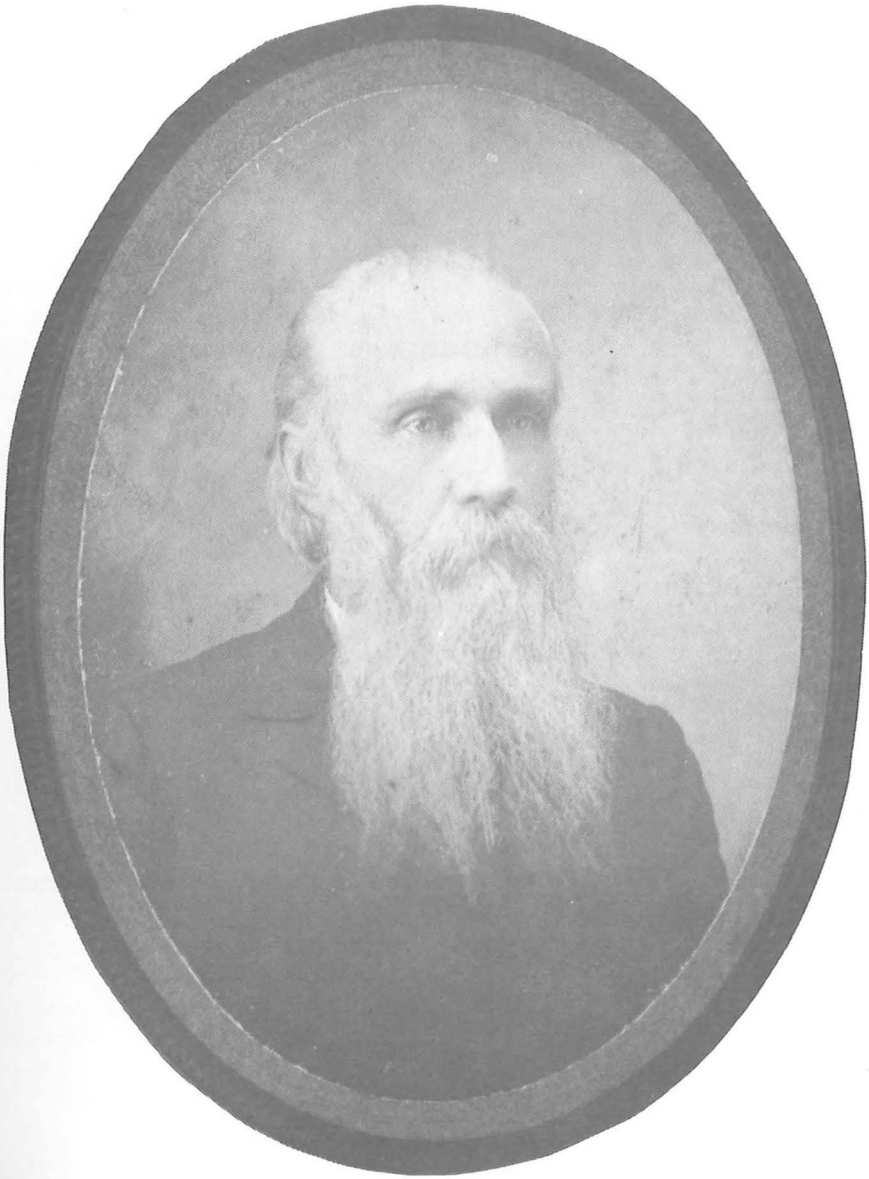
Cumberland County History



Samuel Smith

Volume I Number 2

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Cumberland County History is published semi-annually. All members of the Cumberland County Historical Society receive a copy of the journal as part of regular membership. The regular membership fee is $15.00 annually. Members receive other benefits, including a quarterly newsletter, special invitations to programs and exhibits, and the satisfaction of joining with others to preserve county history. Correspondence regarding membership should be addressed to the Executive Director, Cumberland County Historical Society, 21 N. Pitt Street, Carlisle, PA 17013.

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IN THIS ISSUE

Cover: S. R. Smith, in later years
President of Messiah College, 1909-16
Courtesy of Archives, Messiah College,
Grantham, PA.

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Samuel Roger Smith and the Development of Grantham

by
E. Morris Sider

Grantham in Upper Allen Township is best known as the home of Messiah College. Both the village and the college are very much a product of the creative energy of Samuel Roger Smith, a farm boy become educator and industrialist.

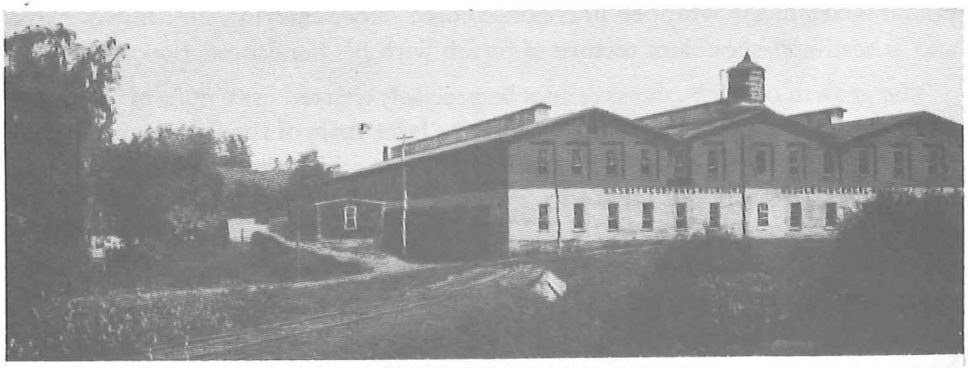
Smith was born in 1853 near Derry Church on a farm now incorporated in the town of Hershey. While still in his teens he taught school for several years, later took a business course at the Eastman National Business College at Poughkeepsie, New York, and may have studied some medicine at Columbia College. Following failure in a milling business that he briefly owned in Lebanon County, he and his wife moved to a house on Reilly Street in Harrisburg. While Samuel found work with a drug company, his wife, Elizabeth, began to make noodles in her kitchen for sale to her neighbors.

Her small enterprise quickly became a success. Smith left the drug business and joined his wife in the kitchen. Their noodle production soon outgrew their house on Reilly Street. After a move to a larger house on the corner of Boas and Linn, the family purchased an even more commodious residence on Twelfth Street and built a small factory below it on Cameron.

The Smiths understood sales psychology. One of their methods in the earlier years of production was to send their children into the area stores to ask for Smith's noodles. If a store owner did not stock the noodles, the children's request suggested that they should start dealing in the product. Perhaps the packaging also helps to explain the growing sales: the noodles were put into attractive, one-pound boxes nicely wrapped in cream-colored paper carrying the Smiths' name and a head-and-shoulders picture of Smith with his handsome, flowing beard.[1]

The growth of the business cannot be precisely charted since none of its papers have survived. A letterhead from one of the later years of the firm gives 1881 as the founding date; the year is probably the one in which the family began to sell noodles from the house on Reilly Street. The same letterhead states that the business was incorporated in 1887; undoubtedly that date is the year in which it officially took the name of the S. R. Smith Company and began to sell stock. The dates, in any event, suggest the rapid economic recovery of the family. By 1909 the business had so greatly expanded, both in sales and in variety of products, that Smith moved out of town and built a large, modern plant at Grantham, some ten miles to the southwest of Harrisburg.

Advertisement for Smith's noodles and macaroni. Archives, Messiah College, Grantham, Pa.



S. R. Smith and Company Noodle factory in Grantham.

In the meantime the Smiths, originally of the United Zion's Children Church, had become involved with the Brethren in Christ Church in opening in the city an orphanage and retirement home (now Messiah Village near Mechanicsburg). The family joined the denomination in 1896. Smith rapidly rose in church circles to become an influential member of boards and committees; from 1899 to his death in 1916, he served as secretary to General Conference, the governing body of the denomination.

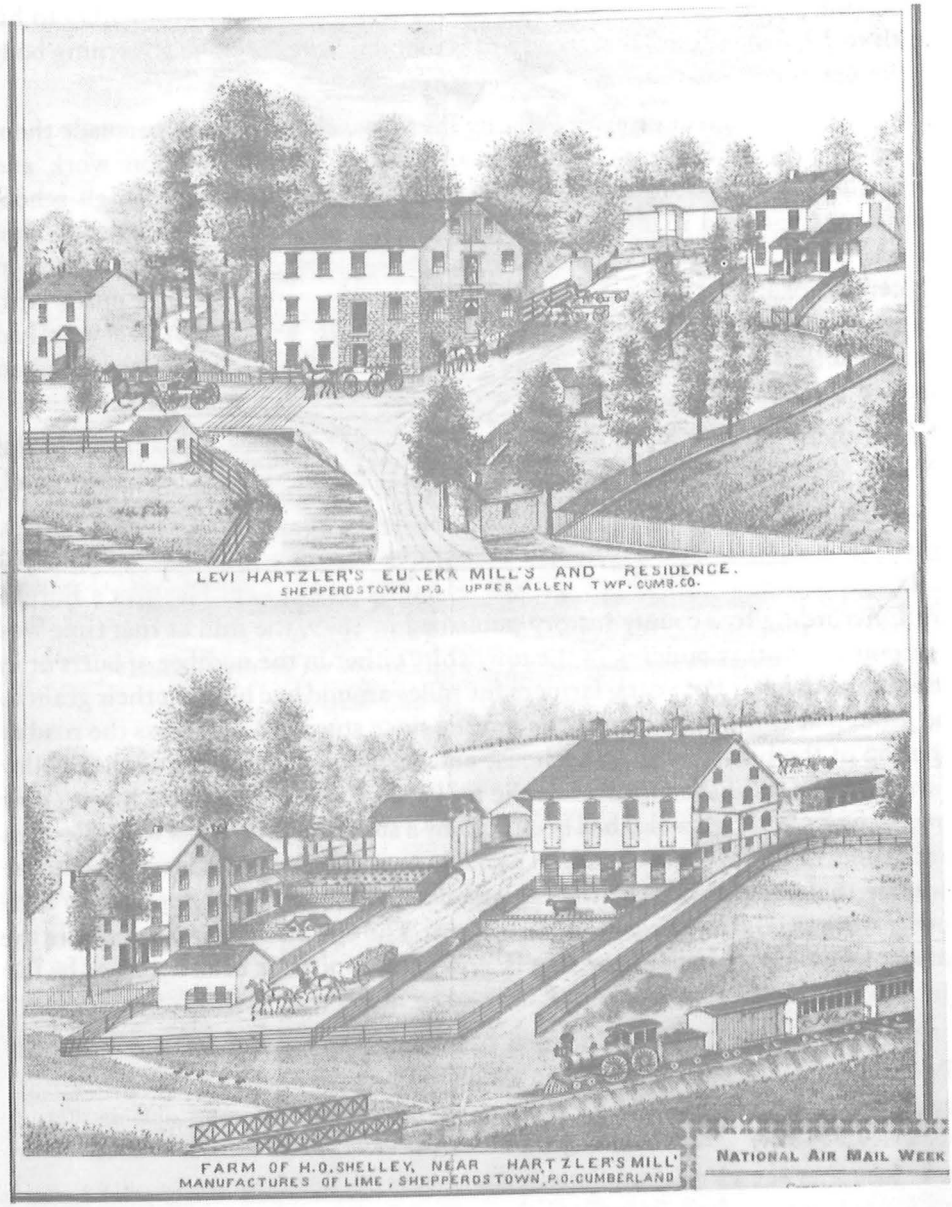
Smith used his great influence among his fellow churchmen to persuade them to establish a school with an emphasis on training for mission work and evangelism, but also offering some secular subjects, including a high school program. Chartered in 1909, the school, first called Messiah Bible School and Missionary Training Home (now Messiah College), opened for classes in September of 1910. Smith was president and classes met in his house on Twelfth Street. Enrollment, initially of twelve students, by the end of the year had increased to thirty-seven. Already, by January 1911, Smith and the trustees had decided that the school should follow the noodle factory to Grantham.

Grantham lay very much in the country. Except for two small villages in the vicinity--Shepherdstown and Bowmansdale--the surrounding area was farmland.

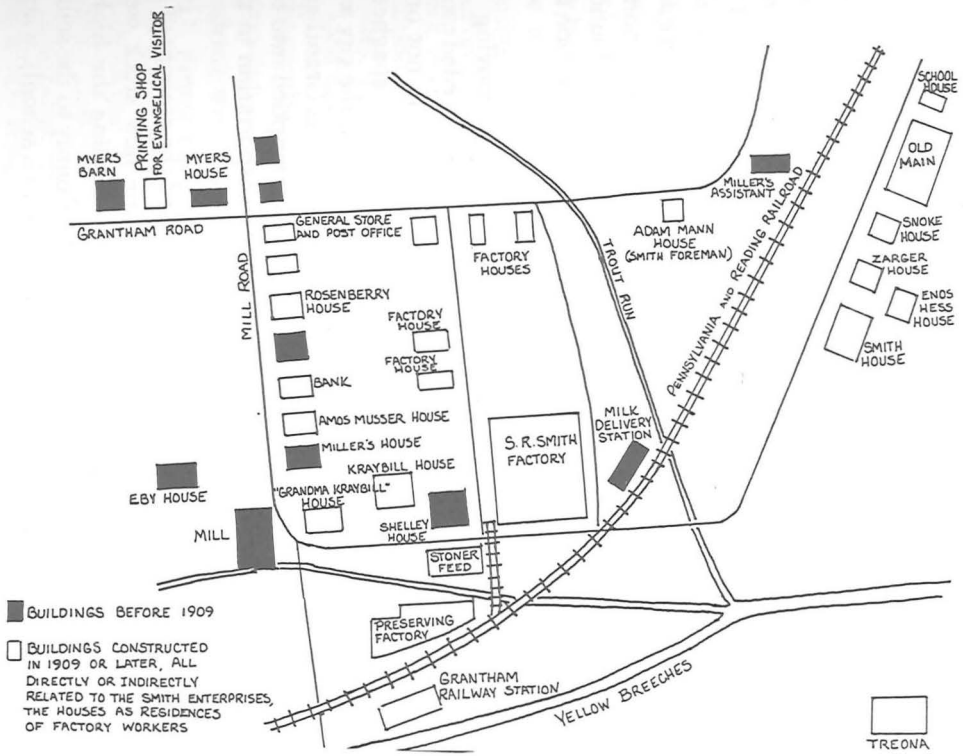
At the turn of the century, Grantham itself consisted only of a few buildings. Most conspicuous among them was a mill, originally constructed in 1790 although rebuilt several times, known in later years as Levi Hartzler's Eureka Mill. According to a county history published in 1879, the mill at that time was "second to no other building in the township, either in the number of burrs or in its water-power."[2] For years, farmers for miles around had brought their grain to be ground at this mill. The miller's house (since stuccoed) lay across the road at the top of the hill. A large frame house and barn, for years known as the Shelley farm, stood east of the mill. Beside the mill a large, handsome stone house (now owned by Robert Griswold) had been built by a stonemason and his wife--Reuben and Minerva Miller--one of several stone houses the two had constructed in the area by their own hands. At the crossroad above the mill and opposite to each other were two farmhouses, each with a barn. The one on the left stood where the present missionary house now stands, and had at one time been occupied by the John Myers, Brethren in Christ family. (See map on page 7.)

These buildings largely comprised the village. Two other features were the Pennsylvania and Reading Railroad which ran past the Shelley farm and the mill, and the Yellow Breeches (sometimes called the Minnemingo by local residents) which had supplied water power for the mill and which forms the boundary at that place between York and Cumberland Counties. A milk delivery station, with an ice house providing ice to cool the milk, stood against the railroad near the present entrance to the college.

At one time several Brethren in Christ families had lived in the area. John Myers at the crossroad was a minister. Jesse Engle lived about three miles to the west just beyond the present village of Williams Grove (his brick farmhouse still stands), before moving to Kansas and eventually to Africa as leader of the first



Levi Hartzler's Eurkea Mill and residence (above) and Shelly farm (below), from The History of Cumberland County, Pennsylvania: 1831-1879, *by Conway P. Wing (Philadelphia, 1879), p. 207.*



Grantham, Pennsylvania around 1909-1912

Brethren in Christ missionary group to that continent. The Abram Mellinger family lived across the Yellow Breeches in York County near Siddonsburg. Although these Brethren and perhaps one or two other families were too scattered to hold regular worship services together, they gathered periodically for such meetings as love feasts in the barn of John Myers at the crossroad (sometimes in the Mellinger or Engle barn), where they would be joined by large numbers of Brethren in Christ from Mechanicsburg and elsewhere. By the turn of the century, however, virtually all of these local Brethren in Christ families had either died or moved elsewhere. The few who remained went to Mechanicsburg for services and fellowship.

This was the setting on which Smith cast his eye when thinking about the expansion of his business. But why Grantham? It is entirely possible that he knew of the area from earlier association with the now-departed Brethren, may even have attended services in Grantham. He knew John Myers' son very well. The younger John Myers was, in 1910, a widely traveled evangelist in the denomination. With his wife, Caty, he had lived for some years in Harrisburg and for several years had been in charge of the denomination's retirement home. Myers was one of those who had encouraged Smith in his attempts to found a church school. Conceivably the two talked about Grantham as a good location for an expanding business.

Probably more important than his church associations for moving to Grantham was the suitability of the village for a new factory. Smith needed room for expansion. His business had grown to where he was producing not only noodles but also macroni ("perfection marcaroni," he called it), spaghetti, vermicelli, soupettes, and cereal goods. But room for expansion in the city was both expensive and restricted. It would be less so in a rural area such as Grantham. The village also had a good water source (in Trout Run that emptied into the Yellow Breeches and was fed by springs upstream), and transportation in the railroad that skirted the village.

To finance the move and expansion, the company increased the amount of its available stock. Many, probably most, of the buyers of the new stock were Brethren in Christ; some were from Lancaster County, including the highly respected Bishop Henry Hoffer; others were from Franklin County to the south, including Sarah Wiebe (wife of one of the teachers in the church school), whose family, the Dohners, had money for such investments.[3]

Thus financed, the company in 1907 purchased about five acres of land in Grantham next to the railroad where the college maintenance building now stands. On it Smith and his associates constructed an imposing factory building. Made largely of brick, it contained three gabled structures joined together, thus providing expansive floor space. The factory had two floors--the lower one for the machines making the products, the upper for drying the noodles and spaghetti. A railroad spur built from the main track to the factory gave the company direct and immediate access to the railroad.

By the summer of 1909, construction was virtually completed and the moving of machinery and supplies from Harrisburg to the new factory begun. By August 24, thirty men were at work. For these and other employees still to come, housing was needed. The company in the same year (1909) built two houses along Grantham road and two large houses above the factory (on what is now Locust Street) for single workers; Smith's daughter Katie cooked for some of them for several months. Other houses soon went up in the village, most of them built by persons in some way connected with the factory.[4]

A good picture of the factory life that quickly developed may be obtained in the letters that Emma Smith (S. R. Smith's daughter) wrote in these months to her future husband, John Climenhaga. She relates in her letter of August 24 that she has been working in the office of the factory and that "business life is great." She herself had just made out a large number of bills of lading and shipping orders and prepared about twenty letters for mailing. The family goes out to Grantham from Harrisburg on the 6:55 morning train and returns in the afternoon on the 5:45. Two weeks later, on October 11, she tells John that when the factory opened, they were 4,000 cases behind in their orders. Now they are sending out a train carload every day of macaroni and noodles alone. To keep up with the orders, they are buying another macaroni press, and that will bring the number to six, double the number of machines they had in Harrisburg. And still another press is coming from Germany. In fact, they are so busy, she says in a November letter, that on Thanksgiving Day they don't take a holiday--they just give thanks as they work. A year later she reports that business is growing so fast they are building an addition to the back of the factory, which will provide space for five additional presses. The Smith family claimed that their noodle factory became the largest of its kind east of the Mississippi River.[5]

From this expansion of output and products, it is not surprising that the reputation of Smith's company continued to grow outside the Harrisburg area. Studying with her brothers Henry and Joe at Juniata College in the summer of 1911, Emma found the people in Huntingdon, Pennsylvania, wanting to know more about the factory. The bulletin of the college church one Sunday carried an article on the "noted manufacturer" of noodles and macaroni and the description Smith's children at the college had given "of how carefully these goods are manufactured. Since then we eat them with added relish. They are River Brethren people and religiously among the best type in the country. When you eat the Smith and Co. noodles and macaroni you can rest assured you are eating a pure and clean product."[6] Sarah Wiebe, visiting the new factory in its first weeks of operation, also was impressed that "it was all very nice and clean and interesting."

The Smith family soon followed the factory to Grantham. Their father chose a site for a new residence across the railroad tracks on the top of the hill overlooking the Yellow Breeches. Although some of his children had already left home, still he constructed a large, two-story house with a veranda running around three sides. Included in the interior were at least two bathrooms, tiled floors in the two front parlors and hall, and electric and gas lights. The wallpaper alone

cost $150; Smith justified that expense by claiming it would cost him more in the end to put on cheap paper.[7] Altogether, the house was fit for a prosperous manufacturer. In fact, it was so imposing, at least for one who was Brethren in Christ, that some of his fellow church members called it Smith's Mansion, some of them using the term in a pejorative sense. The family, which had been staying in the stone house by the mill during construction, moved into their new home in early fall of 1910.

Although he now had his new factory, Smith was interested in more than noodles and macaroni. When he and his associates purchased the land for the factory, they also bought a considerable number of acres around Grantham and organized a separate business enterprise called The Grantham Land Improvement Company. Part of their holdings would be sold as private lots to people who came to Grantham to live, usually because of some relationship with the factory. Part would also be sold for other businesses.

One piece of ground was sold to Amos and Annie Rosenberry. They, too, were Brethren in Christ (Annie was the daughter of the venerable Bishop Martin Oberholser of Franklin County). This couple operated a small plant near Chambersburg that made jams, jellies, and pickles, and they, too, were looking for a place in which to expand their business. What more natural move than to locate in Grantham, beside the very successful S. R. Smith, and right along the railroad tracks where the trains could conveniently bring them the fruits and vegetables needed for their business? So they bought land between the noodle factory and the railroad and built their jam and pickle factory (the cement block building still stands, and was purchased by the college in 1981). The Rosenberrys, however, did not succeed in their business, and in 1912 the Smith Company took over the factory, using it, among other things, to make the cement blocks out of which a number of the local houses were built. The Rosenberrys, however, remained in the village and developed a more successful small baking business, which they conducted from a building at the rear of their house.[8]

Power was needed to run these operations. It was close at hand--in the dam, water race, and mill. When the Smith Company came to Grantham the mill was no longer in business. Smith and his associates bought the building and the stone house adjacent to it. The house they sold in 1908 to Fanny Eby, a Harrisburg resident, who bought it for a summer residence. But the mill they retained and in it placed two dynamos operated by the water racing under the building. Thus was power produced for the factories and for other buildings going up in the village.

Smith was involved, either directly or indirectly, in other area enterprises. He and brother-in-law Henry Light had a major (possibly controlling) interest in the Brandtsville Electric Company, located at Brandtsville, about five miles to the west of Grantham. He encouraged John Wenger, another Brethren in Christ, to move to Grantham to begin a store on one of the corners of the crossroad, and used his influence to place a post office--Grantham's first--in the store. And for several years beginning in 1912, the denominational paper, the *Evangelical*

Visitor, was printed in the village, at first in the factory on the press made to print labels for the factory's products.[9]

To handle the business generated by those enterprises, Smith, some of his associates, and several additional Brethren in Christ men of means founded a bank and obtained a charter for it in April 1910.[10] To house it, they constructed a yellow brick building, two doors above the miller's house, with the classical columns in front that seemed mandatory for all bank buildings in those years (the building still stands, as a residence and without the columns). To this one-teller bank they gave the name Grantham National Bank. It had its own currency, printed by the federal government in Washington. Arriving in Grantham in large sheets, the notes had to be cut out with scissors by the cashier before they could be used individually.[11] Brethren in Christ deacon Amos Musser, apparently a director of all the companies associated with Smith, was the bank's first president. In these years, Musser took Smith's daughter Katie to be his wife, and built a large yellow brick house, still standing, between the bank and the old miller's house.

The principal function of the bank appears to have been to serve these local Grantham interests. It cleared drafts or bills of lading for supplies through the bank, paid the employees, and later the school's faculty (the teller placed the money in envelopes in pigeon-hole mail slots in the bank). But the bank also served the local community within the radius of a few miles, since residents could cash checks and make deposits in it.[12] No records survive to indicate the degree of community participation, but according to Emma Smith, the community's anticipation was certainly high. On April 24, 1910, the day prior to the opening of both the post office and the bank, she wrote to her beloved John that a large crowd would be in Grantham to deposit money, and added, without much exaggeration, that "these are great improvements to Grantham."[13]

Grantham National Bank (left, with pillars) and Amos Musser residence (right). Archives, Messiah College, Grantham, Pa.

An easy though unofficial relationship existed among these various enterprises. Most of the persons involved with the S. R. Smith Company were also involved in one or more of the other Grantham projects. And most of them were part of the Allison Hill Trust Company of Harrisburg, and largely Brethren in Christ in membership. Being director or buying stock in one of the Grantham enterprises did not mean that one was by right a part of the other.

Smith, however, was the key figure in all of them. It was easy for him to move funds from one business to another as circumstances seemed to demand, and then to repay the lending account later. His personal secretary has related that his books were sometimes difficult to understand. On one occasion, the stockholders in the noodle factory requested that a professional, outside accountant audit the company's books. Smith took the request as a personal affront: after all, he had a Masters of Accounting Certificate from the Poughkeepsie institution and he was a respected churchman--didn't his brethren trust him? The stockholders did not press their request, but later events were to suggest that they would have been wise to do so. In this respect, however, no charge of bad faith was ever made against Smith himself--only possibly poor judgment.[14]

All of this quickly advancing business led the Reading Railroad to build a station at Grantham in 1910, directly across the tracks from the preserving and pickling factory. At first it had no attendant--only two rooms with a stove in one--but ever increasing traffic brought the village its own stationmaster, together with telegraphic services, by the end of the year.[15]

Finally, in addition to all these enterprises and improvements, Smith brought the orphanage to Grantham. For some time now separated from the retirement home, the orphanage was growing and needed room for expansion and a country atmosphere for the children. With Smith associated with the institution from the beginning, to bring it to Grantham was a natural move. It also helped that he was on the committee charged with finding and deciding on a location. The Grantham Land Improvement Company sold the orphanage twenty-six acres of land (at $75 an acre) across the Yellow Breeches in York County. The board erected a three-story structure (which they called Treona) for the children, as well as a barn and silo, since they intended to farm the land as a source of food, as well as income for the orphanage. The buildings were dedicated in an impressive ceremony in September 1914, with S. R. Smith performing the rites of dedication.[16]

Thus Smith gathered around him at Grantham a number of enterprises and institutions. These rather naturally began to draw Brethren in Christ into the area as residents. It followed that some kind of organized religious activity would develop. By early October 1909, prayer meetings were being held on Wednesday evening in the Amos Musser home. Area members first held Sunday evening services on May 8 of the same year in the Smith temporary home in the Eby house beside the mill. Sunday School began at the end of June in the factory with sixty persons present, and with Amos Musser as superintendent, and Smith and daughter Katie among the teachers.[17]

Given Smith's penchant for organization, the Grantham members soon organized themselves into both a formally recognized congregation and a separate district in the denomination. At first they were included as a congregation in the Cumberland District, under the bishopric of Jonathan Wert, who lived in Carlisle. Regular Sunday morning services began in the Smith house as soon as it was completed. At their first morning service, the congregation decided to petition General Conference to establish Grantham as a separate district, arguing that it had thirty-nine registered Brethren in Christ members. General Conference agreed, and early in 1913 the congregation voted for a bishop. Probably to no one's surprise, Smith was elected to the office, another figurative hat added to the many that he already wore.[18]

To all of these developments a new one was now to be added--the relocation of Messiah Bible School and Missionary Training Home from Harrisburg to Grantham. The reasons for the move are several. In the first place, some of those most closely associated with the school now lived in Grantham, including, of course, the president, but also the vice president, Enos Hess. Hess had moved to Grantham from Lancaster County in the fall of 1910, when he began to teach at the school in Harrisburg. In the next year he bought a lot next to Smith's on which Samuel Keefer, another Brethren in Christ, had already constructed a foundation. Hess finished the house (later known as the president's house) in the same year and immediately moved into it. To have the school located where they lived obviously made considerable sense to men such as Smith and Hess.

Moreover, as some in the church charged Smith with thinking (with some reason), to add the school to the village enterprises would be to advance considerably the idea of Grantham as a center of Brethren in Christ life. That idea had had some form in the church community in Harrisburg; it could now, however, be more broadly expressed at Grantham. Smith himself sometimes said that he wanted to make Grantham the second Hershey, in a church sense.[19] In 1912 while canvassing for students in the Midwest he wrote home to say, with obvious satisfaction, that "Grantham is the most talked of place in the Brotherhood."[20] Certainly Archie Carmichael, visiting from Canada in 1916, was impressed with this appearance. He wrote in the *Evangelical Visitor* that the little village is quite a Brethren in Christ center--the home of the school, the church paper, the orphanage, and the "fatherly and saintly Permanent Conference Secretary--S. R. Smith."[21]

An important explanation for the move of the college was the over-crowding of the facilities in Harrisburg that began to take place within a few months of the opening of school. Clearly, expansion was necessary, whether the school remained in Harrisburg or moved to a new location. As in the case of the noodle factory, expansion in the country seemed more feasible.

Finally, and looming large in the thinking of the school's leaders, was the need to get susceptible young people out of the evil influences of the city and into the cleaner countryside. It was an argument not difficult for a people essentially rural in nature to make.[22]

Fears of the city's evils had existed from the opening of the school doors in September; the coming of spring did nothing to allay them. Faculty ruled on April 14, 1911, that physical exercise must be limited to the immediate area of the school, since complaints were coming in of students going to questionable places. Students were also prohibited from visiting the nearby cemetery "unless it be in an orderly manner, such as will not give a reason for complaint." (It would be interesting to know what disorderly things Brethren in Christ young people were doing in the cemetery!) The ruling ended by faculty declaring that if outdoor physical exercise becomes "absolutely necessary," students should "resort to the original recommendations of walking exercises in a body...."[23] A country setting, the faculty obviously thought, would nicely solve this problem.

Such considerations help to explain an exchange between Enos Hess and Bishop Henry Hoffer at a meeting of the Board of Managers shortly after the school had moved to Grantham. Hess suggested that they might do well to buy considerable property surrounding the college to assure that questionable activities would remain at a safe distance from the college. Hoffer replied in Pennsylvania Dutch: "Ach nein, Bruder Hess. You could buy up all the land in the world but you still couldn't keep the devil out."[24]

A country setting could serve another practical end. Enos Hess, the vice president, was a scientist with a strong interest and academic background in agriculture. He was intent on teaching agricultural courses, in part because this would help to serve the interests of a largely agricultural constituency. Such courses could obviously be better taught in the country than in Harrisburg.

For these and perhaps other reasons the decision was made to move to Grantham. A committee appointed by the Board of Managers and the Board of Trustees met on December 2 at Amos Musser's house in Grantham to decide on a location. Surely no one was surprised when they chose Grantham. Three sites in the village apparently were discussed: a plot to the rear of Smith's house, the hill across the Yellow Breeches in York County (now frequently referred to as "faculty hill"), and the hill to the northwest across the railroad, now a cemetery and known as Grantham Memorial Park.

The plot of land behind Smith's house undoubtedly was chosen because, according to strong oral tradition, Smith donated the property of approximately five acres. The original deed states that $2,000 was paid for the land, but Smith may have returned the money as a gift. *General Conference Minutes* say that the money was donated for the purpose but does not indicate by whom.[25] That the plot, in effect, was donated seems to be suggested by a provision in the deed stating that in the event of the discontinuance of the school, the land would revert to the family. Soon after Smith's death, college officials became concerned about this provision. They negotiated an arrangement in which the heirs issued a quitclaim deed for the land, with the condition that should the school permanently discontinue at Grantham, $2,000 of the proceeds of the sale of the property would be paid to the India mission work of the Brethren in Christ Church, in which Smith's son Henry was then engaged.[26]

A building committee composed of trustees Isaac Stern, Amos Musser, and Samuel Myers began work on February 1, 1911, to formulate plans for the building. The next day they were joined by Eli Engle and Abram Z. Hess (both from the Board of Managers) and S. R. Smith. Within three weeks they had done their work and had obtained approval of their plans. They met again on February 25 and made arrangements to proceed with the construction of the building.

The building they designed was a three-story structure. The main part was 40 feet by 124 feet, with a side wing 40 feet by 32 feet, thus making a northwest front of 124 feet and a southwest front of 80 feet, "together with a convenient and well-lighted and heated chapel annex, capable of accommodating five to six hundred people," as the report to General Conference in 1912 stated (the seating capacity of the chapel seems exaggerated). The first two stories were constructed of brown sand brick, the third with a mansard roof (that is, one that sloped inward to allow for another story), "making as a whole a solid appearing, substantial building for this purpose." Inside on the first floor were seven classrooms, two study rooms for day students, a reception room, main office, and small library. The basement was designed for a dining room capable of seating 120 people, also for a large kitchen equipped with a double set of ranges, hot and cold water, and a cellar with a sub-cave, as the report called it, for storing fresh fruits and vegetables. Thirty-five dormitory rooms, "well lighted and heated," and a storeroom were planned for the upper stories. Electric lights as well as gas pipes for gas lighting were to be installed. Water, presently obtained from an elevated tank near the building, would soon come from a well being sunk at one corner of the building.[27]

While the report overestimated the quality of some of the conveniences, particularly heating and lighting, the building was still a most impressive one for Brethren in Christ people, without question the largest structure directly connected with the denomination. On his first visit to the site, George Detwiler, editor of the *Evangelical Visitor,* thought it a very ambitious project, obviously demanding sacrifices from many people. His report caught the pleasure yet certain awe that many other Brethren in Christ must have felt at their first sight of the building.[28]

Construction began immediately after the plans had been approved, and the building was sufficiently advanced for classes to begin in it in September. The sense of excitement as construction proceeded is nicely caught by a report in the student paper, *Columbia Star,* of a trip that all students and faculty took by train from Harrisburg on June 9 to visit Grantham. The day was beautiful and one "long to be remembered." After touring the village's enterprises, they came to the campus. The bricklayers allowed some of the girls to lay a few bricks, giving some students the pleasure of telling in later life that they had helped to build Old Main (as it soon came to be called). At the end of the day, Samuel and Elizabeth Smith gave everyone a meal in their large new house.[29]

In 1916 S. R. Smith died suddenly of a heart attack. His demise was unfortunate, especially for the village enterprises. Without Smith they lacked a good head. A good head was needed because the books had not been well kept; when the

directors, now that Smith was no longer in charge, finally looked at the records, they were unable to understand them. In a state of near panic they brought in an economic developer by the name of Truax who gave the appearance of wanting to add the Grantham businesses to his wider enterprises. S. R. Smith's youngest son, Joseph, who was a part-time faculty member, was placed at the head of the factory. But Joe (as he was called), despite his obvious intelligence, was not adept as a businessman. The factory became less careful in its production and too often shipped out defective goods; the number of orders for the factory's products soon declined. Truax, far from developing the enterprises, milked them to his own advantage, thus further damaging their reputation.

By 1920 matters were in a state of disarray, and by 1922 all business had come to an end. Joe Smith left for California, convinced that the company's directors had failed to support him. A number of Brethren in Christ businessmen lost heavily in the failure.[30] The school's administrators proposed purchasing the factory and all the associated industries from the bondholders for $22,000, providing the bondholders would agree to donate one-third of the bonds to the school as annuities, but the school board, despite the involvement of some members in the enterprises, rejected the proposal by a unanimous vote.[31]

How serious the closing of the Grantham businesses was for the college is uncertain. Several thousand dollars of the endowment money was invested in the Grantham National Bank, but this apparently was not lost, because the Allison Hill Trust Company absorbed the Grantham bank. Some students who had found occasional employment in the factory were now without a source of income. Perhaps in some psychological way the college was hurt by its seeming association with the industries. The failure of the industries, however, does not appear to have created as great an economic hardship for the college as some have supposed.

By the mid-1920's, all that remained of the Grantham enterprises were the general store and the post office. The days of Grantham's industrial glory were past. Grantham's future claim to fame would rest in the college.

Footnotes

[1]Barbara Musser Martin, interview with the author, October 25, 1975, and Anna Zercher, interview with the author, September 7, 1978. Anna Zercher remembers buying the attractive packages as a girl living in Lancaster County.

[2]Conway Wing, *History of Cumberland Country* (Philadelphia: James D. Scott, 1879), p. 206.

[3]Amos Dick, interview with the author, August 28, 1975.

[4]For some of the details in this paragraph, see Emma Smith to John Climenhaga, July 26 and August 24, 1909, in the Smith-Climenhaga Correspondence, Archives of the Brethren in Christ Church and Messiah College (hereafter referred to as Archives).

[5]For these letters from the Smith-Climenhaga Correspondence, see Emma to John, August 24, October 11, November 25, 1909, and October 22 and November 8, 1910.

[6]Emma Smith to John Climenhaga, July 31, 1911, Smith-Climenhaga Correspondence.

[7]Emma Smith to John Climenhaga, October 16, 1910, Smith-Climenhaga Correspondence.

[8]Much of this account of the Rosenberrys and of their preserving factory was given to me by Virgie Kraybill and Kenneth Cocklin.

[9]*Evangelical Visitor,* July 29, 1912, pp. 2-3.

[10]Among them, and as directors of the bank, were Amos Kuhns of Lancaster County, Alan Gottshall of Boiling Springs, and Graybill Mann, also of Lancaster County.

[11]Daniel Wolgemuth, interview with the author, May 10, 1979. Wolgemuth was one of the cashiers.

[12]Kenneth Cocklin of Dillsburg relates that as a boy he had a small savings account in the bank. I owe thanks to Mr. Cocklin for help with the early buildings in Grantham, including the function of the mill as a power station.

[13]For the progress in chartering and opening the bank, see Emma Smith to John Climenhaga, November 25, 1909; April 17, 1910; April 24, 1910, in Smith-Climenhaga Correspondence.

[14]Amos Dick interview.

[15]Emma Smith to John Climenhaga, September 28, 1909, Smith-Climenhaga Correspondence.

[16]Some of these developments are described by Emma Smith in letters to John Climenhaga dated June 27, 1912 and September 28, 1914. See also *Evangelical Visitor,* July 28, 1913, p. 3; September 8, 1913, pp. 13-14; January 25, 1915, p. 4. Also Pearl Swalm, "Growth and Development of Orphanage Work in the Brethren in Christ Church," n.d., in Asa Climenhaga Papers, Archives.

[17]For these developments, see Emma Smith to John Climenhaga, October 11, 1909; May 8 and July 3, 1910.

[18]For the organization of the Grantham members into a congregation and district, see "Grantham History" in Grantham History folder, Archives; *Evangelical Visitor,* March 24, 1913, p. 6 and April 7, 1913, p. 4; Roy Harper Wenger, *A Brief History of Cumberland District* (Privately printed, 1974), pp. 4-7.

[19]Virgie Kraybill interview.

[20]Emma Smith to John Climenhaga, July 24, 1912, Smith-Climenhaga Correspondence.

[21]*Evangelical Visitor,* February 7, 1916, p. 25.

[22]For a good statement on the position, see *ibid.,* April 5, 1920, p. 15.

[23]Faculty Minutes, April 14, 1911.

[24]Amos Dick interview. For an illustrative argument for moving the school to the countryside, see a small pamphlet in the Fund Raising file of the Messiah College Papers, Archives (Box XI-3-1.4). The pamphlet was written around 1922.

[25]*General Conference Minutes* (1911), Article XII, p. 22.

[26]See the document in the Eli Engle Papers, MBS and MTH Papers file, Archives.

[27]A good description of the building, from which this account is taken, is given in *General Conference Minutes* (1912), Article X, pp. 48-49.

[28]*Evangelical Visitor*, December 11, 1911, p. 3.

[29]*Columbia Star*, November 24, 1911, n.p. Also interview with Virgie Kraybill, who was one of the students in the visiting group.

[30]For these developments, I am indebted to interviews given to me by Amos Dick, Daniel Wolgemuth, and Nellie Pattison Martin (Mrs. Martin was Joe Smith's secretary.)

[31]Board of Administration Minutes, November 10, 1922.

The German Lutheran and Reformed Churches in Cumberland County, 1763-1793

by
Charles H. Glatfelter

In order to understand the early years of the German Lutheran and Reformed churches in Cumberland County, we need to know something about the beginnings of these two churches in colonial Pennsylvania and also about the pattern of the county's early settlement.[1]

Although a small number of German families arrived in Pennsylvania in 1683 and established the village of Germantown, the peopling of the province proceeded very slowly. An estimate of colonial population in 1720 gives Pennsylvania about 31,000 people, making it the sixth in rank among the then-twelve colonies and placing it only slightly ahead of New Jersey, with about 30,000. Fifty years later, in 1770, Pennsylvania had an estimated 240,000 people and ranked second to Virginia.[2]

It was during the half century between 1720 and 1770 that most of the Germans came into the province. The peak years of immigration were 1749-1754. Understandably, this heavy influx of strangers frightened some political leaders, including Benjamin Franklin and William Smith, and it is interesting to speculate what might have happened had not the French and Indian War all but halted immigration. The war did something else. It proved beyond a doubt how groundless were the fears of those who thought that the Germans might violate their oaths of allegiance to the British Crown and ally with the French in the contest then being waged for control of North America. Although accurate population data are not available, it is probably safe to say that at the time of the American Revolution the population of Pennsylvania was about equally divided among English, Scotch-Irish (whom contemporaries called Irish), and German elements.

To a Quaker merchant, an Anglican justice of the peace, or a Presbyterian farmer, the Germans presented a bewildering variety of religious persuasions. There were Mennonites, Brethren or Dunkards, Ephrata Brethren, Moravians, Roman Catholics, and others. Perhaps this variety tended to obscure for most outsiders the fact that the large majority of Germans in colonial Pennsylvania — possibly close to 90 percent—had Lutheran and Reformed backgrounds. Probably most outsiders also never fully understood that these Germans were not a homogeneous lot. They came from different states of southwestern Germany and Switzerland, and they brought to Pennsylvania their own dialects, customs, and pride in their particular culture.

The German Lutheran and Reformed churches belonged to separate Protestant families. They differed in their beliefs on such important subjects as baptism and the Lord's Supper, as well as on how worship services should be conducted. They had a record of sometimes bitter hostility to each other in Europe. Nevertheless, the gap between them was considerably narrowed among the German Lutheran and Reformed people who came to Pennsylvania. In fact, it is preferable to study the two churches together in that province, as well as in Maryland, Virginia, and New Jersey, each of which had its eighteenth-century complement of German inhabitants. The strongest reasons for studying Lutherans and Reformed together are that they lived side by side almost everywhere Germans settled in Pennsylvania and because they intermarried so frequently. As early as 1747, less than five years after he arrived in Pennsylvania to take up his duties as a Lutheran pastor, Henry Melchior Muhlenberg wrote that "the members of both faiths are so intermarried in this country that here you will find a Lutheran husband with a Reformed wife and there a Reformed husband with a Lutheran wife."[3] There are many contemporary accounts to corroborate Muhlenberg's observation. Half a century later, Lutheran and Reformed pastors were still testifying to the existence and prominence of the same phenomenon.

Most of the Germans who came to colonial Pennsylvania, whatever their religious persuasion, were relatively poor. While as farmers they could produce almost everything their families needed to subsist from year to year, it usually took some time for them to develop a dependable source of money income, part of which could then be used to help support their newly founded religious institutions. In a country such as Pennsylvania, where religious liberty prevailed, they could expect no help from public authorities in establishing or maintaining these institutions. Moreover, in a place where the support of churches was entirely voluntary, a situation virtually unknown in Europe, one could expect — and indeed one would find — a critical shortage of properly trained and regularly ordained pastors. Most European clergymen who had met the long-established educational and other qualifications for induction into the Lutheran and Reformed ministry viewed Pennsylvania parishes as among the least desirable in their church.

Given the circumstances just described, in many places Lutheran and Reformed people banded together to organize two separate congregations (usually by choosing elders, deacons, and trustees), lay claim to one piece of land, build one church building (usually unpretentious and with much of the required materials and labor donated), and then often to compose and execute a written agreement regulating their joint occupancy of the building. Having finished and dedicated their union church, as it was called, the Lutheran "side" with its pastor worshiped in it one Sunday and the Reformed "side" with its pastor used it the next. Lutherans often attended Reformed Sunday services and vice versa, but in almost every instance the lines between the two congregations remained distinct. These were two separate, though closely related, faiths, which happened to share the same facility.

The first German Lutheran congregation in Pennsylvania, located at New Hanover in what is now Montgomery County, was organized in 1717 or 1718.[4] The first three German Reformed congregations, located at Falkner Swamp and Skippack in Montgomery County and Whitemarsh in Philadelphia County, were organized seven or eight years later, in 1725. By 1748, near the end of a decade of intense religious activity (and strife) and just before the peak period of German immigration, there were 40 Lutheran and 46 Reformed congregations in Pennsylvania. The number had all but tripled by 1776, the year of the Declaration of Independence, when there were 126 Lutheran and 123 Reformed congregations. Further rapid increase occurred between then and 1793, the year in which the Reformed in effect declared their independence from European religious authority.[5] In that year there were 181 Lutheran and 175 Reformed congregations in the Keystone State.

Measured by the number of congregations—an imperfect measure, to be sure, but the best available—the German Lutheran and Reformed were the two largest churches in Pennsylvania in 1776, both slightly ahead of the Presbyterian. In that year, about half of their 249 congregations were worshiping in union churches. Their heaviest concentrations were in the present Berks County, with 51 congregations; York County, with 32; Lehigh County, with 28; and Lancaster County, with 24. Their oldest centers of worship west of the Susquehanna River were located in York and Adams counties in Pennsylvania and in Frederick County in Maryland. They date from the 1730s and were named after three nearby major streams: Codorus, Conewago, and Monocacy. These centers are now represented by the oldest Lutheran and Reformed (United Church of Christ) congregations in York, in Hanover and near Littlestown, and in Frederick.

The first settlement of Cumberland County occurred about the time people began crossing the Susquehanna River into York County. Most of the famous licenses which Samuel Blunston issued between January 1734 and October 1737 were for tracts in what is now Cumberland County, not York. These licenses were issued, in an effort to encourage settlement in a disputed area, before the Penns and the Indians had concluded a treaty of purchase covering lands west of the river and before the Proprietors, according to their own rules, were free to issue warrants, receive surveys, and grant patent deeds for these lands. The road which the Lancaster County court authorized in 1735 from the Harris ferry through what became Carlisle, Shippensburg, Chambersburg, and into Maryland was a heavily used competitor of the Monocacy road, which ran westward from Wright's ferry through the present York, Spring Grove, Hanover, Littlestown, and into Maryland.[6] York and Cumberland became counties within six months of each other, the former in August 1749 and the latter in January 1750. Carlisle was laid out as its county seat in 1751.

As late as 1760, Cumberland, with 1,501 taxables, was the most sparsely populated of the eight counties then in existence. The closest to it was Northampton, with 1,989. Berks then had 3,016 taxables, York had 3,302, and

Lancaster had 5,635. A decade later, with 3,521 taxables, Cumberland had passed Northampton and Berks, ranking sixth among the counties in population. York in 1770 had 4,426 taxables and Lancaster had 6,608.[7] Either by accident or design, possibly resulting from some of both, most of the people who located in early Cumberland County were Scotch-Irish, not Germans, and the early churches which they established were Presbyterian, with names such as Silver Spring, Big Spring, and Middle Spring. These churches were functioning long before there is any credible evidence of German Lutheran or Reformed congregations in the county.[8]

There is no universally accepted definition of when a congregation of worshipers can be said to have come into existence. Is it when a group of people first meet together for the purpose of praying, singing, and perhaps listening to someone read from a sermon book? Is it when a minister who happens to be in the vicinity pays this group of people a visit, preaches a sermon to them, baptizes several infants, perhaps administers the Lord's Supper, and then departs, never to return? Or is it when this or any other group chooses lay officers, takes the first steps toward an eventual church building, and makes arrangements for pastoral services, however infrequent they might turn out to be?

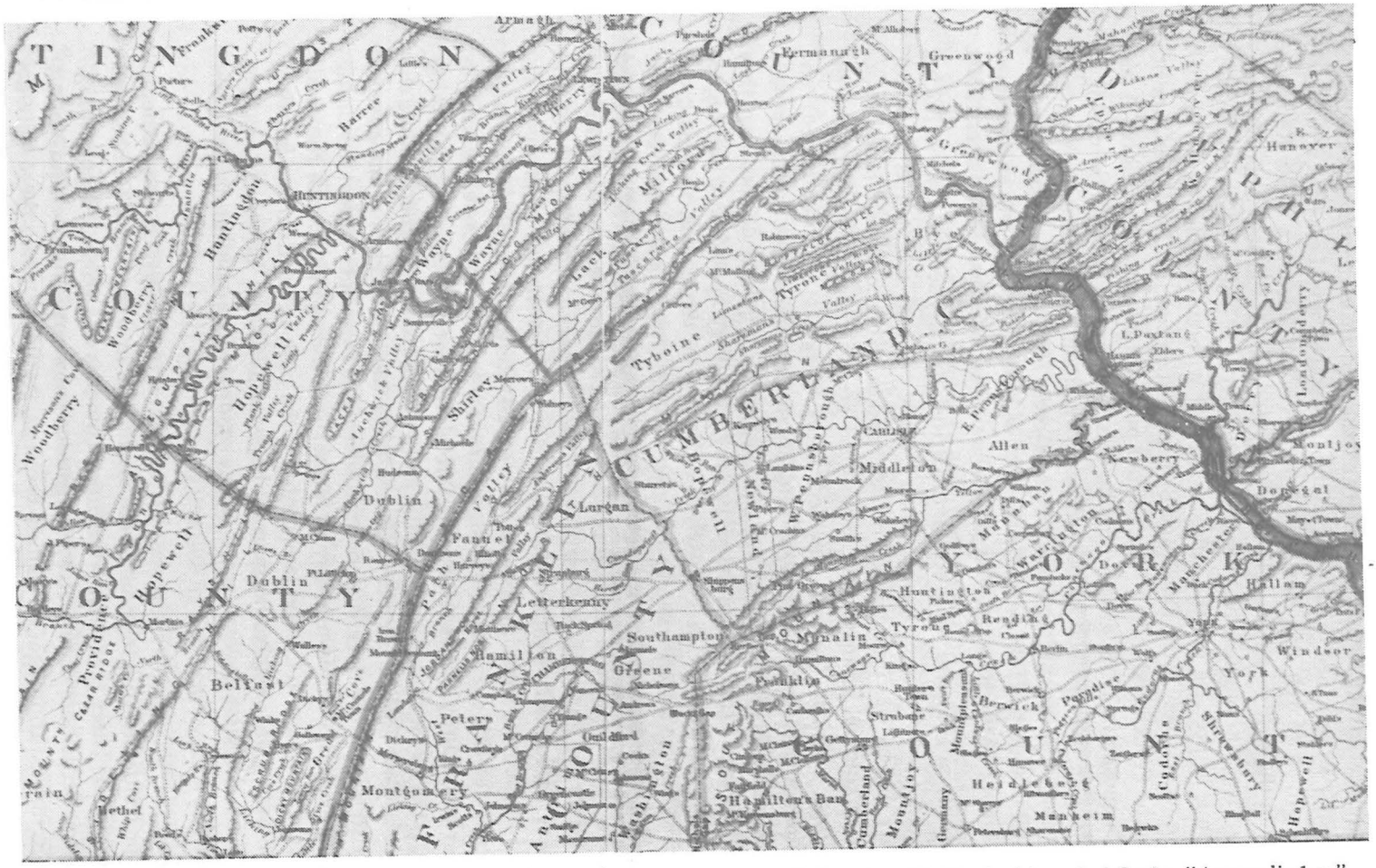
From the historian's (though not necessarily the theologian's) point of view, the most practical definition of a Lutheran or Reformed congregation results from a positive answer to the third and last of the questions. Many who have been willing to accept this definition have nevertheless been drawn, as if irresistibly, to fixing the beginnings of the church in which they are interested at the earliest imaginable date. Ignoring completely the historical setting and seizing either the most flimsy evidence or no evidence at all, they choose a date which subsequently must rest on something called tradition rather than on any verifiable historical fact. Evidence of this practice can be found among the so-called historians of every church. It is not surprising to find it among those who have written about the German churches in Cumberland County. For example, we are told, and presumably are expected to believe, that a Reformed congregation came into existence in Shippensburg in the early 1750s; that the Lutherans in Carlisle organized in 1765; and, certainly most ludicrous of all, that John Harris, proprietor of Harris's ferry, founded the union church at Trindle Springs in the same year.[9] The only thing lacking is any credible evidence to substantiate these claims.

There is reliable evidence of some Lutheran and Reformed activity in Cumberland County in the early 1760s. On Monday, August 23, 1762, Lucas Raus, who was then pastor of the Lutheran congregation in York, baptized two children in Carlisle and entered a record of these acts in the York register. One of the infants was a daughter of George Jacob Hausmann, Lutheran, and his wife, Maria Appolonia, Reformed. The other was a daughter of Balthasar and Margaret Schneider, both Lutherans. A month later, after the Swedish provost, Charles Magnus Wrangel, dedicated the new Lutheran church in York (September 19), he continued on to Carlisle, where he probably preached, and then returned to

eastern Pennsylvania by way of Dauphin and Lebanon counties.[10] There is no evidence that either Raus or Wrangel established a congregation in Carlisle or that they ever returned to minister to the Lutherans there. Less than a year after their visit, in March and April 1763, John Conrad Bucher, a Swiss Reformed officer in the British service who was then stationed in Carlisle, began to marry and baptize. Although he had been matriculated at Marburg University in 1752 intending to prepare for the ministry, he left without completing his studies, serving successively in the Dutch and British military service. Coming to America during the French and Indian War, Bucher participated in the expedition to take Fort Duquesne in 1758, after which he was stationed in Carlisle. Several years later, having married and by now apparently discouraged by his prospects for advancement in the military, he changed careers. The new Mrs. Bucher was the daughter of George Hoke, an early resident of York (where he was an innkeeper and member of the Reformed church) who moved to Carlisle in the later 1750s.

Probably in 1763 and while still in the British military service, Conrad Bucher organized a Reformed congregation in Carlisle and was accepted as its pastor. The fact that he was unordained and belonged to no higher church body did not matter in colonial Pennsylvania, where the great shortage of pastors and the prevailing religious freedom enabled many irregular (or unordained) and independent pastors to flourish, so long as congregations were willing to have them.[11] However, both Bucher and his congregation quickly decided that they wanted to regularize his ministry. In May 1765 they appealed to the higher Reformed church body in Pennsylvania, known as the coetus, to ordain the pastor. When no action was taken on this request, they repeated it a year later. Convinced that Bucher had the several qualifications required of a Reformed minister, the members of the coetus, who were not permitted to ordain on their own authority, appealed successfully to their superiors in Holland for the necessary permission. Probably in the fall of 1767, at the age of thirty-seven, Conrad Bucher was formally set apart as a regular Reformed pastor.[12] One might have expected this event to be the beginning of a long and successful ministry in Cumberland County. However, even before his ordination, Bucher began serving congregations east of the Susquehanna and visiting pastorless people along the frontier beyond Carlisle. In late 1768 or 1769 he moved to Lebanon and gave up his parish west of the river. A glance at his record of marriages performed during the first six years of his ministry is further convincing evidence of the small number of Germans in Cumberland county at the time. Fewer than one-fourth of approximately 275 couples he married between 1763 and 1769 have German names. In the first several years of his ministry the number is less than one-tenth.[13]

Between 1763 and 1793, the year of Reformed independence, five Lutheran and four Reformed congregations were established in what is now Cumberland County. In the latter year there were union churches in Carlisle, Shippensburg, and Lower Settlement; Lutheran congregations known as Langsdorf and Manor; and a Reformed congregation named Friedens. At a time when there were no



Section from "A Map of the State of Pennsylvania, by Reading Howell, 1792." (*Reprinted in* Pa. Archives, 3rd. Series, "Appendix 1-x," No. 4) *MG 11, Map Collection, #611, Harrisburg, Pennsylvania, Pennsylvania State Archives.*

public schools in Pennsylvania, most and possibly all of these congregations had parochial schools for the children of their members.

Usually, Lutheran and Reformed congregations in a settlement were founded simultaneously. This appears not to have been the case in Carlisle, where at an undetermined time the Reformed gained a claim to lot 131 in the 100-block of South Hanover street and built a church on it. When the town was laid out, lots on the square were reserved for the Anglicans and Presbyterians. It is indicative of the relative standing of the Germans that they had to be content to put their church two blocks from the center of town. When the Lutherans began sharing the Reformed building is simply not known at the present time; the first reliable evidence that they had a congregation dates from May 1777, when Henry Melchior Muhlenberg met its pastor, Jacob Goering. "At present he is serving seven small congregations on the other side of the Susquehanna," Muhlenberg wrote in his journal, "the principal village being Carlisle."[14] Unfortunately, our knowledge of the beginning years of both German congregations in Carlisle is severely limited by the lack of early parish registers, with their records of baptisms and possibly other pastoral acts. Existing Lutheran records do not begin until 1788 and Reformed until after 1810.[15]

In the first decade of the nineteenth century, both congregations prepared to leave their first worship site. An act of February 22, 1808 authorized them to raise by means of a lottery up to $9,000, the proceeds to be shared equally and used to pay existing debts and complete their new churches. The Reformed built on West High street and the Lutherans on North Bedford street. The latter dedicated their church on May 24, 1812, when the Lutheran synod met in Carlisle.[16] Many years later, when the Reformed wished to sell the original site, of which they alone claimed ownership, a diligent and extended search in the county courthouse and the land office in Harrisburg failed to turn up any evidence that they had ever held a deed for the property. It took an appeal to the court and a decree that they had "an absolute and indefeasible title...by prescription" before the Reformed were able to give a clear title when they sold the old property in 1884.[17]

The first evidence of a third congregation in Cumberland County is found in a deed dated March 2, 1771, by which Henry Longstaff (or Langsdorf) sold two acres of land in East Pennsboro township to Christian Albert, Michael Dill, and John Rynicks, "Elders of the Dutch Lutherian Church or Congregation" in the same township.[18] A house of worship was built either in or soon after 1771. The first parish register for this congregation was not begun until January 1789. As was the custom in so many places (and the source of much later confusion), the pastor who opened it began by entering the baptisms of at least sixteen children which were performed between 1775 and 1788, possibly in this congregation, but possibly elsewhere. We cannot be certain which. We can be certain only of the fact that parents wanted the baptism of their children recorded here once a register was begun. First known as Langsdorf, the congregation is now St. Stephen's Lutheran Church, New Kingston.

The fourth and fifth congregations were located in Shippensburg, which was laid out a few years before the town of Carlisle. These were the only two of the nine congregations which were located west of the county seat. The oldest reliable date of the congregations' existence is contained in a baptismal register "for the church in Shippenstown," which was purchased on June 13, 1775. A union church agreement dated September 9, 1778 and including twenty-nine signatures provides convincing evidence that a building for worship had been completed by that time and was in use. The Reformed congregation is first mentioned in the minutes of the coetus in April 1777, while the Lutheran appears first in the June 1781 ministerium minutes. The union lasted until the Lutherans withdrew and built their own church in the 1840s.[19]

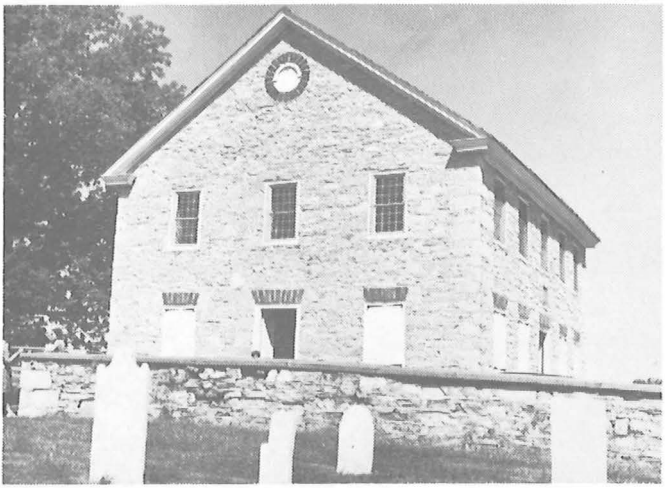
The sixth and seventh congregations were originally called Lower Settlement. The first known reference to the Reformed congregation is in the April 1777 minutes of the coetus, when Lower Settlement and three other congregations asked that a young man whom they wished to call as pastor be ordained for them. A union church agreement containing eleven articles and dated October 10, 1778 refers to the church's founding and to an edifice then being built or recently completed:

> Inasmuch as it hath pleased Almighty God and put it into the hearts and minds of the people of this neighborhood and vicinity who profess in friendship and love of the religion of the Reformed and Lutheran Church that they join with one accord to build a church or house of God on a plot of ground bounded by William Stahr, George Moyer and John Drendel.
>
> All must be done in harmony in both denominations as regards the building and the use of the said church.[20]

The deed for the land on which it stood was granted by John Stear on May 16, 1786 to Mathias Sailor, John Brindle, Charles Winglar, and Michael Ketch, "trustees for the German Lutherian and Calvinist [this means Reformed] Congregation residing in the Townships of East Pennsbro and Allen."[21] A parish register which was used by both congregations was purchased in July 1789. Called Lower Settlement in the earliest records, this church soon took the name Trindle or Trindle Springs, presumably after John Trindle, who owned adjoining land. Near the end of the nineteenth century, the small and struggling Reformed congregation died out. In 1906 a court order approved sale of the property to the Lutherans. The present church is located one mile west of Mechanicsburg.[22]

The eighth and ninth congregations in Cumberland County in 1793 were located in the eastern townships and were both founded after the Revolution. On April 12, 1793 George Wormley and Adam Kreitzer conveyed a tract of land in East Pennsboro township to Jacob Wormley and Jacob Rupley, in trust "for the use of the members in Communion with the [Lutheran] Church or School commonly called the Manor Church or School."[23] A parish register for this congregation was begun several years earlier, probably in 1787 or 1788, and financial accounts establish that a church was completed, near the present site of Holy Spirit Hospital, in the year that the deed was granted. About the same time,

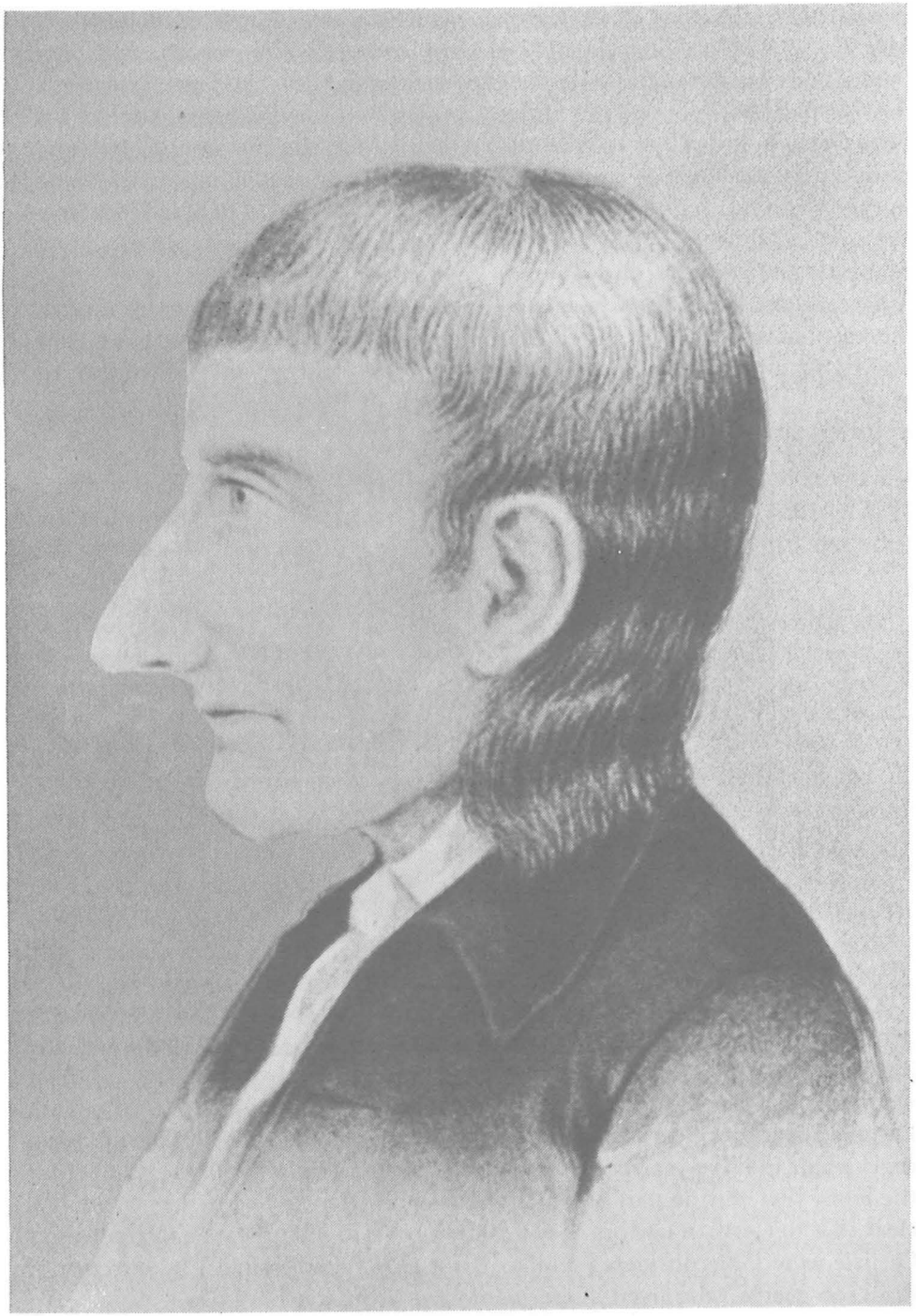
two or three miles away, the Reformed organized a congregation of their own. On May 26, 1797 Henry Snevely sold a piece of land in East Pennsboro township to Frederick Long, Jonas Rupp, Leonard Swartz, and Anthony Hautz, "trustees of the German Presbiterian [this means German Reformed] Congregation of East pennsbrough and Allen townships," it being "for the purpose of erecting a church meeting house or place of Public worship and school house thereon and Burying Ground."[24] Friedens or Peace Church was dedicated in May 1799. Seven years later, Lutherans from the Manor Church purchased half interests in this property and entered into a union agreement with the Reformed.[25] Both congregations left Peace Church in the middle 1860s. The Lutherans are now represented by St. John's Church, Shiremanstown, and the Reformed by St. Paul's United Church of Christ, Mechanicsburg. The Pennsylvania Historical and Museum Commission acquired Peace Church in 1969 and administers it as a historical site.[26]



This is Peace Church in a 1965 picture. Photo on file at the Pennsylvania State Archives.

The entries in the surviving parish registers of these nine congregations provide further testimony to the small number of German Lutheran and Reformed people in Cumberland County in the eighteenth century. In 1793 there were 166 baptisms entered in the Lancaster Lutheran and 113 in the York Lutheran registers. The average annual number entered in the Carlisle Lutheran register for the five-year period between 1789 and 1793 was 10; the number for the latter year, during part of which the congregation had no pastor, was 4. It is clear that to German pastors in the eastern parts of the province, such places as Carlisle were long considered remote, if not nearly inaccessible. The secretary of the 1766 coetus, who lived in Germantown, wrote that

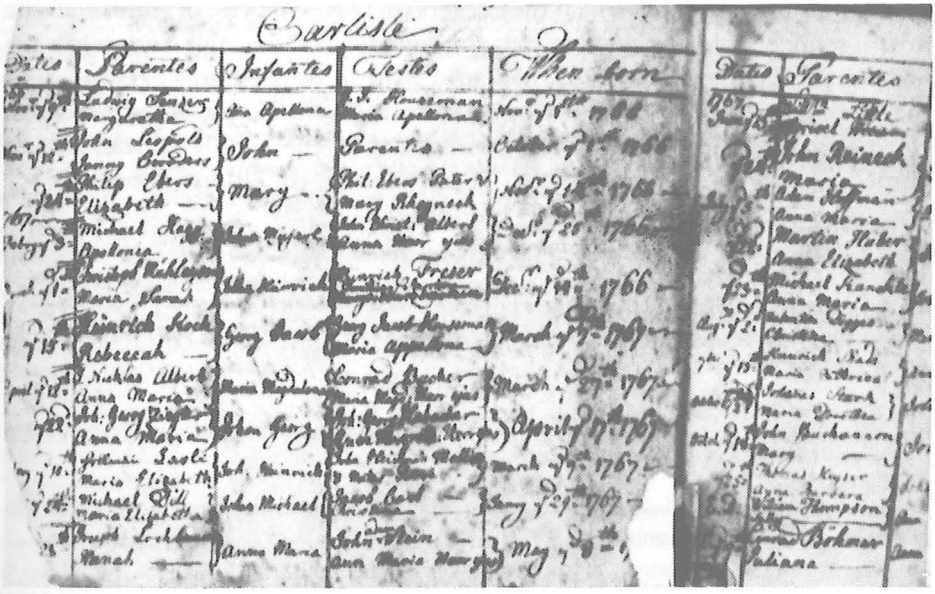
> there are two or three congregations (the principal place is Carlyl, a new city and congregation) adjoining the mountains, which are situated forty, fifty and sixty miles from the nearest ministers. These people seek assistance, but none of us can travel thither, unless perhaps once a year.[27]



Jacob Goering (1755-1807). From copy in Pastors and People: German Reformed Churches in the Pennsylvania Field, 1717-1793, *by Charles H. Glatfelter (Breinigsville, Pa., 1981), 229. Original in Abdel Ross Wentz Library, Lutheran Theological Seminary, Gettysburg.*

Eleven years later, when Shippensburg, Carlisle, Lower Settlement, and Hummelstown asked for a pastor, another secretary, one who lived in what is now Lehigh County, wrote that "these congregations are very far from us, so that they can seldom be visited."[28]

If for no other reasons than because they were small and on the frontier, eighteenth-century Lutheran and Reformed parishes in Cumberland County were among the least desirable in the province.[29] Regularly ordained pastors who were members of the Lutheran ministerium or Reformed coetus and who accepted calls to serve them soon moved elsewhere. On the Reformed side, Conrad Bucher left Carlisle for Lebanon after about six years (1763-1769) and John William Runkel for the same place after about five (1777-1782). Samuel Dubendorff, whose relationship with the coetus was nominal at best (he attended no meetings after 1784), returned to the Lykens valley after five years in Carlisle (1790-1795). On the other side, Jacob Goering, the first known Lutheran pastor to serve Cumberland County congregations, moved to York to become his father-in-law's assistant after about seven years (1776-1783). Frederick David Schaefer, the pastor who began parish registers for Carlisle, Langsdorf, Lower Settlement, and Manor, accepted a call to Germantown after only four years in Cumberland County (1786-1790). Both of these men became leaders in the Lutheran church, but only in their subsequent parishes. In 1789 the ministerium recommended the Shippensburg and several Franklin County congregations to Anthony Ulrich Luetge, a hitherto irregular minister whom it had taken under its wing. He might



Page from John Conrad Bucher's, Baptism & Marriage Record Book, dated 1766, while serving at the Reformed Church at Carlisle. Courtesy of the First United Church of Christ, Carlisle.

have been ordained in time and served this parish for many years, but he was soon incapacitated by illness and died in 1796.

In the absence of candidates whom the ministerium and coetus could send into this field, independent and unordained ministers moved into the vacuum. The Reformed John Christopher Faber, who had briefly been a member of the coetus but was now independent, became pastor in Shippensburg in 1781. His successor, in 1786, Cyriacus Spangenberg, was refused ordination by the coetus. "His conduct, as described by those who know him," wrote the secretary in 1783, "is altogether more like that of a soldier and lawyer than a minister." In spite of this judgment, Spangenberg continued his ministry as an unordained, independent pastor. On the Lutheran side, John George Butler took his ministry into Cumberland County about 1783. After an encounter with him four years earlier, and after learning that he had at least twice deserted the American service, Henry Melchior Muhlenberg pronounced him a liar who was "utterly unfit" for the ministry. In 1783, as Butler came into Cumberland County, the Lutheran ministerium ratified this judgment by a unanimously approved resolution "that he must forever be regarded incapable of serving in the ministerial office."[30] A few years after Butler moved on to Virginia, another independent, Adam Henry Meyer, about whom very little is known, began a short pastorate in the Carlisle Lutheran parish (1790-1793).

Clearly, there were relatively few German Lutherans and Reformed among the people who lived in Cumberland County between the time of its first settlement and the year 1793. They were unable during this period to attract and retain the quality of pastoral services which they deserved. Nevertheless, in spite of all the hardships under which they labored, the founders of the nine congregations which were in existence in 1793 had succeeded in establishing parishes with remarkable longevity. Eight of them still remain. As the supply of Lutheran and Reformed laymen in the county increased and as the supply of trained and ordained pastors in the two churches also increased, conditions improved.

Footnotes

[1]This article draws heavily upon the findings presented in the author's *Pastors and People: German Lutheran and Reformed Churches in the Pennsylvania Field, 1717-1793,* 2 vols. (Breinigsville, Pennsylvania, 1980, 1981).

[2]*Historical Statistics of the United States: Colonial Times to 1970,* 2 (Washington, 1975): 1168.

[3]*The Journals of Henry Melchior Muhlenberg,* trans. Theodore G. Tappert and John W. Doberstein, 3 vols. (Philadelphia, 1942-1958), 1:151.

[4]There is simply no sound evidence to support the claim of this congregation to a 1700 or 1703 founding date.

[5]Since the Lutherans were never dependent upon a European religious authority as the Reformed were, they did not need to declare their independence. However, it is interesting to note that in 1792

the Lutherans adopted a new constitution which for the first time gave lay delegates to their synodical conventions the right to vote on most matters at issue.

[6]Most of the Lutheran and Reformed congregations in York and Adams Counties were located within about five miles of this famous road.

[7]*Pennsylvania Archives*, Eighth Series, 6:541 and *Colonial Records*, 14:336. In 1760 and 1770 all of these counties included much more territory than they now do.

[8]In his *Peace Church* (Camp Hill, 1966), Robert Grant Crist used land and tax records to good advantage in order to show how small the number of German settlers in early Cumberland County was.

[9]Regarding Shippensburg, the 1750s date appeared in a sermon delivered and published in 1877, and it has been repeated over and over again since that time. The 1765 date for Carlisle was contained in an 1876 history of the congregation, which claimed that Jacob Goering became pastor in that year. Even after it was learned that Goering was a child of ten years at the time, the 1765 date continued to be accepted. The claim for Trindle Springs was advanced in a history of the Lutheran West Pennsylvania Synod, published in 1925.

[10]There are transcripts of the register of Christ Lutheran church, York, in the Historical Society of York County and the Adams County Historical Society. The source for the Wrangel itinerary is *Muhlenberg Journals*, 1:555.

[11]Fully one-third of the Lutheran and Reformed pastors entering the Pennsylvania field (which included five provinces from New York to Virginia) before 1776 began as irregular ministers.

[12]*Minutes and Letters of the Coetus of the German Reformed Congregations in Pennsylvania, 1747-1792...* (Philadelphia, 1903), pp. 235, 244, 252. There is no record of his ordination, but Bucher attended the coetus in September 1767 as an ordained minister.

[13]Bucher was still living in Carlisle when the coetus met in September 1768 and when Lebanon and four other congregations presented him with a call. According to the minutes, the representatives of the parish he was then serving, Carlisle, presented "the great distress to which they would be reduced by Mr. Bucher's departure, as far and near no ministers could be found whom they could call to their aid in case of necessity." His ministerial colleagues left the decision to him, arguing that "he himself can know best where his presence and ministry are most needed." Probably with some reluctance, Bucher accepted the call. When the coetus met in September 1769, he is recorded as living in Lebanon. *Ibid.*, pp. 266-267, 290. The Bucher marriage records covering the period from March 2, 1763 to April 25, 1769 were published in the *Pennsylvania Magazine of History and Biography* 26(1902):375-381.

[14]*Muhlenberg Journals*, 3:44. Goering was ordained in October 1776, when he was twenty-one years of age. He could have begun his ministry in Carlisle only a few months before that time.

[15]Copies of transcripts of the Carlisle, Langsdorf, Lower Settlement, and Manor registers which Frederick S. Weiser prepared are available at the Adams County Historical Society. There are copies of transcripts of the same registers, prepared by Weiser and by others, in the Cumberland County Historical Society.

[16]*Carlisle Herald*, May 22, 1812.

[17]Appearance Docket 45, Cumberland County 1876-1877, Number 10, April term 1877, pp. 169,

390, and papers in this case in the file for April term 1877; Cumberland County Deed Book 4-I, p. 435. The testimony in this case revealed that in 1881 an employee in the land office showed the congregation's attorney a plot of Carlisle which John Armstrong was said to have made in 1763 and on which, on a date unknown, lot 131 was identified as having been set aside for the "Dutch Calvinist Congregation." When the attorney returned three years later to see the plot again, it could not be found. Nor could it be produced in response to the request of this writer a century later. J. Stuart Prentice, *The First United Church of Christ... in Carlisle, Pennsylvania, 1763-1963,* is a recent history of the Reformed congregation, but it did not make use of the court records referred to in this footnote.

[18]Cumberland County Deed Book 1-C, p. 235. The townships given in this and subsequent references were taken from the original deeds and are not necessarily present locations.

[19]See William C. Lightner, *Records of the Reformed Church in Shippensburg, Pa. Cumberland County, 1770-1842* (York, 1982). This work was issued as Special Publication 17 of the South Central Pennsylvania Genealogical Society.

[20]Quoted in Harold C. Fry, "Union Churches of Southeastern Pennsylvania," (S. T. D. thesis, Temple University, 1937), pp. 18-22.

[21]Cumberland County Deed Book 1-L, p. 647.

[22]An additional acre of adjoining land was purchased from George Myer on February 17, 1794. The November 17, 1906 deed transferring the property to the Lutherans only recites that the Reformed congregation "has become entirely extinct and for some years prior hereto had abandoned said Church property." *Ibid.,* 1-L, p. 645 and 7-B, p. 397. Published histories of this church continue to contain information which runs counter to the clear evidence from reliable documents presented in the sources here cited. For example, William Trindle neither gave nor sold the land on which the old church stood.

[23]Cumberland County Deed Book 1-L, p. 309.

[24]*Ibid.,* 2-R, p. 163.

[25]This agreement, dated May 18, 1806, was recorded in *ibid.,* 1-R, p. 536 and 2-D, p. 133.

[26]See Robert Grant Crist, *Peace Church* (Camp Hill, 1966), for an account which, commendably and refreshingly, is based on reliable sources.

[27]*Minutes of Coetus,* p. 244.

[28]*Ibid., p. 361.*

[29]The fact that none of the nine congregations was able to support its own pastor was not an important consideration. Few congregations in Pennsylvania, even those in most towns, were able to do that.

[30]Ibid., p. 384; *Muhlenberg Journals,* 3:219; *Documentary History of the Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States....* (Philadelphia, 1898), p. 187. In 1788 Spangenberg moved into Bedford county, where he was executed in 1795 after having been found guilty of murdering a parishioner. In 1802, after a successful pastoral career in western Virginia, Butler applied to the synod, which succeeded the ministerium in 1792, and was regularly ordained three years later.

The Photographic Holdings of the Cumberland County Historical Society

by
Susan Hartman

In recent years, researchers seeking to interpret history have increasingly recognized the value of photographic collections. Such images provide us with important information often available nowhere else. Visually accurate, they often have the power to evoke a time long since lost.

Unfortunately, retrieving these important pictures is often difficult due to lack of cataloguing systems or other "finding aids"; usually there is a need for item control. Over the years the photograph collection at the Cumberland County Historical Society has received valuable assistance from two sources. The late Mr. Roger Todd made enormous contributions in the research and organization of the Albert Allen Line Collection, a major portion of the Society's holdings. Due largely to his efforts, most of the 3000-odd glass plates are numbered, identified, and catalogued. Mr. Todd also provided the Society with a series of work prints from the Line negatives, which have proven immensely useful to researchers. Recently, a grant project has resulted in further improvements of storage conditions and an expanded retrieval system. Now that much of the dust and confusion have been swept away, potential researchers can be provided with specific information on the available collection.

It is estimated that the photographic resources at the Historical Society number nearly 10,000 items. Eight collections make up the majority of the Society's holdings, and these vary in size, from one of over four thousand items, to the smallest ones, which contain only a few dozen photos. While most of the images are original prints and glass plate negatives, the rest of the material covers a wide spectrum of photographic types, including representatives of many different periods in the evolution of the medium. There are lantern slides, stereographs, nitrate negatives, postcards, cased photographs and a small group of tintypes. Each of the collections listed below provides the researcher with a unique view of our country's past.

*****

The Albert Allen Line Collection. Probably the first collection acquired by the Cumberland County Historical Society, this is also the largest single collection at the Society and the one most used in research and publications. Albert Allen Line (1850-1928) was a professional photographer in Carlisle for over 50 years. He was born in Dickinson Township in 1850 and attended the district schools, then went on to Dickinson College. In 1869, his family moved to Carlisle where, the following year, he began studying photography with Dr. C. L. Lockman, one of the earliest photo artists there. Albert Line was only nineteen when he opened his first studio in Carlisle. Over the next half century he recorded the town's changing face on several thousand negatives and prints. With Charles Himes, a Dickinson College professor, Line established a summer school for amateur photographers at Mountain Lake Park in Maryland. Besides his photography business, he was very active in the community and served as secretary at the Cumberland County Historical Society. When he died in 1928, his photographic works were donated to the Society, where for many years they were locked away in a safe.

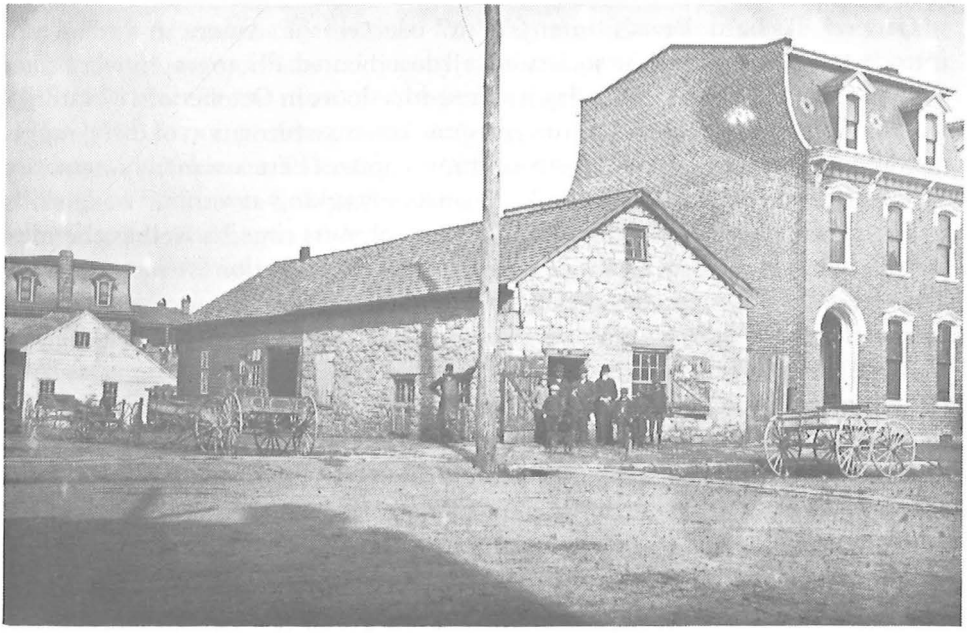
Line was interested in everything relating to Carlisle and the surrounding area. His photographs cover a wide spectrum of the town's life from the 1870s to the 1920s. The Albert Allen Line Collection consists of around three thousand glass plates including early wet plates as well as the commercially made dry ones, and several hundred original prints. Of particular interest are the pictures of Carlisle businesses decorated for Old Home Week in 1924 or for the Sesqui-Centennial in 1913. Important also are early pictures of Dickinson College and the Square. For the use of researchers, many of the glass plates have been copied and indexed and placed in a special work print file cabinet. They are filed by subject and numbered for easy identification. Main subject headings are, "Groups", "Individuals", "Indian School", "Dickinson College", "Buildings", "Street Scenes", "Interiors", "Out-of-Town Scenes", "Out-of-Door Scenes", "Miscellaneous" and "Old Views". Included under the last category are several Civil War era photographs of the burning of Chambersburg, attributed not to Line, but to his mentor, C. L. Lockman.

The Carlisle Indian School Collection. This is the most widely known photograph collection at the Society. It is large, numbering over 2000 prints, lantern slides and stereographs. There are two separate finding aids for this collection. One was developed a few years ago to locate albumen prints in three large photo albums. Information is filed alphabetically by individuals' names, with the exception of group photos, which are filed by tribe. Also recorded are tribal affiliation, the size of the photo, and its location. A second file system was devised for the rest of the material and is arranged by subject headings and then alphabetically where possible. The headings cover such subjects as the school's staff, visiting chiefs, buildings and grounds, groups, athletes, classes, group and individual portraits. For interested browsers, a small number of copy or work prints are available for general viewing, along with a photograph album containing copies of most items pertaining to Jim Thorpe.

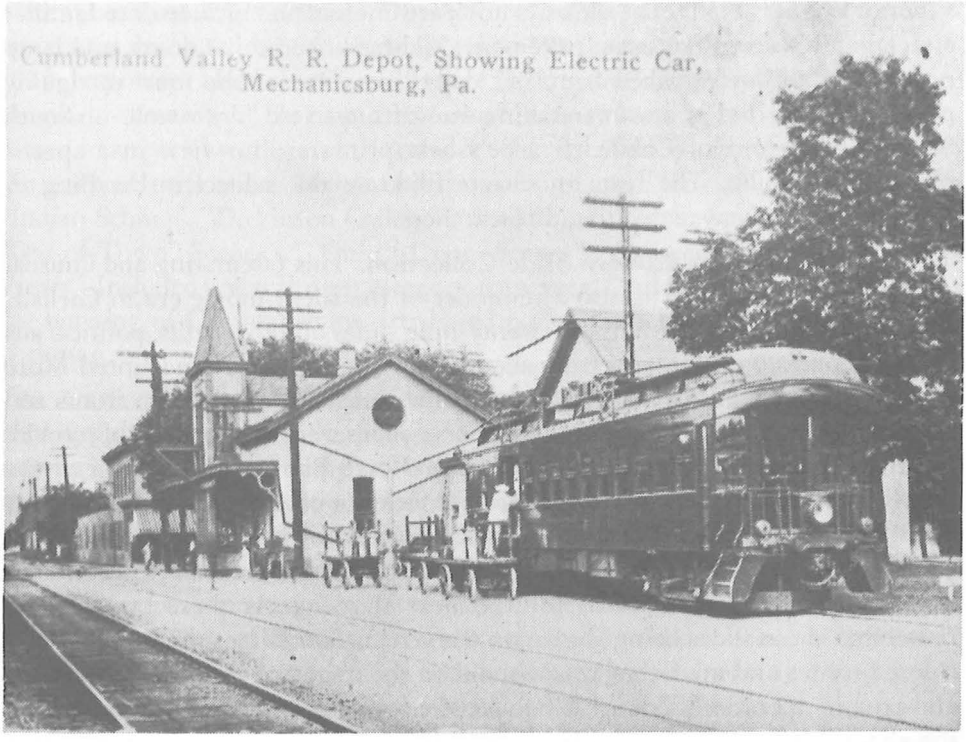
General Richard Pratt's intention to educate the American Indian and introduce him into the white society is well documented. Photographs were taken at the Indian School from the day it opened its doors in October of 1874 until it closed them in 1918. The early images show the transformation of dirty, ragged children into combed and uniformed young pupils. There are many fascinating views of these students in their classrooms or working at various trade skills. Carlisle's was the most successful Indian School of its time, as well as the most famous due to its success on the playing fields. In the collection are pictures of Jim Thorpe, 1912 Olympic Decathlon winner, and the highly successful Carlisle Indian Football Team. Many of these photographs were taken by John N. Choate (? -1902). Mr. Choate had a studio at 21 West North Street in Carlisle, as well as a traveling dark room. He was an enterprising businessman so it ws not surprising that his pictures of life at the Indian School were in great demand as souvenirs and novelties. Upon his death in 1902, his collection of glass plate negatives was accidentally destroyed, but most of his prints survive in the archives of the Smithsonian Institution and the Cumberland County Historical Society.

The Colonel Thomas Sharpe Collection. Perhaps the most unusual photographs of the Carlisle area are found among the ninety-five negatives and prints taken by Col. Thomas Sharpe around 1906. Colonel Sharpe was an amateur photographer and the quality of some of these prints is rather poor, but he had a superior eye for details. The views he took are unusual and include once familiar street items such as flagstone pavements, old-fashioned cellar doors, and lamp posts, now all but vanished from our daily lives. One of the most intriguing photographs is that of a woman taking water from an old "draw well" on South Street. Thirty-four of Colonel Sharpe's best prints are on view in a special photograph album. The rest, on nitrate film, are not subject to handling. A contents listing is available to aid researchers.

The John H. Griffith Lantern Slide Collection. This fascinating and unusual collection of glass slides is also a reminder of the silent movie era in Carlisle. Available to early picture fans are twenty-nine slides of movie stills, political ads and war bond advertisements from about 1916, some of them hand-tinted. More important to area historians are the sixty-one slides of Carlisle shop fronts and businesses taken around the year 1910. These slides were the property of John H. Griffith, manager of the Carlisle Opera on North Pitt Street and later of the Home Theater on North Hanover Street. In a letter of August 6, 1972 to Roger Steck of the Cumberland County Historical Society, Griffith's son, also John H., recalled that, "when movies were in their infancy, there was a short intermission between film to rewind them for the next showing. At these breaks, I do remember these slides being shown on the screen. Sometimes they would show colored scenes and my father would stand on the stage and sing. He was a tenor and sang in opera in London." When Mr. Griffith died in 1941, his don donated the slides to the Historical Society.



A popular loitering place for men and boys, this blacksmith shop once occupied the corner of N. Hanover Street and North Street in Carlisle. c. 1900. A. A. Line Collection.



An old view of the stationmaster's house and station, looking east along Strawberry Alley towards Market Street. Both buildings are still in existence. c. 1910. From the Thomas Sharp Collection.

Photographers spent much of their time doing formal studio portraits, such as this one of the 1889 graduates of the Carlisle Indian School. J. N. Choate, Indian School Collection.

The Maynard J. Hoover Collection. History buffs interested in the Newville area or early twentieth century industry should look up this collection. Mr. Hoover was a talented professional photographer whose career began as an assistant to Carlisle photographer, John Andrews. Sometime later he went into business for himself in Newville. In 1910, he purchased Andrews' studio in Carlisle and subsequently moved it to his home on West High Street. Hoover was a member and secretary of the Photographers Association of Central Pennsylvania. Examples of his early work make up the "Maynard Hoover Collection" in the Society's archives. Subjects include the Carlisle Indian School and area businesses (notably interior shots of the Carlisle Carpet Mills and the Doubling Gap Hotel). Close to 150 glass plates hark back to scenes from the first quarter of the century. Hoover specialized in group pictures of reunions, conventions and company picnics. There are about forty negatives of the Newville area. These last are especially prized because they represent another area of the county besides the immediate Carlisle vicinity.

The Dr. Milton Eddy Collection. This collection is named for its donor, Dr. Milton Eddy, as the actual photographer is unknown. Dr. Eddy, a prominent Dickinson College professor, was an avid photographer and collector of early photographic material. Here are found unusually early views of hotels and business establishments in the Mt. Holly and Boiling Springs areas, with special attention paid to the Boiling Springs Iron Furnace. Although this group contains only about thirty-five plates, it is the Historical Society's largest collodion wet plate collection. Those items which have been identified appear to date from the 1870's, making them among the earliest views of the county. The negatives are in good condition and a few copy prints are available for general research.

The People Coal Company started selling a machine that made ice in 1921, the same year this photograph was made. The location is Morris Street in Shippensburg. Identified from left to right are, Charles Faust, Laurence G. "Whitey" Casner, and George Kohler. William Burkhard, Old Shippensburg Collection.

"Early Shippensburg" Collection. "Early Shippensburg" is a photograph album of over 30 copy prints dating from circa 1875 to 1943. William Burkhart, an expert on Shippensburg history, provided this small but choice collection of early Shippensburg prints. What makes the collection particularly valuable is the excellent information included with each picture. Mr. Burkhart has carefully identified each scene, the date it was taken, and the people involved. Historical details are noted and commented upon. Included are several street scenes and a few pictures of old Shippensburg businesses. Some of the most interesting views are of the great 1907 train wreck near the town. This fine album has as yet no index or subject heading, but it is fascinating browsing for anyone interested in early Shippensburg.

The Charles L. Pague Railroad Album Collection. Some collections of historical photographs are devoted solely to one particular subject. An example of such specialization is the railroad album collection donated by Charles L. Pague. Mr. Pague, a historian from Chambersburg, has a long-standing interest in railroads and railroading dating back to his boyhood. He took many of the pictures himself, and the others are the products of years of collecting. Copies of over 180 photographs cover the history of the rails in this county from circa 1865 to 1950, centering on the height of its operation during the 1880s to the 1920s. Almost everything involved with the railroading business along the Cumberland Valley Railroad is documented here. The pictures include engines, bridges, railroad yards, roundhouses, electric cars, even old timetables. Of particular interest is a shot of Lincoln's funeral train. Also included are pictures of work crews and engine crews; many of the men shown were personally known to Mr. Pague and are identified. A contents listing is available for researchers.

Other collections of note include:

The Postcard Collection. Postcard collections are an often overlooked source of information and historical views. The scenic postcard made its appearance by 1900. Its mass production was made possible by improved and less expensive methods of photography and printing. Almost immediately postcards were a hit with travelers and vacationers. The colored views of the 1900-1914 period were mostly made in Germany, where they were hand-tinted. Postcards are important to researchers because of the number and variety of the images recorded for the trade, and because they were widely collected and well preserved as a hobby by so many tourists. Even more useful to the historian is the fact that postcards are often accurately identified and dated by postmarks and publishers' marks. Over 1000 postcards of Carlisle and Cumberland County are included in the Society's collections, most of them dating from 1900 to 1914. Major categories include churches, fire companies, monuments, fire engines, mills, schools and railroads. Many towns are also represented. Postcards from Boiling Springs show turn-of-the-century recreation in the park and lake areas. A large group of pictures is devoted to Mt. Holly Park's pavilion, lake and lovers' lane areas. Some postcards show Irvine College, as well as a few street scenes in Mechanicsburg. For Newville, one finds a series of cards of business establishments and of the scenic

Big Spring area. Small groups of street scenes represent New Cumberland and Shippensburg. Carlisle's photographers seem to have concentrated their efforts on Dickinson College's fraternity houses and the Carlisle Indian School. For anyone interested in the buildings and grounds of the school, this collection furnishes the best views.

The Cartes-de-visite Collection. For those researchers interested not so much in historic photographs as in the photographers themselves, a collection of cartes-de-visite can often prove helpful. Several hundred of these small pictures are at the Historical Society. Represented are thirteen Carlisle photographers, six from Mechanicsburg, three from Newville and three from Shippensburg. A few were made by a woman artist, a Mrs. R. A. Smith, who practiced for a time in Carlisle.

Cartes-de-visite are small, wallet-sized cards upon which are mounted portraits or other pictures. As the name indicates, they were presented along with, or in place of, a visiting card. Produced by the millions during the 1860s and '70s, they are common in most photographic collections. Most are from the Civil War period and many can be dated more precisely to between 1864 and 1866 by a U.S. tax stamp required during those years. The images are almost all portraits with two exceptions—President Lincoln's casket, and the Cumberland County Courthouse. The portraits offer an interesting view of dress, jewelry, hairstyles and photographers' sets of the mid-nineteenth century. The reverse side of these cards was almost always stamped with the photograph artist's name and studio location, hence their usefulness as sources of basic information on early photographers.

This paper offers only the briefest glimpses of the photograph collections at the Cumberland County Historical Society. Many hundreds of fascinating images of people, landscapes and towns, documenting a century of change and growth in Cumberland County, await discovery.

Appendix

Daguerreotype

The earliest form of photograph, the daguerreotype was invented in 1839. The image is made on a sheet of highly polished copper, and can appear as a positive or as a negative, depending on how it is held to the light. It is referred to as a "cased" photograph because it is normally found in elaborate small cases which serve to protect the delicate image.

Ambrotype

Another kind of photograph found in cases, the ambrotype is actually a negative developed on glass. Once the glass negative is laid over a black surface it presents a positive image.

Tintype

A photo type popular from the mid 1800's to the turn of the century, the tintype or ferrotype, as it is sometimes called, is a positive image on a sensitized piece of iron. It was cheap, very durable and very popular.

Collodion wet plate negatives

Glass plates termed "wet" because once coated with the liquid collodion they had to be processed immediately before it dried. Since collodion is flammable, and sometimes explosive, more than a little care was necessary in the development process.

Dry plate negative

By the early 1880's the cumbersome wet plate method of developing negatives was obsolete. Dry plate negatives were commercially manufactured, precoated and pre-sensitized, thus greatly simplifying the photographer's job and probably lengthening his lifespan.

Stereographs

Stereographs consist of two identical photographs, side by side, mounted on cardboard. Used in conjunction with a special viewer, the image becomes 3-dimensional.

Lantern slides

Positive images on glass, these transparencies were viewed by projection.

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The Upper Allen Heritage Committee: Its Origins

by
Robert D. Myers

On April 12, 1973, ten residents of Upper Allen Township gathered in the municipal building in response to a call by the Commissioners for people interested in planning for the nation's bicentennial celebration.[1] Several weeks later, on May 7, these same residents, along with two new recruits,[2] formed the Upper Allen Heritage Committee, having as its stated purpose the preservation of the "natural and historical heritage of Upper Allen Township."[3] The name given this fledgling organization and the ambitious goals it adopted exemplified the determination of the founders that their creation would transcend the Bicentennial.

Several considerations may explain why this handful of citizens called together for an important but limited purpose quickly organized themselves into something more significant.

Upper Allen Township, a sparsely settled rural area lying between Mechanicsburg and Yellow Breeches Creek, had a population of only 1,594 in 1950. By the late 1960s, however, it had become the rapidly growing edge of the Harrisburg Metropolitan Area and was on its way to becoming the fifth largest municipality in Cumberland County. Six hundred forty acres of open land, a square mile, had gone to development in just a few years. In 1970 the population reached 7,325 and experts were predicting the number would double by 1980.[4] Residents who had chosen to settle in the township because of its rustic charm and rural landscape saw their environment urbanizing at an accelerating pace. Apprehensive about urban sprawl with its attendant blight and social problems, they sought ways to control growth, to channel it into prescribed areas, and to preserve as much of the open space and rural atmosphere as possible. Many of the founders of the Heritage Committee were in sympathy with these endeavors.

There was, as well, a growing sense of community among township residents. This sort of thing is difficult to nurture in a thinly populated rural area, but as settlement increases and neighborhoods, commercial districts, and institutions come into existence, an identification process begins to take place. The inhabitants start to think of themselves in connection with their own localities rather than the nearest town. This was happening in Upper Allen in the early 1970s. Residential developments, once widely separated, had all but grown together. Their boundaries had become blurred and their distinctive names were passing out of usage. Their civic associations, formed in earlier years to protect the private interests of their own residents, were united into a township-wide

federation. A community fair association was organized to sponsor an annual event. Service clubs performed their work. Because Upper Allen was emerging as a distinct, recognized locality, its people began to search for their history. The Heritage Committee was the obvious instrumentality for that search.

The founders were products of their time. They came together in the midst of world-wide concern with preservation of historic sites and of the environment. The National Historical Preservation Act of 1966 had given the impetus to many groups throughout the country to save buildings and whole neighborhoods from the wrecking ball. The National Environmental Policy Act of 1969 had created a governmental agency for the purpose, among others, of "preserving important historic, cultural and natural aspects of our national heritage...." This momentous legislation and the work of numerous organizations served to focus public attention on the beauty of older buildings and the comfortable ambiance of older communities. The result was an awakening interest in the lifestyles of earlier generations. The approach of the Bicentennial celebration intensified this interest.

It is doubtful that the organizers of the Heritage Committee gave conscious thought to any of these factors in the spring of 1973. They were more concerned with getting their new venture under way. At the May 7 meeting, officers were elected, and a month later six committees were established. News articles soon brought the Committee to the attention of the public, attracting more interested persons. The organizational phase was completed seven months later with the formal adoption of bylaws.

The operational phase began at that same meeting. The role of planning the Bicentennial celebration for the township had been assigned to the Committee at its inception. Now, after months of discussion, two additional projects were undertaken. The more ambitious of the two involved conducting a survey of historic buildings in the township with a view toward publishing the results. The other, less extensive but equally important, involved identifying and recommending to the Commissioners areas to be designated as historic districts.

The Bicentennial planning was already in progress. On the recommendation of the Heritage Committee, Upper Allen had agreed to unite with Monroe Township and Mechanicsburg in a joint celebration to be known as Jubilee 76. A planning committee had been set up, funded by the three municipalities, and several Heritage Committee officers were serving as Upper Allen's representatives. To supplement the funding, the joint committee decided to issue a commemorative coin bearing symbols typifying the three communities. For Upper Allen's symbol, the Heritage Committee chose Rosegarden Mill, the oldest structure in the township. Local artist Mary Conrey did the sketch, and the result was so highly appreciated that this view of the old mill was adopted as the Committee's logo.

The Jubilee 76 Committee scheduled a weeklong series of events, culminating with a massive gathering on July 4 when Mechanicsburg's iron box from the 1876 celebration would be opened. During the week three days would be set aside, one

for each of the participating municipalities, for focusing attention on local history. Deciding on the events for Upper Allen Day occupied the attention of the Heritage Committee for many months. It was agreed finally that the day should be devoted to demonstrating, as comprehensively as possible, the lifestyle of early township residents. The task of working out the details was assigned to the Program and Special Events Committee.

The Historical Committee was given responsibility for the other two projects. After a preliminary study, it was decided that the historic buildings survey would attempt to embrace all presently existing structures built prior to 1860. Several factors underlay this decision. First, the Cumberland County map of 1858, by Bridgens, indicates each building and gives the name of its owner. Second, the Civil War generally marked the end of an era during which vital components of a house were hand-crafted on the site. Finally, ethnic and regional differences in building styles were almost completely obscured after this date.

With the dimensions of the task thus staked out, researchers began a systematic examination of township buildings and courthouse records. Leading the group were Edward F. LaFond, Jr. and Dr. Joseph B. Bittenbender. LaFond, a full-time restoration consultant who had been on the staff of the Pennsylvania Historical and Museum Commission, had restored and was living in one of the Township's oldest houses, built in 1790. Dr. Bittenbender, a knowledgeable enthusiast of old houses, was living in an early nineteenth-century brick Georgian-style house; his father-in-law, architect Iber C. Brunner, lived nearby and furnished professional assistance to the researchers.

By September 1974, work on the survey had proceeded to the point where the Heritage Committee was able to recommend to Township Commissioners six areas to be considered as historic districts. Several months later two of these proposed districts were threatened by high-density planned residential developments. The Committee adopted a resolution urging the Commissioners to make major changes in the zoning ordinance and to consult with the Heritage Committee before approving any development plan that might affect a proposed historic district. This action, together with the opposition of other citizen groups, brought about the defeat of the high-density proposals. On October 22, 1975, the Commissioners enacted Ordinance No. 221 establishing four historic districts.[5] Amendments to the zoning and subdivision ordinances were also adopted to provide appropriate protection to the historic areas.

The Heritage Committee entered the Bicentennial year with over 300 members and a prodigious amount of work to do. Jean Herman and Robert D. Myers, co-chairing the planning for Upper Allen Day, were searching out and signing up qualified people to demonstrate crafts and trades characteristic of early American rural culture. In order to have both indoor and outdoor space available and to have a site easily accessible to area residents, it was decided to hold the event at Upper Allen Elementary School. But a profusion of details had to be worked out, from items as profound as public safety to those as mundane as cleaning up.

Rosegarden Mill, c. 1740, Upper Allen Heritage Committee Archives.

Hilltop House, built as a hotel by Jacob Zook, was for a century a landmark on the Gettysburg Pike, c. 1860. Upper Allen Heritage Committee Archives.

While this activity was taking place, the Historical Committee was racing the clock to complete the publication of the historic building survey in time for the Bicentennial. A corps of local volunteers was doing the work: Angela P. Nichols and her researchers, Tom Fahey and his photography assistants, architect Iber C. Bruner, Paul E. Hostetler on layout, William E. Miller, Jr. on subscriptions, and coordinating all of them, LaFond and Bittenbender. The only outside help came from David N. Keefer, Jr., who made some 42 drawings, and from Eric de Jonge, who reviewed the manuscript. The printing was done by a local concern, Center Square Press.

Upper Allen Day took place on June 29, 1976, with 26 demonstrators of crafts and trades and hundreds of visitors. Despite a brief rain shower, it was one of the highlights in a week filled with memorable events. One of the outstanding events of that day took place at noon when the Heritage Committee proudly presented the first copy of *Early Architecture in Upper Allen Township* (Mechanicsburg, Pa.: Center Square Press, 1976).

The enthusiasm with which the book was received on Upper Allen Day multiplied during the months and years that followed. In September 1976, the Pennsylvania Historical and Museum Commission gave its certification to Upper Allen's historic districts, largely on the basis of the material published in the book. In that same month, Paul Beers, a columnist specializing in matters of local historical interest, featured the work in the Harrisburg newspaper.[6] Dr. Irwin Richman of Penn State Capitol Campus made the book required reading in his American Studies Class. The book was reviewed in *Early American Life*[7] and requests for the publication came from from all over the country and from Canada. The highest distinction came in 1978 when the American Association for State and Local History presented a Certificate of Commendation to the Heritage Committee in recognition of the book. *Early Architecture in Upper Allen* remains an excellent source of study material on ethnic building styles in early America. It also stands as a fine example of the quality work that can be done by amateur historians.

Barely two months before the Bicentennial, in the midst of all the hectic planning, officials of the Heritage Committee took the time to discuss post-Bicentennial activities. Similar deliberations had taken place previously but a necessary preoccupation with the nation's birthday had precluded the formulation of plans. Once that anniversary had passed, however, the Committee directed its efforts toward the development of a comprehensive township history. This proved to be a more difficult undertaking since such a history had never been adequately gathered and written.

The first settlers reached what is now Upper Allen Township by the late 1730s, settling along Yellow Breeches Creek where Robert Roseberry built Rosegarden Mill in 1740. The original settlers were Scotch-Irish; but Germans, who would become the dominant group, began arriving in the 1770s. By this time, the area was a part of Allen Township. In 1825 the western part of this township was separated into a new Township called Monroe.[8]

By 1850, when the remainder of Allen Township was divided into Lower Allen and Upper Allen, 1,220 people resided in the latter.[9] There were no towns; there was only one post village — Shepherdstown, a collection of eighteen houses, a store, and a tavern on the highest point in the township.[10] During the next hundred years the population grew by only 374 people, and two more post villages — Bowmansdale and Grantham — came into existence along the tracks of the Reading Railroad paralleling the creek.

In this thinly inhabited and stable agrarian environment few records were kept and fewer still preserved. There was no local newspaper to report the day-to-day (or week-to-week) happenings in the township. There was no amateur historian to chronicle the events of the time. People communicated by the spoken word and did not feel the need for a written document to put faith into a promise. Deeds were exchanged, to be sure, but often were left unrecorded. Some wills were executed and probated. An occasional diary was kept, usually begun during the leisure hours of a winter evening and neglected during the long, wearying days of summer. And some letters survived, carefully preserved in attic trunks or between the pages of a family Bible. But these writings are mere glimpses into the lives of earlier residents, shedding faint light on a darkened landscape.

Faced with the nonexistence of the usual sources of historical information, the Heritage Committee sought to uncover and preserve those sources that did exist. A photograph collection was begun. To date, nearly 250 photographs have been catalogued and stored in acid-free envelopes in the Committee's archives, depicting a wide variety of subjects over the past hundred years. An oral history program also was started. One of the first ventures was to bring together a group of older residents and record their recollections of childhood Christmas.

Both endeavors were brought to focus in a series of public meetings, on November 13, 1980 and October 1, 1981, dealing with one-room schools. Upper Allen had nine such schools, all built in the latter half of the nineteenth century and used until the 1950s, bearing such popular names as "Possum Hollow" and "Mud College." Eight of the schools survive, most of them converted to residences. A surprising number of former students and teachers remain in the area. They were invited to come to the meetings, to bring along their school pictures, and to share memories (good and bad) of their early school years. One woman had started school in Upper Allen in 1900; a man had taught there in 1913. The reminiscing went on for hours while the tape recorder rolled. What came out of it was the oral and photographic history of this facet of township life during the first half of the century.

An ongoing series of public programs has endeavored to inform residents about township history. Lectures and demonstrations have concentrated on such subjects as the construction and restoration of log houses, rug making, old-fashioned flower gardens, drying herbs, fruits and vegetables, Upper Allen's post villages, early roads, barns, and the McCormick family. Guided tours have been conducted through the historic districts and the township's oldest cemeteries, one

dating from 1772 and another used originally as a burial ground for slaves. Christmas tours of historic homes have been another popular community event.

Conscious of the fact that few documents from the past have survived, the Heritage Committee took steps to assure the preservation of contemporary records. Under the leadership of Dr. Roland Baumann, Chief of the Division of Archives and Manuscripts of the Pennsylvania Historical and Museum Commission and Co-Historian of the Heritage Committee, a two-dimensional campaign was begun. One dimension dealt with the records of the township. Recommendations were made as to the proper storage of documents, and township officials were urged to microfilm the most important records. The other dimension concerned the documents of the Heritage Committee itself. The minutes, research material, correspondence, and collections were gathered together and placed in secure storage in the Upper Allen Municipal Building, where they are available upon request.

While the record preservation campaign was going on, the Heritage Committee became aware of the existence of handwritten lists of tombstone inscriptions from cemeteries in eastern Cumberland County, compiled over a lifetime by Henry S. Cocklin and John H. Cocklin. Recognizing the value of the lists to genealogists, the Committee had them microfilmed.

The Heritage Committee has completed a decade of service to the residents of Upper Allen Township,[11] but the work it has done in researching and preserving the history of a rural culture has made a contribution beyond the municipal boundaries. Our nation has been an agrarian society for most of its existence and no scholar can pretend to understand our history unless he or she grasps the agrarian culture that underlies it. The work of uncovering that culture and the development of techniques for doing it will go on for many years to come. Like other aspects of local history, it will be done largely by the volunteers and amateur historians of the Heritage Committee and the numerous other groups like it across the country.

Footnotes

[1]The ten individuals were Dr. Joseph B. Bittenbender, C. Edward Bulgin, Faynelle N. Evans, Doris Hanlon, Edward F. LaFond, Jr., Edward R. Lewis, Robert D. Myers, Doris Rosi, Eunice L. Weber, and Mark B. Wolgemuth.

[2]The two additional people were Asa W. Climenhaga and Ray E. Trimmer.

[3]Upper Allen Heritage Committee, Minutes, 7 May 1973, p. 1 (hereinafter cited as Minutes).

[4]Upper Allen Township, *Comprehensive Plan 1973*, pp. 7-8, 26-30.

[5]Upper Allan Township, Minutes of the Board of Commissioners, 22 October 1975, p.2. The four districts established were Rosegarden Mill, Trout Run, Shepherdstown, and Yellow Breeches.

[6]*Harrisburg Evening News*, 20 September 1976, p. 15.

[7]Vol. VIII, 3:13 (June 1977).

[8]Samuel P. Bates *et al.*, *History of Cumberland and Adams Counties, Pennsylvania* (Chicago: Warner, Beers & Co., 1886), p. 356.

[9]*Ibid.*, pp. 71 and 356.

[10]I. Daniel Rupp, *The History and Topography of Dauphin, Cumberland, Franklin, Bedford, Adams, and Perry Counties* (Lancaster, Pa.: Gilbert Hills, 1846, p. 433.

[11]Chairmen have been Robert D. Myers, William E. Miller, Jr., Faynelle N. Evans, Patricia C. Finkenbinder, Kathryn Krone, and William C. Davis.

Editor's Corner

On this page in the issues ahead will appear advance notice of articles planned for subsequent issues.

In the editor's file now are inchoate items that will cover:

Early Presbyterian Churches in the Valley

Tombstone sculpture

Two Centuries of squabbles over TMI

Two New Cumberland artists

Christian Post in Cumberland County

Balloon ascensions in the County

A new look on old Pine Grove

Granger fairs at Williams Grove

Barns in Cumberland County

J. W. Ringrose Fly Net and Collar Manufacturing Company

Reviews of *Messiah College: A History* and *Camp Hill: A History*, and *John Dickinson: A Conservative Revolutionary.*