, 1920		
y3.	Carl Lester Wilson.....	July 15, 1922		
y4.	Loise Eloise Wilson.....	Oct. 1, 1923		
y5.	Robert Lois Wilson.....	Apr. 6, 1925		
y6.	Shirley Mac Wilson.....	Mar. 21, 1927		
y7.	Jasper Leroy Wilson.....	Sept. 14, 1929		
x5.	Mable Juniata McMillan..	Sept. 27, 1893	July 13	
	Andrew E. Henry.....	July 13, 1891	1913	
Three children.				
y1.	Winfred Lucille Henry....	Oct. 5, 1914	Sept. 17	
	Barnard Raskauskas.....		1931	
One child.				

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
z1. Barnard John Roskauskus.	Nov. 22, 193			
y2. Juanita Maxine Henry....	Nov. 3, 1916			
y3. Margaret Louis Henry....	Sept. 7, 1918			
y4. Louis Granville Henry....	June 19, 1931			
x6. Frederick G. McMillan... Edith Milner.....	July 2, 1895	July 8 1916		
Two children.				
y1. John Lucian McMillan...	Apr. 11, 1917			
y2. Mary Elizabeth McMillan	June 29, 1920			
x7. Amy Catherine McMillan. Donald T. Roller.....	Dec. 13, 1897	July 5 1616		
Four children.				
y1. Catherine Eileen Roller...	Oct. 6, 1917			
y2. Charlotte E. Roller.....	Aug. 13, 1919			
y3. George Granville Roller...	Jan. 25, 1923			
y4. Donald G. Roller.....	May 18, 1933			
x8. Lucy Alma McMillan.... Clyde E. Zook.....	July 31, 1899	Sept. 20 1920		
One child.				
y1. Barbary Jean Zook.....	June 14, 1922			
G-h4-m5. Granville M. McMillan (M. 1882) Mary E. Pickering (nine children).				
	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
x9. Chester Fayette McMillan	Oct. 25, 1902	July 10		
Edna Ball.....	Aug. 9, 1909	1926		
Three children.				
y1. Mildred Jeanette McMillan	Oct. 16, 1926			
y2. Harold Dean McMillan...	Aug. 21, 1928			
y3. Chester Fayette McMillan, Jr.....	Apr. 29, 1930			
y4. Helen Francele McMillan.	May 9, 1934			
G-h4-m6—				
Catherine H. McMillan...	July 21, 1861			
Elmer Durey.....		1895		
No family.				
m7. Sarah Anna McMillan....	Jan. 25, 1866			
m8. John Samuel McMillan...	Sept. 25, 1868	Dec. 19		
Eva C. Ketcham.....	Jan. 24, 1872	1893		
Seven children. Stronghurst, Ill.				

	<i>Born</i>	<i>Married</i>	<i>Died</i>	<i>Age</i>
x1. Harold Eugene McMillan.	May 26, 1895			
Judith Halferty.....		1932		
x2. Leslie Dewey McMillan...	Apr. 12, 1898			
Helen J. Larson.....		1929		
One child.				
y1. Sally McMillan.....	Jan. 16, 1931			
x3. Ruth Bell McMillan.....	Apr. 12, 1901	Single		
x4. Dorothea Ellen McMillan.	June 14, 1904			
Iran Gibb.....		1932		
x5. Faye Margarite McMillan.	Apr. 26, 1907			
George Larson.....		1932		
x6. Olive Eloise McMillan....	Apr. 11, 1911	Single		
x7. John Kenneth McMillan..	Jan. 1, 1915		Jan. 5, 1917	2

Professor Samuel Miller, A.M.

It would seem to me this history would be very incomplete without in some way mentioning the man who worked for over forty years with and along side of Dr. McMillan, in helping to make the school the great success it was. Samuel Miller was born March 4, 1757, in Barrow Waters, County Derry, Ireland. He came to America in 1768 with his widow mother and two sisters. At 16 he began to teach school, and taught for over 57 years. He began teaching in the Academy in 1792, and was appointed Professor of Mathematics. His appointment was renewed after the College Charter had been received. He was beloved and respected by all and was a valuable assistant to the Doctor in his school work. He died June 8, 1832, about one year before the Doctor, and was buried in Chartiers (Hill) Cemetery. As a token of respect to his memory on the day of the funeral, the trustees, faculty, and students walked in a procession to his grave, and on the evening following an address suitable to the occasion was delivered by the President, Matthew Brown, in the college Hall.

Many Interesting Articles Are in Museum at W. & J.

Because James A. Bell, a student at Jefferson Academy in 1879, was a practical young man when it came to matters of simple mechanics, one of the most valuable relics associated with the history of Washington & Jefferson College now belongs to his heirs living in Peters Township. The first clock in Jefferson College, an octagon-shaped wooden timepiece almost two feet in diameter, constructed about 1830, suddenly ceased its operations in 1879. The clock was offered to any student able to repair it. Young Bell tried and was successful. The clock remains in the possession of one of his heirs, Mrs. William J. Burke, of Peters Township, and has been loaned to the Washington & Jefferson College Museum of History and Art. It is on exhibition today in the lobby of the main building of the W. & J. campus.

Another interesting exhibit at the same place is the desk and chair of Dr. John McMillan, founder of Jefferson College. These articles are of the eighteenth century trumpet leg design and were used by Dr. McMillan during his service as vice president and faculty member of Jefferson College from 1802 to 1833. The desk and chair were purchased from Dr. McMillan by Robert Bowen (formerly of Cecil Township) then residing in Canonsburg. In 1870 Mr. Bowen sold the desk and chair to Dr. Hugh Hanna, who had recently been graduated from Jefferson Medical College, Philadelphia, and was just opening an office for practice in Canonsburg. Last month the table and chair were purchased by the College from Howard Hanna, of Donegal Township, son of Dr. Hugh Hanna, deceased.

One of the oldest books of the College is also displayed, it is a Walker's pronouncing dictionary, and is a First American Edition. An account of this book is taken from Smith's "History of Jefferson College, P. 165, published in 1857."

“It is a singular historical fact that the present library originated in the want of a standard of appeal, by which the merits of the class in spelling might be tested. To remedy this, a proposal was made on the 10th of September, 1799 ‘that a collection be lifted for the purpose of purchasing such a dictionary as may be thought necessary for the Society.’ This proposal, after lying over for one week, was duly considered and adopted. Walker’s dictionary was selected as the standard, and for many years was used by the officers of the society as the final arbiter ‘when the class came out to spell.’ This was the first work purchased by the society, and the first volume in the library. Around this nucleus the fine collection of books which now adorns the hall of the Franklin Society gradually clustered.”

Another old volume is a Ross Latin Grammar. In 1804 James Kerr, a trustee of Jefferson College and a representative of Washington County in the State Legislature, brought four dozens of these grammars to Canonsburg where the trustees took them off his hands and sold them to students. It was the standard Latin grammar of the time.

The first educational advertisement printed in a newspaper west of the Alleghenies is also produced word for word in the exhibit. It touches on the location, faculty, and other points pertaining to Jefferson College.

In connection with the material to be found in the Museum at W. & J. college, there are in the historical rooms of the Jefferson College, many old books, records, and furniture, that had at one time belonged to Dr. McMillan. They are highly prized by the citizens of Canonsburg, and are under the care of the local Historical Society. It is too bad that a Dr. McMillan Shrine cannot be erected, where all the material that had once been a part of him can be collected, to be preserved for future posterity.

The Two Centennial Celebrations

On August 24 and 25, 1875, were held two celebrations which, judging from contemporary accounts, were perhaps two of the outstanding events in the histories of Pigeon Creek and Chartiers congregations. On the former of these two dates Pigeon Creek celebrated the Centennial of Dr. McMillan's advent in the western country, and on the latter date Chartiers celebrated the same event. In one of his manuscripts the Doctor said that he "preached at Chartiers on the fourth Sabbath of August (1775), and at Pigeon Creek the following Tuesday." Translated into day and month this means "at Chartiers on August 27th and at Pigeon Creek on August 29th". Thus we see that the people who celebrated more than sixty years ago regarded Dr. McMillan as the founder, or at least the organizer, of their congregations, and that these people were conversant with their local church history. All of which may or may not be remarkable.

But these gatherings were remarkable in several respects. A writer of that time whose account is before us tells us that, at the Pigeon Creek celebration there were "tier after tier of buggies, wagons, horses and mules ranged in solid phalanx in the grove, indicating that the crowd must number several thousands; some say three, others five". And then the author of that day artfully refuses to go on record as to the number present by saying, "we cannot count the number; we know it is immense. Into whatever field you look you see the fences lined with horses, and horses are standing by all the roadsides leading to the church as far as the eye can reach, while the grove is filled with old men and maidens, young men and children and babies in large numbers". In the parallel account of the meeting at Chartiers our writer of sixty years ago does not rhapsodize as to the size of the crowd; he merely tells us that the number attending was as large as that at Pigeon Creek the day before. To us, then, the first remarkable thing about

these celebrations is the interest it aroused in the country people then living in the vicinity; and when we consider the means of conveyance then used, the condition of roads, the fact that it was a busy season of the year, and that sixty years ago there were fewer people living in these parts, these meetings and the interest in them is all the more remarkable.

At Pigeon Creek the committee in charge of the arrangements knowing that their church, although of good size, would not be able to begin to hold the people, erected a platform in a grove nearby; and there, under the trees, as in the early days, the exercises were held and the addresses delivered. At Chartiers the speaking was done in the church, that building being so located that many people on the outside could both see and hear the speakers through open doors and windows.

Each place seemed to aim to outdo the other in the matter of feeding the multitude and in decorating, in the one case the speakers platform, and in the other the interior of the church. The writer of sixty years ago indicates that there was much more than the Scriptural five barley loaves and two fishes. He makes no reference to the number of baskets of fragments, and from this we infer that there must have been some present who did full justice to what was set before them. Prominent in the decorations at both places were large sized portraits of Dr. McMillan.

At both places the exercises began about ten o'clock. It was expected that the Rev. D. X. Junkin, D.D., of New Castle, Pa., would deliver the address on the life of Dr. McMillan. Both places were anxious to hear this address, and Dr. Junkin was to have delivered it on each occasion. That gentleman was present early on the morning of the first day with his address all ready for delivery, but as the hour for the beginning of the exercises drew near, he was suddenly taken ill and was forced to retire to the parsonage where he lay sick in bed all day. Fortunately, however, he had written out his address, and accordingly it was read by the Rev. B. M. Kerr, of

Mercer, Pa., who had been born within the bounds of the parish and had spent his boyhood days there. This address was about two hours in length and the people paid close attention throughout! Unfortunately, this address seems no longer to be available. We are told that it "gave minute details of Dr. McMillan's journey over the mountains to this country, and a history of his early preaching, its manner and doctrines, to the people settled here, and also an account of his work as a minister and in after years". The people at Chartiers asked that the same address be given at their place the next day, so the Rev. Mr. Kerr read it again, Dr. Junkin being still too ill to deliver it himself.

In both places the remainder of the program consisted of addresses giving the history of the local congregation and discussing matters that were more or less of a local nature. At Pigeon Creek the history of that church was given by the Rev. J. S. Marquis, then pastor. At Chartiers the Rev. Francis J. Collier, formerly of Canonsburg, but then pastor of the Presbyterian Church at Downingtown, Chester County, Pa., gave the history of the local congregation. At Pigeon Creek, in the afternoon, addresses were delivered by Mr. J. C. Messenger, Superintendent of the Sabbath School; by Dr. Smith, of Canonsburg, whose recollection of Dr. McMillan extended back perhaps farther than that of any one present; and by Mr. Kerr, formerly a member of Pigeon Creek Church. Besides, Pigeon Creek, in the evening, listened to an address by the Rev. Dr. Hayes, of Washington, Pa.

At Chartiers the program seems, in a way, to have been more elaborate than at Pigeon Creek, for we read of two "Anthems by the Choir". Elsewhere in this volume may be found a "Centennial Ode" sung by the Brown brothers who also sang "Hold the Faith". The "Centennial Ode", specially written for the occasion, made quite a hit with the audience. After all the speaking and singing, scripture reading and prayer were over, the audience requested that the Brown brothers sing their

“Ode” again; and they obligingly did so. We are not told of any evening service at Chartiers.

Other gatherings have been held before and since. But nowhere, under like circumstances, has there been such an outpouring of the country-side on a similar occasion. It was done for the purpose of honoring a man, then forty-two years in his grave. These two facts make these centennial celebrations “remarkable”. The man whose memory they honored was Dr. McMillan. For that reason we think that some account must be taken of these two celebrations, it being our purpose also to revere in this work the memory of that redoubtable man who did so much for them and for us.

The first record of a celebration or reunion, that we have been able to find an account of, for Dr. McMillan was the one hundredth anniversary of his coming to Washington County, when he preached his first sermon at the home of Judge John McDowell, that August day in 1775.

Mrs. Elizabeth McMillan McDowell, who was then a girl in her eighteenth year, was present. She states it was held on August 25, 1875, and that there were two days of it; the first day at Pigeon Creek Church, and the second at Hill Church. She says it made a vivid impression upon her mind because of the extra work it required in preparing enough food for the two-day affair, and getting themselves there. Quite a large crowd was present, the people coming from all the countryside.

The six Brown brothers predominated in arranging the program. They were noted for their ability as singers, and they rendered quite a number of songs. William F. Brown composed a piece of poetry suitable for the occasion, and had it set to music and the quartette sang it. Two of the brothers were preachers, and assisted materially in making the occasion a success. The following day they all assembled at Chartiers Church, and a similar program was carried out. Mrs. McDowell states it was a wonderful occasion, and made quite an impression on all the countryside.

The next affair of any note was in 1895, when the Rev. William F. Brown, D.D., secured the old Log College from the Fulton brothers and moved it to Canonsburg, where it has been located on the campus of the old Jefferson College, and it now stands as a memento to the first classical school west of the mountains.

On August 27, 1902, is where we find the first record of the descendant of the McMillan clans holding a reunion. The day was all that could be desired, and 185 persons registered.

The first record we have been able to find of a reunion, or recognition of Dr. McMillan was the celebration or anniversary of his one hundredth year of his coming to Old Chartiers Church, which was held on August 25, 1875. The records were taken from a song composed by the Brown brothers and sung by them on that occasion.

Record of Reunions Held Since

	No. Present
August 27, 1902	185
August 24, 1905	189
August 27, 1908	179
August 17, 1911	176
July 29, 1914	156
August 23, 1917	143
August 24, 1920	187
August 15, 1923	157
August 31, 1926	129
August 25, 1929	126
August 25, 1932	204
August 25, 1932	50 Visitors

The Brown Brothers

We are indebted to the Brown brothers, especially Rev. W. F. Brown and Rev. Alex. B. Brown, for the effort they put forth in perpetuating the records of Dr. McMillan, and preservation of the first Log College. Their sentiment was greater than the average because their grandfather, Rev. Matthew Brown, D.D., LL.D., was President of Jefferson College from 1822 to 1845, and during his 23 years of administration the school made some of its best records. In 1847 their father, Rev. Alex. B. Brown, D.D., became its President and served until 1856.

The Browns were a family of musicians, and made quite a success of their talent, by giving concerts, and their service in this line was constantly in demand. The moving of the Log College from its original foundation on the McMillan homestead to Canonsburg, where it could be better taken care of, was made possible by the funds they received from their concerts. We are adding to our records some of the letters written by them pertaining to the celebrations, also several poems composed and written by Rev. W. F. Brown, who set them to music and which the brothers sang at these celebrations.

They all attended and were graduates of Washington and Jefferson College.

LETTER WRITTEN BY W. F. BROWN, D.D.,

to John Fulton after he became blind. Mr. Brown was one of the six Brown brothers, who were noted for their wonderful musical ability, and their sweet voices. The money they earned on their concert tours was used to move the Log Cabin school into Canonsburg, Pa.

Mt. Blain, Pa.

Mr. John Fulton:

Dear Friend: At the McMillan reunion held, I believe, three years ago, you said you were sorry that the centennial ode I quoted, could not have been sung. This I desired, but I had not time to have you and others practice the piece. I being suddenly called upon to speak about the Log College.

I know you will agree with me that songs suitable to the occasion should be sung rather than pieces having no local significance. I do not want to interfere with you in your arrangements, nor to say things to shorten the program of the choir. But I have three original songs, two of which we brothers sang at the McMillan celebration, having special words for the meetings then held, and if it is thought advisable, the choir, ourself, I or any person you might select, could make use of these pieces. In my lecture on the College I have these songs sung. My interest in your part of the coming reunion prompted me to thus write you. As ever

Very truly yours,

W. F. Brown,
Canonsburg, Pa., R.D. 3.

Please pardon any errors as I don't see what I write. Soon after this Mr. Brown became almost totally blind.

The letter is not dated, but we find the post mark June 30, 1917.

LETTER FROM A. B. BROWN

Canonsburg, Pa., May 17, 1929.

Mr. John Fulton,

Dear Sir:—On account of being absent from home, I find I have missed a visit from you. Suspecting you desired to have a talk on the present movement to honor Dr. McMillan, I have concluded to write to you. Were I to go to see you, I might fail to catch you at Canonsburg, as you failed to catch me at Mt. Blain. I feel sure you would not want the Log College taken from Canonsburg. As for Dr. McMillan's memory, plans have already been carried out for that, and carried out to completion. You and your brothers, who owned the Log College, and have a "say" in the matter, as to its disposal, have already clearly made it known that you have given it to Canonsburg, and desire it be erected on the Jefferson College Campus there and to ever remain there, as a fitting memorial of the religious and educational labors of this pioneer Minister, and Teacher of Western Pennsylvania.

I feel that this way of honoring Dr. McMillan's memory is a higher order than having it connected with a road. The latter way of showing honor has a questionable motive associated with it—a motive, not of booming the road to boom Dr. McMillan, but booming Dr. McMillan to boom the road. Accordingly to your wishes the Log College was transferred and placed on the classic grounds of old Jefferson College. The occasion was honored with a big jubilee. Representatives of W. & J. College were present and participated. Speakers from different parts of the land were there and took a part. Morrison Foster, brother of his famous brother Stephen C. Foster made a speech, and ceremonies were carried out, having for their purpose the making sure of a place for the Log College, on the historical classical grounds of old Jefferson College, at Canonsburg, Pa. The Phi Beta Gamma fraternity asked for the privilege

of having the guardianship of it, promising to keep it in good condition. I have written to Mr. W. F. Chamberlin, the fraternity's representative, about the movement to take care of the Log College.

Yours sincerely,

A. B. Brown.

Centennial Ode

Written by the Brown Brothers and sung by them at the McMillan Celebration, held in the Chartiers Presbyterian Church, August 25, 1875.

Oh, we come with song to greet you,
We come with words to treat you,
And we come with smiles to meet you
On this great "Centennial Day";
To recall the deeds and actions,
To speak of this attraction,
And to tell of the transactions,
Of years long passed away.

John McMillan is the hero,
The man we all revere so;
Yes, McMillan is the hero
Whose work today we show;
When he came across the mountains,
To open Christian fountains,
And to sow the seeds of knowledge
One hundred years ago.

Oh, the trials and the crosses,
Oh, the troubles and the losses,
This "Apostle of the West"
Did then the meaning fully know;
While he told the wonderful story,
Of Jesus and His glory,
As he traveled o'er the Country
One hundred years ago.

What he did 'mid joy and weeping,
In fond memory we are keeping,
And the harvest now we're reaping
Of the seeds he then did sow,
Let us praise the God of Heaven,
For the blessing He has given,
In sending us McMillan
One hundred years ago.

This song written by the Brown Brothers for the occasion was sung by them at the celebration of the McMillan Log College in Canonsburg, Pa., June 18, 1895, when the building was donated by Rev. W. F. Brown, D.D.

We are gathered together both young and old,
To hear the same stories our fathers have told
Of the little log cabin which hands did hew
For a seat of learning when this region was new,
In by gone years when improvements were few.

Rev. Dr. McMillan here taught his first class,
With light thro' windows having in them no glass;
The house, in design though simple and plain,
Never dreaming of belfries and steeples to gain,
Was the germ of a tree; which will long remain.

Fourth from its doors have gone many great men,
Leaving an influence for good by their words; and pen,
Their memory is cherished with merited pride,
And their names among us in honor abide,
Men, who for the truth, themselves have denied.

Like the log college; in which Princeton began,
Our log college was formed on rather small plan;
As we learned from the plot of a careful survey,
The measure was fifteen feet the long way,
And fifteen feet also was the width, they say.

Princeton Log College, to many endeared,
Has also, however, long since disappeared;
The owner, not knowing how its fame would sound
Nor dreaming of the worth which in it was found,
Had the building tore down and removed from the
ground.

Our primitive college much better did fare,
On account of its fame being watched with care;
The Fulton Brothers, into whose grateful hands
The prize relic had come, with skill and wise plans,
On classic grounds placed it, where it now stands.

We have come to look at it in its new location,
And to honor it today with a big celebration,
The axmen who built it must have been very good,
Careful in choosing and working sound wood,
As the rains and the storms of many years it has stood.

In this little structure were opened the fountains,
Of the first school of learning ever west of the moun-
tains;
Lessons of science were first here imparted,
And classes in Latin were first here started,
A number of years before it was chartered.

Here Dr. McMillan of merited fame,
Won the crowning glory of his great name.
For it was here that Jefferson College began,
And the first theological school led the van,
The students being taught by this venerable man.

As England the house of her Shakespeare has saved,
And Scotland the house of John Knox, the brave.
Let CANONSBURG guard as the pride of her town,
Her little LOG HOUSE of classic renown,
And the story of the deeds of the father's hand down.

The following poem written by Wm. Caldwell, a great grandson of Dr. McMillen, was sung at the Dr. McMillan reunion August 31, 1926.

The spirit of McMillan still keeps marching on in fame,
And we, his friends, are here to help perpetuate his name
For while his body is in the grave, his soul to Heaven
gone,
His soul keeps marching on.

Chorus

Glory, Glory Hallelujah; Glory, Glory Hallelujah;
Glory, Glory Hallelujah; His soul keeps marching on.

In this church which he established; his good work still
appears,
In work still done by others; in Hill Church in old Char-
tiers.
In preaching service he is heard, also in prayer and song,
His soul keeps marching on.

Chorus

And also down at Pigeon Creek, his good work still is
seen.
And also down at Bethel Church, with Center in between.
In every Presby. Church through preaching, prayer, and
song.
His soul keeps marching on.

Chorus

The old Log College which he built still stands in yonder
town,
Thanks to the zeal and energy of Doctor William Brown,
This quaint old building seems to say to all who pass
along,
His soul is marching on.

Chorus

And you can see in Washington, not many miles away,
The culmination of his work in W. and J.
And there the boys sometimes break out in loud and
 hearty song,
His soul goes marching on.

Chorus

And his good work is not confined, to our own fair land,
It reaches far beyond the sea, to a benighted stand,
Through a Great, Great Grandson, in preaching, prayer
 and song
His soul keeps marching on.

Chorus

So let us all remember, that from this good man we came,
And do nothing that will ever bring disgrace upon his
 name,
Remember well, and bear in mind, as we each pass along,
His soul is marching on.

Chorus

So when for us all work is done, and time shall be no
 more,
We'll meet him on the other side on the Celestial Shore.
Through others here who do his work, as they too pass
 along
His soul will still be marching on.

The descendant referred to is William Caldwell
Johnston, Missionary to Kameroun, W. Africa.

Eleventh Triennial Reunion
of the Descendants of
Rev. John McMillan, M.A., D.D.

Chartiers (Hill) Church

August 25, 1932

PROGRAM

- Assembly 9:30 E.S.T.
Miscellaneous Group Games 10:00 to 11:30
 For all, conducted by Chas. R. McNary.
Dinner 11:30 to 1:00 P.M.
Assembly in Church 1:00 P.M.
Invocation and Address of Welcome by .. Rev. Schaffer
Response by Rev. R. C. Johnston
Song by Trio—
 Horiace Fulton, Britt Lutz, Albert Houston
Address by Dr. Ralph C. Hutchinson,
 President of Washington and Jefferson College
Folk Songs Led by John M. Lyons of La Harpe, Ill.
Violin Solo John M. Fulton
Historical Sketch by Mrs. D. M. Bennett
Vocal Solo by Miss Ruth Fulton
 Accompanist, Mrs. H. R. Day
Song by Male Trio Selected
Friendly Greetings by Members
Business Session and Election of Officers
Games and Stunts by All Members 2:30 to 3:30
Competitive Games 3:30 to 5:00 P.M.

ELEVENTH TRIENNIAL REUNION
OF THE DESCENDANTS OF REV.
JOHN McMILLAN, M.A., D.D.

Chartiers (Hill) Presbyterian Church, August 25, 1933

Pleasant weather Thursday made the McMillan reunion a very delight occasion for the 250 persons who attended. It was an affair with stunts and games for all ages, which were in charge of Charles P. McNary, a Y. M. C. A. worker in Pittsburgh, Pa. At noon, a bounteous picnic lunch was served. A feature of the afternoon program presided over by Ellwood H. Fulton, of Washington, Pa., was an address by Dr. Ralph C. Hutchinson, President of Washington & Jefferson College. In opening his address Dr. Hutchinson brought greetings from the college, paying tribute to its founder, Dr. McMillan, and praised his strength of character and noble work accomplished in such strenuous times. He expressed the desire that the descendants maintain an interest in W. & J. College, which stands as a memorial to him. Continuing the speaker told of the high classical education which Dr. McMillan had, and of the few opportunities he had in contrast to educational advantages of today. Too many comforts and the lack of hardships such as our ancestors faced, contribute to the lack of present day culture, he said. Dr. Hutchinson told of the fine physique of Dr. McMillan, of his erect stature, broad shoulders and stately carriage. He made especial mention of his powerful voice which has been described as carrying distinctly for a mile. In drawing out his second point the speaker showed how athletics in colleges helped to build strong physique in young people, and expressed the belief that athletics should embrace the entire student body, referring especially to the college of which he was recently chosen head. In conclusion he told of the religious passion of Dr. McMillan, and his desire to spread the gospel despite the hardship of the day, he ex-

pressed the belief that this is one of the greatest needs of all youth of the land. A historical sketch of the McMillan clans was read by Mrs. D. M. Bennett, of Bridgeville, Pa., (a copy of the paper follows) and responsive greetings were given by Mrs. W. C. Johnston, a returned missionary from Africa. Mrs. Thomas D. Lesnett read a poem written by the late Dr. A. B. Brown, entitled "The Centennial Ode," which was used in 1875, at the 100th anniversary of the Doctor coming to this section. Musical numbers varying the program, including songs by a male trio; several selections were rendered by Miss Ruth Fulton of Carnegie, and a violin solo by John M. Fulton, of Wylandville, Pa. John Lyon of La Harpe, Ill., led group singing and also sang several selections; Mrs. Hamilton Day, of Washington, Pa., ably presided at the piano for the musical part of the program. One feature of the day's program included the business session, when the following officers were elected for the ensuing period. J. Crawford Caldwell, president; George D. McNutt, vice-president; B. Elmer Neill, treasurer; Miss Grace Lesnett, secretary, and D. M. Bennett, historian.

Mr. Bennett has collected a quantity of historical matter, genealogical and otherwise, on Dr. McMillan, and the association took action looking toward the compilation and publication of all such material.

Descendants of John McMillan II, one of the seven children of the pioneer ancestor, won the contest between the branches; that division being the most largely represented at the reunion. Mrs. John McDowell, of Canonsburg, R. D. No. 2, the oldest member of the winning branch received an award card, which she will hold until the next reunion. It was the universal opinion that it was one of the best reunions ever held, and left determined to return to the next reunion to be held in 1935.

SAMUEL McMILLAN

Born November 10, 1830; Died April 20, 1918

We gathered a great many records of the families from records that Mr. McMillan had left. In his late years he spent a great deal of time visiting, and traveling among his relatives.

History of Samuel McMillan's Trip to California

In February 11, 1852, Mr. Mathew McNary and I, Samuel McMillan, left home for California. In order to get a check for our money we had to go to Washington and deposit our money and get check on New York Bank. Whatever money we expected to have when we landed in California had to be in gold; paper money was not in use at that time.

We left Canonsburg in the evening for Pittsburgh, on the Stage Coach, remained in Pittsburgh over night. Left the next morning early for Philadelphia, the railroad was not completed at that time. We had 28 miles of staging; got to Philadelphia about noon next day, spent the afternoon in Philadelphia. On the evening of the same day left for New York; arrived at New York about 10 o'clock at night. We remained in New York about two weeks. We went expecting to go to California by the way of the Isthmus of Panama or Nicaragua, but when we arrived at New York we found that we could not get a ticket for California without waiting three months, because the tickets by the way of the Isthmus were sold that far ahead on account of the number of persons that were going to California and the lack of conveyences to take them.

There were two steamers on the Panama line on the Atlantic Ocean, and one on the Pacific Ocean. The con-

sequence was that they were taking twice the number to the Isthmus that could be taken from there to California. The Company was depending on sail vessels on the Pacific Ocean to help them out but they were too uncertain. Many of the passengers were obliged to stay at the Isthmus for some time or return to New York, which many of them did. After staying two weeks we concluded to go around Cape Horn. There was a sailing vessel called the Bark *Kremlin* which was about to sail around Cape Horn. We took passage on it. We left New York on the 27th of February, 1852. The weather was quite cold when we left New York.

The vessel in which we sailed was a three mast vessel about 150 feet long; had on board 140 passengers. Sailed from New York to Cape Horn directly south. The weather became gradually warmer as we came near the Equator. The sun crosses the Equator the 21st of March. We crossed the 25th of March. A pole standing plumb 100 feet high at 12 o'clock March 21, would not make any shadow. The warmest weather ever I experienced was at the end near the Equator. While in the very warm weather at the Equator we had to stay off the deck, it being so warm we could not stand on the deck in our bare feet, as that is the way we went most of the time in warm weather. After leaving the Equator we sailed on south until we got to Cape Horn, the extreme point of South America. We got there May 13, 1852. We arrived at Cape Horn in the winter season. The thermometer stood at 40 degrees below zero for some time. The sun rose about 15 feet above the water—had about 4 hours of daylight, 20 hours of night. If we had been three degrees farther south it would have been all darkness. We lived through this cold weather without fire. There was fire in the cabin for the Captain, and Mates, and in the cook house, they were on deck but none for the passengers below. We stayed in bed, except while eating our meals, quite a number of the passengers had their feet frozen and in many cases their toe nails came off, that was

partly owing to the scurvy, not having fresh provisions, nothing but sea biscuits and pickled pork and salt beef. In going around Cape Horn they keep well out from the land at least 200 miles for the reason that the current from the Pacific into the Atlantic—the Pacific being higher than the Atlantic makes a strong current into the Atlantic. In order to stem that current they must have fair winds, if the wind is contrary they will drift back some times for days, the danger is of drifting on the rocks near the shore. There appeared to be as many birds on the ocean as on the land, but of a different variety. Near New York they have white swans and some other small birds.

Between the Equator and Cape Horn there are some of the largest birds known, measuring 10 and 11 feet from tip to tip. Whales, we saw quite a number of them; some of them the Captain said would measure as much as 60 feet. Sharks like whales are only found in certain localities, the shark grows to the lengths of 10 and 12 feet. In calm days we would fish for sharks, took a small rope and a hook made for the purpose, attached to the rope and a piece of fat meat on the hook with a large swimmer six feet from the hook, we could easily see a shark that distance under water. We caught several in that way. We would rather catch them than have them catch us. We saw a great many fish of different kinds, some quite large and of different shapes. The porpoise is a very large fish as much as 15 feet long, they would follow along side the ship for a whole day at the rate of 10 miles an hour, quite a number of them together. The Captain speared one about 6 feet long, we got it into the ship, took the skin off it had it cooked for dinner, it was grand. The skin of the porpoise makes very strong leather. There is nothing stronger than porpoise shoe strings, for the purpose that they are intended for. Flying fish, we saw quite a number of them. When larger fish would come among them they would rise out of the water and fly 8 or 10 rods, then light again in the water,

they were 8 or 10 inches long. The first one I saw I did not say anything about, for fear of being laughed at, for I had never heard of one before, but saw many afterwards.

We were very anxious for fair winds. We thought every day spent on the ocean was about \$100 lost by not being in California, but when we got there we found we had not lost much by being detained on the way. When we got around Cape Horn we sailed northwest to California on the Pacific Ocean. The Pacific Ocean is larger than the Atlantic and not so rough. We were out of sight of land for five months when on our way to California, excepting Robinson Carusoe Island, or San Juan, fer Nandez on the Pacific Ocean, which we saw at a distance. We crossed the Equator on the Pacific Ocean July 4, 1852. Now we are back into the summertime season again. We left New York in the winter season, went through a summer season, then through a winter season, into a summer season, all in five months. We landed in San Francisco, California, the fifth of August, 1852, after sailing a distance of 17,000 miles. When we got off the ship onto the land and started to walk we could hear the people saying "there is men just off the ship." We had the motion of the ship for five months and when we started to walk on land it stood still. San Francisco at that time was comparatively a new city. It was burnt down a few years before this time. It was building up rapidly. The streets were not paved, not even the side walks laid. The streets were so sandy that they did not get muddy. Boarding in San Francisco in 1852 was from \$15.00 to \$20.00 per week, payable in advance. We stayed in San Francisco over night. Left the next morning for Sacramento City, went on the Sacramento river a distance of 100 miles. Sacramento City is on low ground, lower than the river. Some years after I was there they raised a levee around the city 10 feet high in order to protect the city from overflowing.

We went next day by stage to Auburn, a distance of 40 miles. Thirty miles of that distance is very level, evi-

dently it had been covered with water at some time. The ground was sandy, with gravel mixed, and would not sod over. The last ten miles of the forty was what they called the foot hills of the Sierra Nevada Mountains, Auburn, Placer County, is in the mining country. After resting over night at Auburn we bought a shovel and pick and started out to prospect for gold. We walked about two miles the next day to the American River, had quite a long steep hill to go down to the American River and we gave out before we got down. Our legs would not carry us, our shoulders were sore carrying the shovel and pick. We did not do any work to amount to much for a month as it took us that long to get hardened to work. We slept the first night on this hill that we gave out on, and slid down the hill a good distance during the night. The wolves ate our provisions in the night. We were what they called a little fresh in California. We worked in the mines for a while, but could not make more than our board for the reason that we could not get water to wash the gold out of the dirt. There is seven months of dry weather in California without any rain, and five months wet weather. The water dries up except in the large streams. The dirt is dug and thrown up on the surface. Digging in the dry weather to have it ready to wash out when the wet season comes. It often happens that after working all summer getting the dirt ready, when you come to wash it out does not pay expenses and you lose your year's work.

We finally went to cutting cord wood at \$3.00 a cord. The wood was oak in appearance, something like our apple trees in size, but very hard wood. It has leaves like our locust trees, often forked within three feet of the ground. When we had cut about 15 cords, McNary took sick and after an illness of 14 days he died. The doctor said he died of inflammation of the stomach. He was aged 23 years, and was buried at Auburn, Placer County, California, in 1852. I remained at Auburn for about two months until I got our indebted-

ness all squared up. Then I left for San Francisco, and walked from Auburn to Sacramento a distance of 40 miles. I found the city overflowed with water and had to use boats in the city for at least eight or ten days. I went to the Sacramento river to San Francisco. I was in poor health when I landed in the city and remained there about a month. While in the city I became acquainted with a man by the name of Henry Lindsen, from Chemung County, New York, like myself out of work and money. When my health had recovered so as to be able to work we hired with a man to cut cord wood up the Sacramento River about 40 miles from San Francisco. San Francisco is our nearest post office. We are now cutting wood up the Sacramento river, the timber is principally sycamore, some oak.

There was an average of 10 rods of day land on each side of the river for about 20 miles along the river then back of that was water. On this dry land was where we got our timber. It was only on clear days that you could see the land back of these lakes on each side of the river. But a great portion of the Sacramento Valley is good farming country. We soon got tired working for a man that did not know what a day's work was. This man was from New York City, had a brick yard in San Francisco and the wood that we were cutting was for burning the bricks. Some time after we commenced chopping, the man who employed us came up the river with a schooner to get a load of wood, the schooner would hold 75 cords of wood at a load. We did not have a load ready for him and he gave us a terrible going over. He took what wood we had and put on another hand so that he would be sure of a load next time. There was no next time, as we did not like the way he treated us. He thought because he furnished the provisions that working men did not need a great variety of food. Judging from the quality of the food he gave us we concluded he was not a very good judge of provisions. We bought the ranch below the one we were working on, agreeing to put 80 cords of

wood on the bank ready for loading for the claim. When he came back for wood 75 cords were ready but not on his ranch. So he was compelled to buy wood from the men we bought the ranch from or stop burning brick. There were others cutting wood on the river, but cutting for other firms. The wood that we cut was the only wood he could buy on the river. The wood ready for loading, was worth \$8.00 a cord.

Some time in May after the wet season was over we was surprised to see the river beginning to rise without rain, we were told that it was the snow melting on the mountains when the warm weather came. When the water rose over its banks, it spread out on each side of the river for about 3 days before it filled the lakes on each side. When the lakes were filled you could tell where the river bed was only by the trees on each side of the river. Our house stood about three rods from the river. When the river was at its height there was three feet of water in our house, that remained for six days. There was not a foot of dry land within 15 miles of us. When the water was rising we put cordwood in our house and kept above water, had our fire on top of the cordwood and got along nicely although confined to the house. When the water was gone it left everything in bad shape; mud every place you would go.

The Sacramento is always muddy. After six months of dry weather it was muddy, we had to use the river water. What we expected to use next day we lifted the evening before, and let it settle over night, then it was fit for use. In the latter part of June there was a green scum over the water on the lake, looked as though you could walk on it without going through. Then came the mosquito, and the fever and ague. The mosquito was so plentiful that from sundown until daylight we had to fight them continually. I took fever and ague sometime in July. Had finished my wood chopping. I had to go to San Francisco to get some medicine. I stayed in San Francisco for sometime but did not get any better until

I got the steamer to come home. I left San Francisco for home on the first of September, 1853.

I came from San Francisco to the Isthmus of Nicaragua on the Pacific Ocean on a steamer called the San Francisco, had on board 900 passengers. In a day or two after leaving the city we had our usual sickness. After I got over my sea sickness, the fever and ague left me and did not return until I was home about a month. It came back on me but not so bad as I had it in California.

September is a pleasant month to cross the Ocean, not so many storms as in the warmer months.

We traveled along the coast of California to Mexico and Central America. We sailed two days in sight of land on the Mexican coast and on the coast of Central America. We landed at the Isthmus of Nicaragua in fourteen days after leaving San Francisco. When the steamer got within 50 rods of land it stopped and put out their anchor. They do not take their large ships near to shore, only where there is a harbor for the purpose. We were taken from the ship on flatboats holding about 100 men each. When these flat boats got within about three rods of the shore they stopped. We could wade out or be carried out by the natives of the place for twenty-five cents each, a scheme to help the natives, for our fare was paid through from San Francisco to New York. Nicaragua, where we landed, is a small place, only a few houses, there not very costly. Any baggage that was too heavy for you to carry in your hand had to be weighed.

The company charged so much for carrying freight that some of the passengers left their bundles with them rather than pay more than they were worth to get them across the lands. We had 12 miles of land to cross that was crossed on mules, very small mules, with a rope halter. Just imagine what nine hundred men would look like with their feet nearly touching ground and one-third of them drunk. For the first few miles there was no danger of us getting off the road for there were bushes

on each side of the road. The balance of the road was on higher ground and looked like good farming land and was very thinly settled. After riding about three hours we came to Lake Nicaraguras. Here is a small village which seems to belong to the company, for we were given our dinner free of charge. Nicaraguras Lake is a sheet of fresh water in the Republic of the same name. One hundred and ten miles long and from 30 to 50 miles broad. The only river flowing out of Lake Nicaraguras is the San Juan. The whole distance by this route from Ocean to Ocean is 180 miles. One hundred and sixty-eight miles of this distance is by water. Graytown, Nicaragua, is next to the wettest place on earth, the yearly rainfall is from 280 to 300 inches. The mercury ranges from 70 to 75 degrees at night and 85 to 90 degrees in the middle of the day during the year.

Cornelius Vanderbilt, in 1851, founded a steamship line from New York to California by the Nicaragua route. In connection with this he succeeded in running the steamboat Central America up the San Juan river through Castillo rapids placing her in Lake Nicaraguras for the transportation of passengers and freight, a feat which had been deemed impossible. When the river San Juan leaves Nicaraguras Lake there is a fall of about ten feet from lake to river. The boat on the San Juan river was smaller than the one on the ocean. It had to make a trip in order to transfer the passengers from Nicaragua to Atlantic Ocean, one-half of the passengers had to remain at Nicaragua over night and go down next day. I stayed over night. The house we slept in had a large quantity of bananas stored in it. They kept everything in their houses, they had no out-buildings, everything was kept in their house. If we could get bananas here such as they have there just fresh off the stalk, we would all like bananas. I bought two parrots at Nicaragua from the natives, who had all kinds of birds belonging to their country for sale. Some beautiful birds in Central America—two or three varieties of parrots. Parrakeet is a

name commonly given to many of the smaller species of the parrot family. Monkeys were very plentiful, I saw them on the trees as we were going down the river. On leaving the Nicaraguras Lake we went down the river San Juan to the Atlantic Ocean, a distance of 100 miles. The river is very narrow and deep with trees and bushes on each side, the land being low and swampy. Alligators are very plentiful along the San Juan river. Many of them are six feet long.

When we got down to the Atlantic Ocean the steamer, Northern Light, was there waiting for us. We had better accommodations on the Atlantic than on the Pacific and things were cheaper. A good cigar on the Pacific was twentyfive cents, on the Atlantic only five cents. When we got to New York, we could get cigars for thirty cents per 100. We arrived at New York in the first week of October, 1853, just one month from the time we had left San Francisco. The World's Fair was held in New York at the time. The buildings in which the Fair was being held was quite a large building, composed entirely of iron and glass, and made a nice appearance and gave good light throughout the building. It was called the Crystal Palace. I left New York in the morning and got to Philadelphia before noon and stayed there over night. I left Philadelphia for Pittsburgh next morning getting to Pittsburgh about nine o'clock P.M. The State's Fair was being held at Pittsburgh at that time. I left next day for home and rode home in John Haine's wagon as he was at the Fair.

Chartiers "Hill" Church

F-h9. At the reunion held

AUGUST 24, 1920

A memorial on the life of the late Samuel McMillan, who was President of the association for several years, was adopted, and a copy ordered sent to Mrs. Mary Manes, a sister of Mr. McMillan, and the only living grandchild of Dr. McMillan, and entered in the minute book.

RESOLUTION

We, the descendants of Rev. John McMillan, D.D., here assembled in reunion, do pay the following tribute to the memory of our departed relation, Mr. Samuel McMillan, who, since our last reunion, has been called to his Heavenly Home. We are thankful for his long, cheerful and useful Christian life, and can truthfully say, "he has been gathered home, as a shock of corn, fully ripe." Since he is the last grandson of our venerable ancestor, Dr. McMillan, to be called to his reward. We are reminded that time is winging us away to our Eternal Home, and may we all, influenced by the memory of our deceased ancestors, so live that we may all, finally, enjoy a reunion above, which will have no end.

Be it resolved, that this memorial tribute be spread upon the minutes of this association, and that a copy be presented to Mrs. Mary McMillan Manes, (the only living granddaughter of Dr. McMillan, and the only living sister of the late Samuel McMillan), as an expression of sympathy, and with the assurance of our appreciation of her consistent, Christian life, and very unselfish, cheerful disposition, which has been a help, and guide to us all.

William Caldwell,
Presenter of the Resolution,
which was duly adopted.

Died—November 10, 1918.

EXPLANATION

The capital letters, and the names in large type, tells you which branch of the family you are listed under and page it is to be found on.

A—Jean Harper

Page 340

BATES

William
Salone Harper

CRAWFORD

Jefferson
Catherine
Salone
Salone
Mildred
Katherine
Helen
Lieut. John J.
Ethel Steffa
Jefferson Houlesworth
Jane
John J.
Ellen Turner
Seth Turner
Sally Lawrence
Alice
John
Seth Turner, Jr.
John Douglass
Judith Ellen
Jefferson J.
Ethel Stiffa

GORDON

Dr. C.
Margaret Harper
John Harper
Mark McMillan

HARPER

Samuel
Capt. John McMillan

HARPER—Continued

Houlsworth
Moses Allen
Hester Lewis
Charles Lewis
Clara Moore
Samuel A. (Attorney)
Jefferson Crawford
Caroline Alice
Dr. Cornelious Allen
Elizabeth Bowman
Mildred Lindsey
Hugh Allen
Dorothy L.
Clarence A.
Charles M.
Hugh Moore
Florence F.
Joan E.
Dr. Carl Samuel
Doris Federle
Carl S.
John Chapman
Salone

HAFFA

Dr. Henry D.
Florence Bates
Dorothy K.
Henry B.
Doris West
Virginia S.
Andrew Jane

JENNINGS

William Kenyon
Alice Crawford

JENNINGS—Continued
Clara Crawford
Florence
Dale C.

MOREHEAD
Rev. William

McMILLAN
Jane

C—Margaret Watson—Neill

Page 355

ADHENUHURST
James Oliver
Lucy Watson
John Watson
Annie Schumacher
John Randle
Allen Leigh
James G.

BATES
Frederick E.
Juanita Breckenridge
Juanita
Abraham
Lucis Ott
Frederick
Juanita

BRECKENRIDGE
Hugh
Mary Watson
Rev. Wm. W.
Gratis Hickox
Sarah
Edward E.

BROBECK
Abraham
Sarah Neill
Mary A.
Samuel N.
Henry W.
Margaret
Rose B.

MURDOCK
Ellis
Virginia Harper

RUMSEY
Albert E.
Hester Harper
Jean
John C.
Charles
Albert, E. J.

BROBECK—Continued
David
William
Cora Odessa

BAKER
George F.
Nora M.
Joseph
Albert
John E.

BLOOD
CHAMBERS
James
Anna Brobeck

DUNN
Sim
Edna Fritz
Mary
Ruth

FRITZ
Ase E.
Clara Breckenridge
William Hughes

FRITZ
Lucinda
Grace
Ralph
Fay Miller
William E.
Jimmie

FRITZ—Continued

Clarence
John Watson
Ruthe Ryden
Marjorie
Jean
Ira Horton
Vera Roach
Rollo Ash
Mildred Babbitt
Donald U.
Westley Leon
Charles W.
Loretta Einfelt

FINLEY

James Evans
Margaret Watson

HAYES

Watson
Margaret Watson
Adam
Rebecca Watson
William H.
Lizzie A.
Rev. Watson
Margaret Young
John Davis
Agnes Irean
Ernest M.

HOPE

Joseph
Lucinda Hayes
Guy
Myrle

HAYES

Clarence
Margaret Skinner
Gertrude J.
Edward C.

KENT

Cora O. Brobeck

LANE

Frank
Margaret
Clarence

MERCER

William
Sarah Watson

MERRYMAN

Marion
Nannie Watson

MOSS

David
Margaret Neill

NEILL

Margaret McMillan
John
Catherine
Samuel
Mary Pennypacker
Mary
Rebecca
John, Jr.
Jane Johnston
John
Mary Hickman
William P.
Candace Stewart
Martha Jane
Samuel L.
Mary DeWitt
Benjamin
Hannah Hill
Lelia
Ailer N.
Elizabeth
William H.
Margaret Griffeth
John
Howard
B. Elmer
Edna Conner
Mary Alice
Robert McMillan
Edward C.
Samuel L.
Ethel Igmie
Nellie
Claud
Park
Leota Hensel
May Etta

NEILL—Continued

Mildred
Samuel S.
Mary De Witt
Flora E.
Stella G.
Samuel
John W.
James E.
Isabell
Dennis L.
Benjamin
Mary—Mable—Myrtle
Larence
Leland Lefer
Aide Nelson

PETRIE

Arnold J.
Mary Breckenridge
Alexander
Majorie
Caroline

PORTER

Joseph
Rebecca Neill

SOMMERS

Frederick
Francis

STEPHENS

John W.
Mable Watson
William
Janet
Robert

SAMPLE

S. S.
Lulla
J. Hayes
Mary P.
Blanch
Margaret J.

THOMPSON

Plummer V.
Sarah Hayes
David R.
Plummer H.

THOMPSON—Continued

Lillian M.
Dale S.

WOLF

Thompson W.
Jean Watson

WADDEX

John A.
Isabell

WATSON

Rev. John
John
Lucinda Ashy
Wm. Morehead
Mary Mitchel
Catherine
Samuel
William Wick
Elizabeth Irwin
Rebecca McMillan
Allen Moses
John Irwin
Robert L. (Attorney)
Bessie Wolf
Edward
Roberta

WATSON

Mary Emma
John McMillan
Grace Cutler
Ester
John, Jr.
Allen
Samuel Neill
Emma Coder
John E.
Margaret
Charles Arthur
David Henderson
Mollie Paugh
William Mantho
Martha Ella

WALKER

Marten Luther
Cornelia W.
Herman
Claraople

WALKER—Continued

J. Morehead
David W.
Homer P.

YOUNG

Lloyd
Jeannette

D—Mary Weaver

Page 381

BERRY

John
Rachel McNutt

DEAN

James Cole
Helen Mawhinney

BAKER

George F.
Nora M.
Joseph
Albert
John E.

DUNNAN

James Wallace
Mable White
James Wallace, Jr.
Weaver White

BLOOD

Hiram
Orpha Smith
Luceile W.

DODDS

Hugh
Belva Rodgers
Helen
Belva, Jr.

BRADLEY

Earl
Nancy Rodgers
Earl, Jr.

FOULK

Robert
Margart Jeffrey
Bert

CROKER

Raymond N.
Cathern Munnell
Donald W.

FOULK

Lela

COWDEN

D. M.
Ida Weaver
Sarah Elsie
Robert

FEHL

Harry
Bertha
Sarah
Katherine

CROSBY

Jennie

GANTZ

J. Sherman
Ida Berry

COLE

John
Isabell Lesnett
John B.
Abigail M.
Virginia J.
Irene

GRAYSON

James
Francis McNutt
Betty Jane
Lois Jean
James R., Jr.

GALBRAITH

Wm. Kerr
Mary A.

GRIFFITH

Edward K.
Kathern
Edward McMillan
Alice Peterson
Sarah C.
Chas. J.
Margaret Geisler

GARBER

Warren
Bessie Johnston
Nancy
Charles
Chester
Louis
Donald

HERRIOTT

John M.
Mary
John W.
Blanch Clark
Sarah M.

HANSON

Abel A.
Martha Dunnann
Martha, Jr.

HUNT

Frank
Mabel Dunnan
Frank, Jr.

HUDSON

William
Jennie McCullough

HUTCHINSON

Alen E.
Louis McCullough

HUSUNG

Mary Jeffrey

JEFFERY

John
Jane McMillan
John McMillan
Lizzie Johnston
Lizzie Reamer
Benjamin F.

JEFFREY—Continued

Robert C.
Samuel Graham
John G.
Helen
Ruth
Graham

JENKINS

William L., Jr.
Helen Munnell
Wilbur
James Munnell
Robert Clayton

JOHNSTON

J. Harvey
Francis Weaver
James W.
Robert H.
Francis, Jr.

JENKS

Stephens M.
Eleanor Griffith

KIRKPATRICK

James
Sarah White

KNOWELS

William
James Leroy
Margaret Stewart
Anna Mary
Minnie C.
Leander M.
John Patterson
Lorenzo J.
Jessie Maud
Effie

LESNETT

Wilson
Mary Weaver
John W.
Mary Jane
Frederick
Anna Wilson
Isabell
William W.
Clarinda Higbee

LESNETT—Continued

Thomas D.
 Martha Allison
 John W., Jr.
 Abigail Hickman
 John F.
 Stuart C.
 Flora
 Mildred
 Park W.
 Abigail Jane
 Mary
 Wilson
 Laura McKown
 Grace A.
 Thomas D., Jr.
 Mable McCoy
 Sadie E. A.
 Frederick
 Lena Fermandz
 A. Mealy
 Sarranna Folk
 M. Virginia
 John M.
 Wilson S.
 Sheldon C.
 Richard A.
 Martha
 Grayson A.
 Mary Jane, Jr.
 Thomas D., III
 Ernest B.
 Rodgers M.
 George
 John Frank
 Fred A.
 William R.
 David A.
 Arduth Fay
 Emma May
 Grace A., Jr.

LUDLOW

Edmund
 Katherine Dunnann
 Edmund, Jr.

LEWIS

John G.
 Coar Mills

LEWIS—Continued

George
 Mary
 Homer

McCULLOUGH

Chas. J.
 Sarah Jane

McCORD

Dr. Charles
 Catherine C.

MILLS

Edward
 Camilla Jeffrey

MAWHINNEY

Charles Henry
 Emma Weaver
 Ernest Leroy
 Marjorie White
 John A.
 James Harvey
 Jessie Dentzer
 Homer A.
 Margaret McCabe
 Samuel Lee
 William Bradford

McNUTT

John
 Mary
 William
 George D.
 Rebecca Fife
 John W.
 Joseph
 Jennie Buxton
 William J.
 Ester Miller
 Mildred
 David W.
 Walter
 Grace Tagsh
 Virginia

McCONNELL

W. S.
 Ida Berry

MANSON

Albert
Mary McNutt

McCULLOUGH

Estella A.
John J.
Sarah Kenney

MUNNELL

J. Wilbur
Kate McNutt
James Wilbur, Jr.
Paul David

McCORD

Dr. Mina
Gray

MORGAN

Lou

MOULIN

Julian D.
Dora Lewis

NOBLE

Lester
Will Adda
Rodgers
Carol
Russell

PERRY

John
Margaret Weaver
James
Mary
John Weaver
Isaac
Sarah

PATTERSON

Robert M.
Alice Weaver

PARDOE

George
Lilie Mills

PARKS

Alfred
Isabell
Ruth
Alfred, Jr.

RODGERS

Wm. Addison
Nancy Jeffrey
Vincent
Elizabeth Blackard
Vincent V., Jr.
Earl
Susannah
John Graham
Mark Zink
Helen
Wilma
Majoria
Charles A.
Edna Gaston
Gaston
Nancy
Rudolph
Elsie Griffin
Donald
Ruth
Dorothy
Glenn

RIDDLE

Margaret Jeffrey

SMITH

George
Mary Jeffrey
George, Jr.
Lilly C.
Margaret Ann
Clarence
Ernest
Martha Farrer
Guy
Bessie Craig
Howard
Ernest Lloyd
Verner
Ilah Keenan
Ivan
Mary Elnora
Martha Evalyn
Clyde Scott
Minnie Morrow
Harry Graham
Royal Lester

SMITH—Continued

John Jeffrey
Nannie Miller
Mary Ketchem
Ruth Elizabeth

SCHNEIDER

Harry B.
Sadie Lesnett
Clarinda E.
William B.
Edward
Harry R., Jr.
James L.

STRONG

Samuel M.
Ethel White
William Ross

WICK

Frank
May Isabell
May Isabell, Jr.
Martha O.
Elizabeth
Frank S.
William Leroy
Thomas L.

WEAVER

Thomas D.
Blanch McConnell
Benjamin
Oliver
Francis
Grey
Robert D.
Mable Hastings
Mary McMillan
John
Elizabeth Lesnett
Sarah
Dr. John
Samuel
Lucinda Vaultenburg
Pha Hunter
Nancy
Dr. John
Bell Boyce

WEAVER—Continued

Frederick
Sarah Henry
Thomas
Isaac
Isabell
Calvin
Isaac, Jr.
Mary McLaughlin
Dr. Samuel Wilson
Francis
Grey
Frank Ritchie
Sarah McNary
John
William Alto
Mary
John Charles
George Cook
Anna Woods
Charles Henry
Anna O'Herron
Vincent
Thomas Dell
Martha Williams
Lizzie
Homer Leroy
Margaret Fehl
Samuel Lee
Hazel Godwin
Bertha H.
Emma
Frank
Thomas Dell
John Adelbert
Elizabeth B.
Thomas McKaig
Mary Josephine
John Boyce
Thomas Craighead
Martha M.
Thomas Verner
William M.
Elizabeth McConnell
David
Wm. McConnell
T. Calvin
S. Elizabeth

WHITE

Patterson
Catherine Weaver
James
Mary Weaver
Mary (Single)
James
John
Nancy Proctor
David
Thomas Jefferson
Mary Kelly
Weaver
Arabella Davis
Robert Ross
Mina Lose
Stewart Patterson
Samuel
Lizzie
James
Myrtle Griffith
Mary Ellis
William A.
Mary E. Smith
Mary Ellen
George S.
Elizabeth McMillan
Katherine
Louis Jane
Margaret
Nancy Agnes

E—Catherine Allen

Page 407

ALLEN

Catherine
Rev. Moses
Catherine McMillan
John Watson
Jane Patterson
John McMillan
Margaret Riddell
Margaret Lockhart
Jane Morehead
Dr. Samuel Harper
Moses Cox

WHITE—Continued

Lee
Mary Weaver
Walter
John Lee
Anna May
Henrietta
Mary Elton
John Weaver
Mable Scott
William Henry
Kathern Ludlow
Roy Thomas
Maud Whitmore
Richard
Rosaline
Stewart
Virginia
Dr. Arthur Weaver
Winfield Bushnell
Sherill
Frederick R.
Hallie
George W.
Stewart
Middleton
Ralph C.

YOUNG

Lloyd
Jeannett Lewis

ALLEN—Continued

Ann Campbell
Aaron
Annie Lyle
Sarah Jane
Robert Patterson
Minnie Whiting
Lillian Ester
Cliffort
Charles E.
Lizzie Bradley
Ellen Mary

ALLEN—Continued

Nina Channing
 Moses Riddell
 Ella Daughter
 Ella Daugherty
 John Edwin
 Harper Riddell
 Wesley Hayes
 Le Nora Moutz
 William McMillan
 Effie Abigal
 Maynard R.
 John Watson
 Kate A.
 Leland M. (Attorney)
 Mary Garraux
 Elsie Wallace
 Samuel Harper
 Walter Watson
 Alice Cathern
 Mose Coe
 Annie Campbell
 Moses Campbell
 John C.
 Prescilla Hunter
 Charles
 Lyda Campbell
 Mable Wright
 Joseph Harper
 Sadie Cox
 Aaron Lyle
 William Vincent
 Jennie Lyle
 Maynard Coe
 Marion Garvin
 Effie Jane
 Lyle McMillan
 Harper S.
 John Lyle
 Emma Pollock
 Watson Pollock
 Robert Harper
 John Lyle
 Emma Pollock
 Watson Pollock
 Robert Harper
 John L.
 Merle Stevenson

ALLEN—Continued

Cathern Allen
 Annie Collins
 David Le Roy
 Flora Johnston
 Merle
 Virginia Ethel
 Wilbur Ray
 Betty Mae
 Lois Jean
 Elbert Le Roy
 William H.
 Rev. David Dinsmore
 Bertha Rosenberg
 Lyle McMillan
 David Clyde
 Harriet Klein

BROKAW

George
 Margaret Morgan
 Lyda M.
 Thomas
 Clarence
 Lois P.
 Asa

DUNLAP

Joseph G.
 Catherine
 Hugh Allen
 Earl G.
 Mary Eva
 Annie C.
 Harley Scott

EVANS

Judge James Albert
 Anna Eliza

GIBSON

Thomas
 Eliza Allen
 Albert Allen
 Lottie Brown
 Allen F.

HENDERSON

Harald
 Blanch Pollock
 Roberta
 Lewis Pollock

MORGAN

Thomas C.
Catherine Allen
Moses A.
Barber Pollock
Charles S.
Cora Luella
George P.
Annetto
Isaac Newton
William Rufus
Martha Luther
Emma Chaney
Mable
John Watson
Mary Layport
William F.
Orville Allen
Carmilla F.
Elmer

MOORE

Robert Jas.
Acta
Robert Jas., Jr.
Charles Jasper
Don Master

MCINTIRE

Daniel
Eva Adler
Allen
Virginia
Malcolm K.
Walter Thurma

NOLAN

James C.
Catherine Morgan
Forrest G.
Elmer F.
Mary Berry

POLLOCK

Thomas A.
Anna Allen
Rev. Robert A.
Margaret Nichol
Ruth Lavis
Warren

POLLOCK—Continued

Jeannet Allen
Allen Thomas
Laura Louise
Merta Lucile
Otho Russell
Mollie Ridgeway
Nara Lee
Lena Catherine
Lyle McMillan
Lodalee
Oscar G.

PHILIPS

Herbert
Anna Pollock

ROSE

Don
Jean Evans
John Evans
Margaret Shaw
Ann Allen
Don, Jr.
Jean E., Jr.

SIMINGTON

John
Eliza Allen
Allen Harper
Ellen McIlvain
Maud Myrtle
Margaret Bell
Walter
Elsie Ralstron
Mary Elenora
Dorothy
Jennie Alice
John A.

SCHMIDT

Russell A.
Lillian R.

WASSER

Rev. W. C.
Clara Allen

WRAGGS

John Alden
Helen Allen
Helen A., Jr.

WRAGGS—Continued

Margaret J.
Harriet L.
John Ulysses
Katharine

F—John McMillan, II

Page 419

ADAMS

William M.
Sarah Johnston

BEBOUT

Herman Haines

BLACKSTEAD

Charles D.
Alice McMillan
Anna Jean
Marion L.

BRUNSON

C. E.
Sarah Johnston

BROWN

Hamilton W.
Nellie Fife
Wilma
Richard W.

BENNETT

Daniel M.
Rebecca Caldwell
Lloyd W.
William F.
Sarah Taylor
Rebecca Jane
John W.

BRANTNER

John H.
Estella Manes
John H.
Evelyn Jones

BOYCE

John Wm.
Blanch Manes
Lillian E.
Blanch B.
Loeita

PHELPS

Anna Pollock
Herbert

BOYD

Lani
Annie Crane
Esther M.
Kenneth Theo.

CALDWELL

William
Rebecca McMillan
John McMillan
Margaret Lesnett
William
Elizabeth Matthew
William C.
Mary Crum
William Clarence, Jr.
James Crawford
Maud McMillen
W. Herbert
Emaline Clothier
W. Herbert, Jr.
Elizabeth Davis
Charles
Harriet
Elizabeth

CANNON

Bert
Sarah McCabe
Barry B.

CURRAN

Dr. John H.
Margaret Caldwell
John H., Jr.
Joan McM.
Janet Louise

CRANE

David
Mary Manes

CUMMERS

Alexander
Edith Perrine
Alex, Jr.
Richard W.

COOK

Lawrence
Bertha Manes

CRANE

Walter C.
Lucy Walton
Jennie Florence
Ethel

DILLER

Wilbur
Marelyn

DAWSON

Rev. John
Mary McMillan

FIFE

William
Mary Caldwell
John Franks
Caroline Patterson
William James
Mary Summers
John Francis, II
Ruth Brown
John Francis, III
Norman Richard
Beverly J.
Patricia
Edna Caroline
William C.
Mary Fife
Frank Morgan
George M.
Samuel McM.
Mary McCabe
William E.
Ruth Fife
Ruth Shirley
William Ellsworth
Ralph Wycoff
Samuel E.
Mary Caldwell

FIFE—Continued

Samuel E., Jr.
James Robert
Mary Catherine
Martha Bell
John McMillan
Bessie Mae
Florence E.
Jennie Marie
Sarah M.
Joseph

FULTON

Joseph Wm.
Lenora McM.
A. Crawford
Mary McDowell
Helen
John B.

FEW

William J.
Thelma Manes
Robert Lee

GRIMES

John E.
Agnes McConnell

GALBRAITH

James
Evelyn Manes
Bernice
Robert H.

HAST

Donald
Jean Fife
Jean, Jr.
Carolyne
Dorris

HAILING

John
Katherine Fife

HOWE

Samuel J.
Sarah McM.
Annie C.
Lottie
William C.

HOWE—Continued

Mane A.
Lillian M.
Sarah
Edward C.

HAINES

Isarel Bebout
Sarah Jane
Elizabeth
John
Herman
Annie Cochran
William
Alice Whiteside
Earl
Sue

JOHNSTON

Robert
Sarah Caldwell
Rev. William McM.
Emly Truax
Rev. Robert C.
Mildred Beal
Logan Truax
Janet Rutherford
Logan Truax, Jr.
Dr. Robert M.
Emogene Nolan
Ihana
Alice S.
Annie Florence
Robert Lee
Hugh Nolan
Dwight McM.
John McM.
Bessie Philips
Bessie Philips
Robert
Cathern Kilgore
Mary Cathern
Robert M.
Lucile Meyers

KURTZ

John H.
Grace Speer
Russell

LOPPA

James F.

LYONS

Thomas Harvey
Jane McMillan
Margaret Barkley
John
John McM.
Mary Cassinger
William Edward
Viola Tyner
Lyda
Charles
Hattie Millspaugh
James Harvey
John Boyd
Robert Hartrick
Arthur Edgar
Pauline Penny
Kenneth C.
Orville C.
Alma Martin
Betty Lee
Jarel T.
Ester Anderson

McMILLAN

John, II
Rebecca Anderson
John, III
Mary Mitchel
Sarah Weaver
Thomas
Anna Lutton
Sarah
Mary Johnston
William
Rev. Robert
Samuel
Mary Kerr
William
Mary Moore
Isaac
Thomas
Jennie Douglass
John Anderson
Elizabeth
Thomas

McMILLAN—Continued

Mitchel
Matthew
James Mitchel
Annie Rankin
John Anderson
Ora Maud
William C.
Thomas Clarence
Martha Millenberg
Louis J.
Thomas W.
Francis Black
Thomas R.
Douglass Black
Virginia Roe
Ureth Jean
John Anderson, Jr.
George Shirell
John Ard
Mitchel Dale
John
Robert
Maud Stanley
Thomas R.
Ottie Ryne
William
James
John Thomas
Robert Edward
Ida J.
William
Joseph
Fannie Wells
Sarah B.
Guy Edward
Francis
Margaret
John Ard
Mary Matthew
William
Francis Lorenz
Mary F.
Marion
William Lawrence
Frank Harold

McNARY

Samuel F.

McNARY—Continued

Thomas Byron
Josephine
Walter Ainsley
Charles P.
Elizabeth McMurray
Harold
Elizabeth, Jr.

MANES

John P.
Culbert
Nancy White
John
Culbert Homes
Emma Donaldson

McKOWAN

Thomas
Cora Speer
Thomas, Jr.

McCONNELL

William
Mary Speer
William E., Jr.

McCLELLAND

C. E.
Myrtle McConnell

McWILLIAMS

Thomas
Hazel McConnell

McCABE

John Stilly
Alice Fife
William James
Alice E.
Olive
John Stilly, Jr.
Joseph E.
Howard M.
Samuel W.
George F.
Blanch L.

McMURRAY

William J.
Sarah Caldwell

MECUM

James E.
Ashdean

McMILLEN

Robert L.
Mary Caldwell
Izetta

McDOWELL

John
Elizabeth McMillan
Alice Luella
William LeRoy
Christian Kirkpatrick
Hugh Raymond
Olive Means
Ruth Ellen
John James
Samuel McMillan

McGRANN

James A.
Mary Manes
James A., Jr.
John Thomas
Helen M.
Florence

PHILIPS

Roland J.

POWELL

Dudley
Mary Speer

PERINE

Joseph W.
Lizzie Manes
Blanch Edna
Raymond C.
Dorothy
Alice L.
Bertha M.

RAYCROFT

Arthur
Helen McMillen
Dorothy
Robert W.
Helen Jean
Mary E.
Barbara Ann

SPEER

James F.
Rebecca McMillan
William
Etta Glass
Howard
Nannie
John M.
Anna O'Roak D.
James F., Jr.

SEARLES

William B.
Ida Johnston

SPEAR

James A.
Mary Crane

STEWART

Park
Alice

SHORT

Birt
Martha Crane
Jack Hess
Richard Albert

THOMPSON

Harry B.
Thelma Caldwell
Malcolm C.
Bruce O.
Audrey M.
Gordon V.
Marjory E.
Donald C.
Tertran
Catherine Lyons

ULLUM

Bud
Estella Perine

WATSON

William
Rebecca McMillan

WILSON

Carl
Jessie Manes

STEWART

Kucheny Alec
Raymond
Lillian
Vern J.
Shirley Jane

SPEAR

Elsie M.
Walter I.

G—Samuel McMillan

Page 463

ARNOLD

Anna Fulton
Wilson

BRICKLEY

Dr. A. J.
Adah Blair
Anna F.
A. J., Jr.
Anna Fulton
Andrew

BLAIR

Anna Fulton
Andrew

CHURCHFIELD

Myrtle Fulton
Stephen J.

DUREY

Catherine McMillan
Elmer

FULTON

John
Hannah McMillan
Samuel
Margaret Rankin
Joseph Reed
Mary Pease
William
Tamer Crawford
Thomas K.
Serana Swan
Robert
Agnes Rath
Mary Moore
Sallie Crawford
Isabell
James

FULTON—Continued

Etta Walker
Dr. John M.
Lizzie Bell
John Dorman
Clara Maud Brambridge
Irene
Julia
Elnora
Loella B.
Elizabeth B.
Samuel Floyd
Ada
John M.
Sadie Hern
Ralph
Walter
Roy B.
A. Crawford
Mary McDowell
Helen
John B.
John Boyd
Anna Elliott
Frank
Heress Baker
James Rath
Edna Reydon
Thomas R.
James C.
Margaret
Robert
Mary Moore
Ellwood H.
Martha Bower
Chatham C.
Jennett Weller

FULTON—Continued

Ruth
 Dr. Samuel R.
 Nellie Reynolds
 William R.
 John F.
 Alexander C.
 Gertrude Taylor
 Donald
 Samuel R.
 Thomas Cloud
 Elsie Patch
 Genella Fuller
 Florence White
 Elsie Etta
 Geneva Bernice

FORTUNE

Francis Blair
 J. Thomas
 Virginia
 Dorothy B.
 Nancy Isabell

GIBBS

Dorothy McMillan
 Iran

GRISWORLD

Minnie McMillan
 Mayland
 Francis E.

HENRY

Juniata
 Margaret
 Louis
 Mable McMillan
 Andrew E.

KING

Eleanor Scouller
 Russell E.
 Elnora Fulton

LARSON

Fay McMillan
 George

McMILLAN

Samuel
 Isabell Harper

McMILLAN—Continued

Catherine F.
 William Fulton
 John
 Catherin Fox
 Jacob Henry
 Hester Freeman
 Roy
 Mable
 Bertie W.
 Winfield S.
 Alice Cuthberston
 Ada C.
 Laura
 Granville M.
 Mary Pickering
 John Maynard
 Harriett Liggett
 Charles Henry
 Eva Jackson
 Dean Murcus
 Frederick C.
 Edith Milner
 John Lurain
 Mary E.
 Chester Fayette
 Edna Ball
 Mildred
 Harold Dean
 Chester Fayette
 Sarah A.
 John Samuel
 Eva Ketchem
 Harold E.
 Judith Halferly
 Leslie Dewey
 Helen Larson
 Sally
 Ruth B.
 Olive
 John Kenneth
 Glen Martin

McFARLAND

Helen Scouller
 Andrew
 Gerald
 Kenneth

McPHERSON

Laura Fulton
James R.
Hellen F.
Jean

PRY

Mary Fulton
Robert
Winfield

PATTERSON

Isabell McMillan
David

REESE

Maggie Fulton
William H.
Robert J.
Charles F.
Sarah B.
Ruth H.

ROLLER

Donald T.
Amy McMillan
Catherine
Charlotte E.
George Granville

RASKAUSKA

Winfield
Barnard
Barnard John, Jr.

SCOLLER

Mary Fulton
Rev. John C.
Gerald F.
Jahn Samuel
Isabell McDonald

SCOTT

Tamer Arnold
Joseph B.
Paul L.
Wilson
Richard

SMITH

Mable Fulton
Paul C.

WALKER

Ollie Fulton
George
Margaret
Thomas Fulton

WICK

Ollie Fulton
Horris D.
May

WASHABAUGH

Dora Fulton
Robert G.
John Fulton

WILSON

Mary McMillan
Clifford
Lyle E.
Vera J.
Louis E.
Robert L.
Shirley M.
Jasper Leroy

ZOOK

Lucy McMillan
Clyde
Barbary Jean

