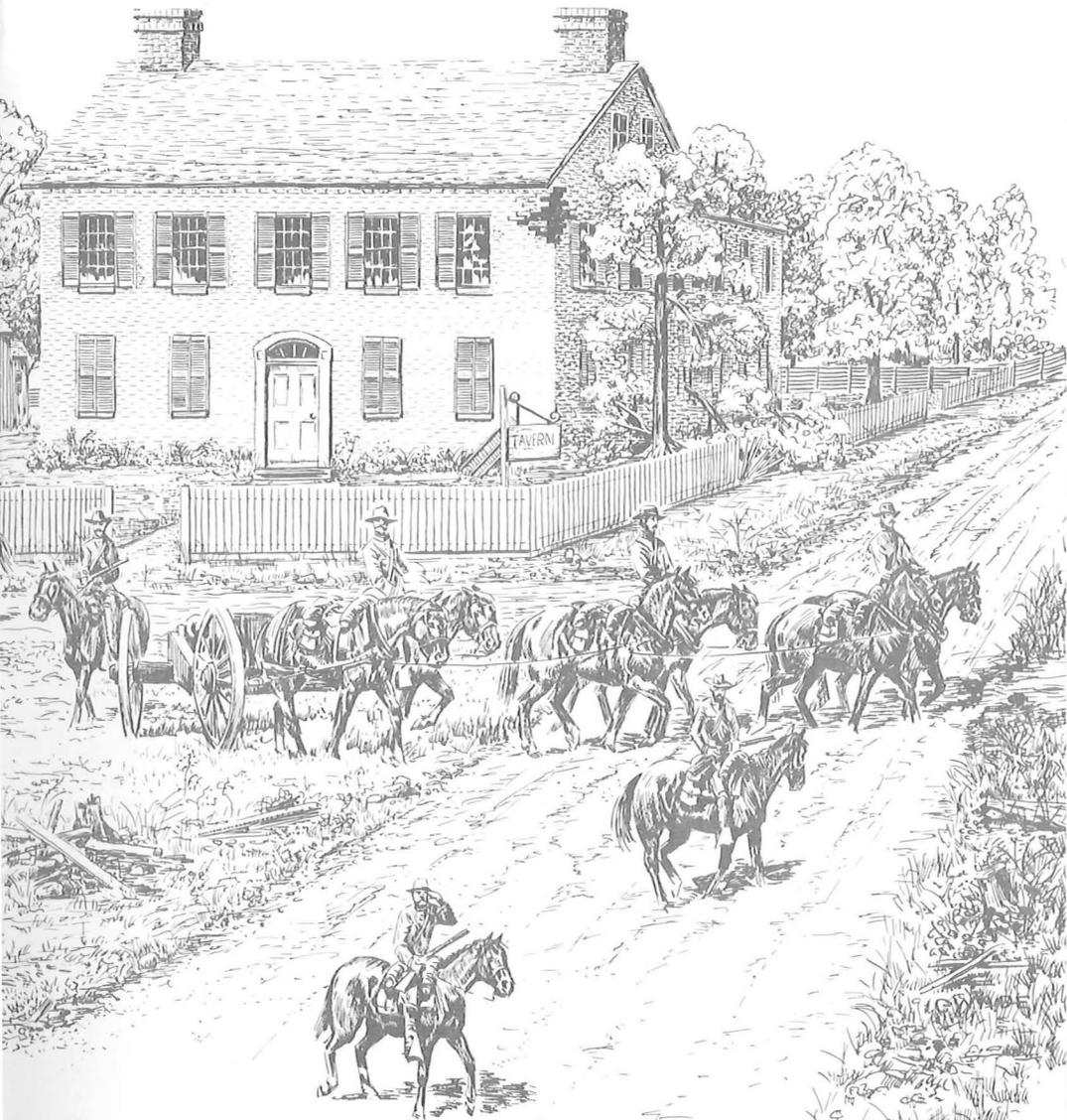


Cumberland County



History

Winter 1985

Volume 2

Number 2

5.00
.30 tax
5.30

Editorial Board

James D. Flower, Jr., Chairman
Dr. Gerald S. Brinton
Dr. Robert G. Crist
Dr. Warren G. Gates
Diane Smith Wallace

Editor

Dr. Robert G. Crist

Book Review Editor

Dr. Roland M. Baumann

Board of Directors

Ann K. Hoffer, President
Dr. Whitfield J. Bell
Dr. Gerald S. Brinton
Mary Caverly
James Flower, Jr.
Dr. Warren J. Gates, Secretary
David C. Gority
Martha Tandy Hersh
Mary Hertzler
Virginia La Fond
William S. Masland
Jack McCarrell
Pierson K. Miller, Vice-President
Richard D. Stuart, Treasurer
Lincoln Warrell

Contributions

The publications committee invites the submission of articles or notes dealing with all aspects of the history of Cumberland County. Articles may investigate new areas of research or may reflect past scholarship. Manuscripts should be submitted in two copies and should conform to the University of Chicago *Manual of Style*, 13th ed. Footnotes should be doublespaced and placed at the end of the manuscript. Manuscripts should be sent to the Editor at 1915 Walnut St., Camp Hill, PA 17011.

Membership and Subscription

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 \$20.00 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 North Pitt Street, Carlisle, PA 17013.

Cumberland County History



Volume II, Number 2
Winter 1985

Published by the
Cumberland County Historical Society
and Hamilton Library Association
21 North Pitt Street
Carlisle, Pennsylvania 17013

I n T h i s I s s u e

Christian Frederick Post: Missionary and Diplomat by Thomas C. Chase	3
Carlisle Bottles: A Picture Story by George Milos	14
Silas C. Swallow: Reformer by Richard H. Steinmetz, Sr.	18
Penn Township: 125 Years by Robert J. Smith	27
Architecture of Western Cumberland County by Nancy VanDolsen	41
Names for Camp Hill by Adam Grotzky	50

Cover: Oyster Point 29 June 1863. This sketch by Dr. George N. Wade represents the moment of the closest approach to Harrisburg by the Confederate Army. In what later became Camp Hill the Trindle Spring Road (left) intersected the Harrisburg and Chambersburg Turnpike (right) at a point in front of the Oyster Tavern.

Contributors

Thomas C. Chase teaches Pennsylvania History at the Wyalusing High School. As part of his work in earning his doctorate at the Pennsylvania State University he investigated mission activity among the Indians of colonial Pennsylvania.

George Milos, a native of Lebanon and graduate of Temple University, is an Air Force veteran of World War II. He owned and managed his own beverage distributorship in Carlisle for fourteen years before retiring in 1982.

Richard H. Steinmetz, Sr., a graduate of Harrisburg Technical High School, was the Historian of the Year in 1971. He knew Silas Swallow from his boyhood in Lemoyne. He is a former editor of the *Harrisburg Sunday Courier* and of five railway journals.

Robert J. Smith earned baccalaureate and master's degrees at Shippensburg State College. He is the fifth generation of his family to live in Penn Township. On Election Day in 1985 distribution began of his history of Penn Township, of which the article that follows is a portion.

Nancy VanDolsen is a graduate of Dickinson College who has earned a master's degree at the Hegley Program of the University of Delaware. She serves the Society as its Historic Survey Project Director.

Adam Grotzky is a senior at the Camp Hill High School.

Christian Frederick Post: Missionary and Diplomat

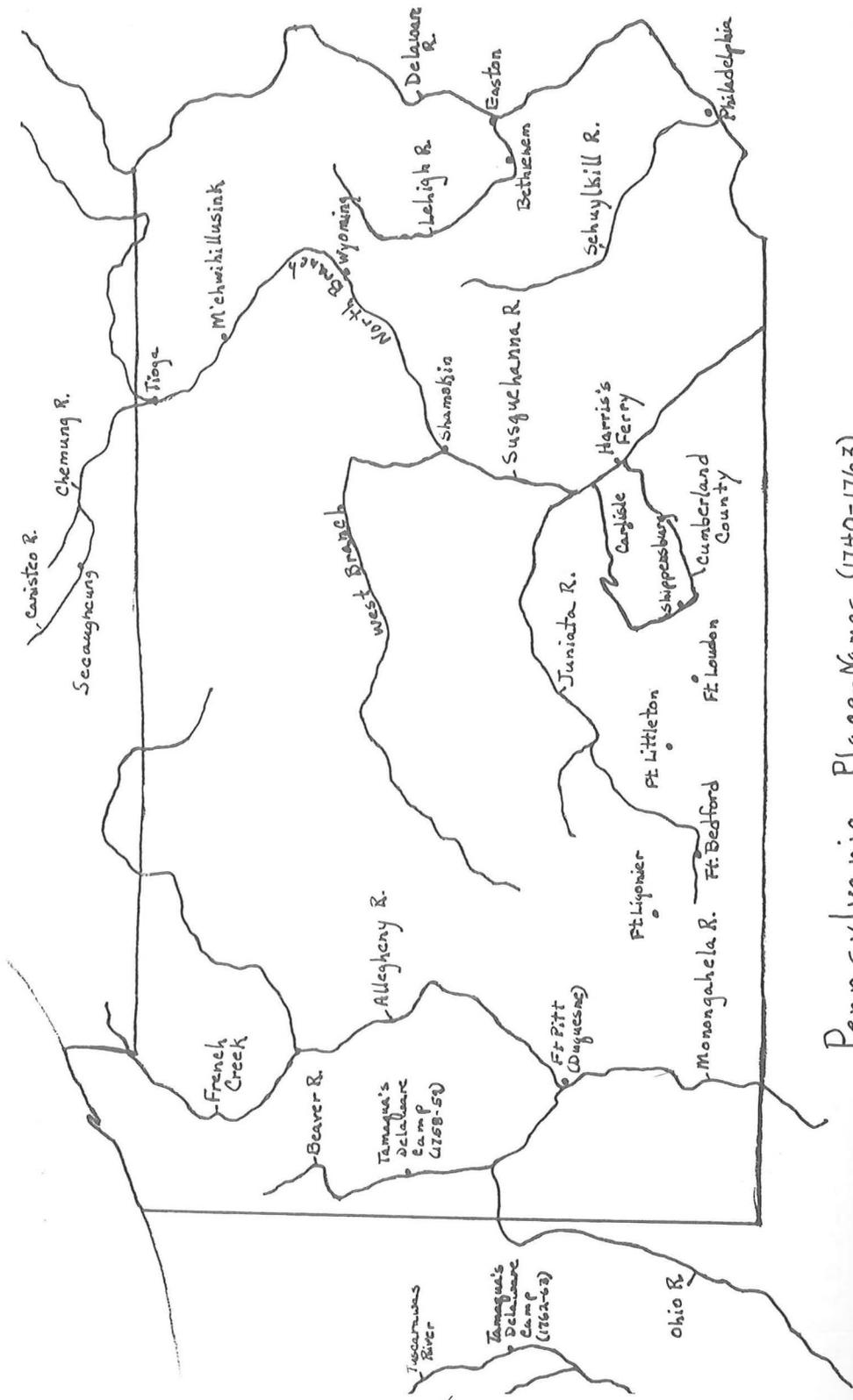
Thomas C. Chase

The early history of Pennsylvania is sprinkled with the exploits of daring, energetic, and forceful individuals. One of the most fearless and dedicated, yet least remembered of these personalities, was Christian Frederick Post. A humble man of God, he spent over forty years among the Indians and Whites of colonial America, spreading the Gospel and working for peace.¹ He passed some of this time traveling through or living within the present borders of Cumberland County. Though plagued with family tragedies, sickness, and personal shortcomings, Post managed to overcome his difficulties and work toward the noble goals that he had set for himself. By the time he died in 1785, thousands of people had been affected directly or indirectly by his tireless work.

Most historians have chosen to overlook or underestimate Post's accomplishments. Those that did write about him at all expended virtually all of their energy describing one seven month period in 1758-1759, during which he acted as a messenger and negotiator between the provincial authorities and the warring Indian tribes of western Pennsylvania.² Despite the study of this one episode, the fact remains that Post's life and importance does not consist of merely one bright moment, lasting less than a year.

Christian Post was born about 1715 in Danzig, then a part of Polish Prussia. Very little is known about his early life except that he was a joiner, or cabinetmaker. In 1741 he experienced a religious conversion, and it was at about the same time that he became associated with the Renewed Moravian Church. In the following year he traveled to America as a part of the Moravian's First Sea Congregation. He and his fellow travelers arrived at Bethlehem, the seat of Moravian activity, in the summer of 1742.

Post's church superiors assigned him to the *Pilgergemeine*, the group meant to spread the word of God and minister to White and Indian alike. Unfortunately, Post's first assignment, to work among the German settlers of the Goshenhoppen section of the upper Perkiomen Valley of Pennsylvania, proved unsuccessful. His temperament and educational background did not serve him well. Though he was enthusiastic, devoted and energetic in his work, his lack of sophisticated religious training made him unable to understand the subtle theological differences that existed among the diverse German religious groups.



Pennsylvania Place-Names (1740-1763)

He was also too emotional for many of the people that he visited and at times was a tactless and troublesome member of his missionary team. This last problem concerning teamwork plagued Post for the rest of his life, and he usually performed best when on his own, or at least "in-charge" of the assignment.

The Moravian authorities then decided to try Post as a "Fisher" at their Indian missions in eastern New York and western Connecticut. From the start, Post showed that he was more suited for this type of evangelical work. Not only did he prove to be one of the most promising students in learning the native's languages, but his simple ways allowed him quickly to adapt to their customs and to develop a true sympathy for their culture. Post easily joined the other missionaries in living and dressing in the Indian style and even may have worn his hair long, as some of the Moravians did. Eventually he received two Indian names which demonstrates the degree to which he fit into the natives' life style and to which he was accepted by them: *Abamawad* by the Iroquois, and *Wolangbuntowaakan* by the Delawares.³ Post's attitude toward the Indians is representative of the Moravian mission movement as a whole and helps to explain their success among the tribes of colonial America.

Between 1742 and 1752 Post worked with the Indians of Connecticut, New York, and eastern Pennsylvania. In August, 1743, he married a twenty-three-year-old Wampanoag convert named Rachel. The following year they had a son who was christened Ludwig Johanan. In 1745, Post and the famous Moravian David Zeisberger, while traveling to Iroquois country to perfect their knowledge of that Indian tongue, were arrested by New York authorities as suspected Papists. The two missionaries spent six weeks imprisoned in New York City before being released. In 1747, shortly after the death of Post's infant son, Rachel also died. Two years later Post remarried. His second wife was a nineteen-year-old Delaware maiden named Agnes, with whom Post had a son, Christian Frederick, Junior. Again, his wife and child died, this time within two years. They are buried in the old Moravian cemetery in the heart of Bethlehem.

By 1751 Post desired a change of scene. No doubt the personal tragedies regarding his wives and children contributed to this mental attitude. Also, his independent nature and inability to work well with his associates surfaced again, as it had in 1742. Starting as early as 1745, Post announced what turned out to be only a temporary end of his ministry. He experienced fits of depression and sought to escape what he called the suspicion and mistrust of the Bethlehem Brethren.

By early 1752 he was in London. There he signed on board a vessel owned by three English Moravian merchants. The ship was bound for Labrador to trade with the natives. Post, as well as the three other missionaries on board, were to spend a year there trying to convert the Eskimos. On July 30, 1752, the ship *Hope* dropped anchor in Labrador, and the four men prepared for their long stay. By September 5, with the necessary preparations completed, the ship began its return trip to England. Unfortunately, several days later, while engaging in some last minute trade with the natives on an island, the Eskimos murdered six crewmen and the captain. With the ship so drastically undermanned, the first

mate was obliged to return to the mission settlement and employ the four Brethren for the long trip home. By 1754, Post was back at his work among the Pennsylvania Indians, living at Shamokin and Wyoming.⁴

With the advent of the French and Indian War, Post's life changed in a way unique among all Moravian missionaries. It was at this time that the missionary began an extended period when he acted as courier, diplomat, and intelligence gatherer for the Pennsylvania authorities. Early in 1756, Governor Robert Hunter Morris employed Post in carrying letters to and from Benjamin Franklin, who was in the Lehigh Valley to construct forts for defense. In the summer of 1758, and accompanied by Charles Thomson, the Moravian traveled twice to Wyoming to reinforce the recent peace treaty negotiated with the Susquehanna branch of the Delawares led by Teedyuscung.

The success of these endeavors led the new governor, William Denny, to approach Post about an enterprise that would become the missionary's most famous. In response to a request delivered in Philadelphia by two Delaware warriors from the Ohio, Denny asked Post to travel into enemy territory, explain the peace concluded with the eastern tribes, attempt to separate the western Indians from the French influence, and gather military information at the same time. Between July and September 1758, Post, accompanied only by native guides, succeeded in fulfilling all of the governor's expectations. Though the western tribes demanded that Post return as soon as possible with more wampum belts to prove the sincerity of the White government's desire for peace, they did indicate a willingness to resume their former peaceful ways.

Post, with the requested belts, began his return journey from Easton on October 25, 1758. His diplomatic party, not including himself, consisted of seven men: the Delaware Pisquetomen, a brother of Shingas and Tamaqua, and a guide for Post on his first journey west; Thomas Hickman and Isaac Stille, two Indians who acted as interpreters; two representatives of the Iroquois league; and two White militia officers, John Bull and William Hays. At Harris's Ferry on the Susquehanna the two Iroquois left the party. Post's second journey west took a more southerly route than his first so that he could confer with Brigadier-General John Forbes, whose army was by then camped at Fort Ligonier on its way to the French Fort Duquesne. Because of this different route, Post's Indian comrades were very apprehensive. They feared retribution by the "Irish" of the Cumberland Valley for damages inflicted by the Indians during the war. They also worried that they might be killed by some over-zealous sentry in Forbes's army. After much cajoling, the Moravian convinced the Indians to accept the promise of safe passage that he offered. On October 29 they crossed the river, and as Post noted in his Journal⁵

We came that night into Carlisle and found a small house without the fort, for the Indians to be by themselves, and hired a woman to dress their victuals, which pleased them well. 30th. Setting out early, we came to Shippensburg, and were lodged in the Fort, where the Indians had a house to themselves. 31st. Set out early, in our passing by Chamber's Fort, some of the Irish People, knowing some of the Indians, they in a rash manner exclaimed against them, and we had some difficulty to get them clear.

After conferring with Forbes, Post and his party continued on to the Ohio. There the natives were in a state of agitation. They had just returned from helping the French attack Colonel James Grant's advanced guard of Forbes' army. Despite this, many of their leaders still hoped for peace. Post's messages, along with the knowledge of an advancing 6,000 man Anglo-American force succeeded in separating the Indians from the French interest. The French now had no choice but to abandon Fort Duquesne, which Forbes occupied on November 25, sending John Armstrong of Carlisle forward to raise the Union Jack over the fort.

Post's business completed, he began his return journey on December 27 with the bulk of Forbes's army. After passing through Forts Bedford, Littleton, and Loudon, the missionary again passed through Cumberland County. He wrote in January, 1779

I and my company took the upper road; which is three miles nearer to Shippen's Town, where we arrived this evening. The slippery roads made me, as a traveler, very tired. 5th. Today I stayed here for the general. Mr. Hays went ten miles further, to see some of his relatives. In the afternoon Israel Pemberton came from Philadelphia to wait upon the general.

6th. I came today ten miles to Mr. Miller's where I lodged, having no comfortable place in Shippen's Town; all the houses being crowded with people.

7th. They made preparations, at Mr. Miller's, for the reception of the general, but he being so well today, resolved to go as far as Carlisle. I could scarce find any lodging there. Henry Montour was so kind as to take me in his room.

8th. I begged the general for leave to go to Lancaster, having some business, which he at last granted. I went to captain Sinclair for a horse, who ordered me to go to the chief justice of the town; who ought to procure one for me, in the province service. According to this order I went; but the justice told me, that he did not know how to get any...I resolved to walk as I had done before: and so traveled along, and came about ten miles that day to a tavern keeper's named Chestnut.

9th. Today I crossed the Susquehanna over the ice, and came withing thirteen miles of Lancaster. It was slippery and heavy traveling.

On the next day, Post finally arrived in Lancaster where he stayed with some Moravian Brethren and awaited the imminent arrival of the new Pennsylvania governor, James Hamilton.

In the following year, the authorities again called upon the missionary to act as diplomat. Governor Hamilton asked Post and another White, John Hays, to accompany chief Teedyuscung and his native entourage through northern Pennsylvania on their way to attend an important tribal council at the Allegheny. Post was to act as a walking resource center able to expound upon various points regarding recent treaties. Along the way, the Moravian also was to encourage the Indians to return any prisoners they might have. Once at the Allegheny, Hamilton wanted Post to invite the sachems of the western tribes to a grand conference in

Philadelphia. Hamilton hoped that this vigorous diplomatic activity would consolidate and solidify the recent peace accomplished with the western tribes. On a more personal note, Hamilton also sought to use the opportunity to gain a more prominent position in Indian affairs at the expense of the King's own Indian Agent, William Johnson of New York.

On May 17, 1760, Post, Hays, and the native band set out from Wyoming for the proposed council. The diplomatic group traveled up the Susquehanna, through the Indian town of M'chwihillusink, and on to Tioga Point.⁶ From there they traveled up the Chemung River into southern New York and the town of Secaughcung.⁷ It was here that the local chief, Kinderunt, after issuing some thinly veiled threats against the Whitemen, Post and Hays, for traveling so deeply into Seneca country, ordered the two back to the Pennsylvania settlements. With no other recourse available, Post and Hays returned, while Teedyuscung and his Indians continued to the West. Though Teedyuscung did complete the mission, he did little in the West other than to issue Hamilton's invitation to attend his proposed council.

By the early 1760s most of the Delaware and Shawnee Indians that once inhabited the Allegheny Valley, had moved into the eastern sections of present-day Ohio, many living along the Tuscarawas Creek⁸ and Cuyahoga River. In the early summer of 1761, Post, quite independently, and with little if any Moravian backing or approval, journeyed to these Delaware villages to continue his interrupted religious work. Despite years of experience as missionary and wilderness travelers, Post soon saw that the work was more exhausting than he had anticipated. To ease the burden, he returned to Bethlehem to seek a younger man to act as his assistant. The person he enlisted, with the approval of the Moravian authorities, was a nineteen-year-old cooper's apprentice, John Heckewelder, eventually to become one of the most famous and traveled of all missionaries to the Indians. Before returning to the Tuscarawas, Post also visited Governor Hamilton. Not only did he inform the governor of the Indians' peaceful progress, but he also agreed to conduct important Delaware leaders to Hamilton's long-planned conference later that year.

Post met Heckewelder in Lititz, and in mid-March, 1762, they began their journey to the West. Due to an extremely hazardous Susquehanna crossing because of very high water, the two travelers journeyed only four miles from Harris's by nightfall. Heckewelder, who kept a diary of the trip westward,⁹ recounts this part of the journey by saying

The next day we arrived at Carlisle; where we remained several hours, as Post had to make arrangements for the reception of the Indians whom he had promised the Governor to invite and accompany to this place, in order to hold a talk with the Government officers. We stopped for the night at Mount Rock, eight miles from Carlisle; and on the following day reached Shippensburg, a distance of twenty-one miles from Carlisle. Here we took leave of the white settlements; the howling wilderness being full before us. In every direction, the blackened ruins of houses and barns, and remnants of chimneys met our eyes; the sad memorials of the cruelties committed by the French and Indians, during the savage warfare of 1756,

and the following years....This was nothing to cheer us; but there was certainly an exhortation contained in all this, to hasten to bring the tidings of peace to the ferocious red man, for they are 'to all people.'

After a trying and dangerous journey of thirty-three days, the duo arrived at the Tuscarawas Creek and entered the cabin that Post had constructed on his first trip to the area.

Post remained at the mission station with young Heckewelder from the time of their arrival on April 11, until he began his trip on June 28 as escort for the Delaware headmen traveling to the council, now scheduled for Lancaster. Preparations for the journey were shrouded in uncertainty: native leaders squabbled over precedence, several sachems succumbed to illness just before departure, Shingas and other erstwhile warriors feared that war-time bounties for their heads were still in force, and lastly many Indians thought that it was both unnecessary and unfair to return all White "captives," even those who did not wish to leave their new-found Indian friends.¹⁰ Finally, in mid-April, Post, the Indian entourage, and the captives scheduled for return, departed Tuscarawas, leaving Heckewelder to man the mission alone.

If Post found the preparations aggravating, he found the actual trip a great burden. The missionary became ill and had to be carried to Fort Pitt by canoe. White prisoners escaped and tried to return to the Indian villages. Horses were lost daily. Most frustrating for Post were the Indians' complaints: they could not eat the salted meat provided and other supplies were insufficient; they were tired and Post had not provided adequate transport; they did not like being "led" by the Moravian; they were discontented over the missionary's frugality when it came to allowing the natives to indulge their fondness for liquor. By July 22, Post noted "...I had much ado to keep them from Liquor, because they would absolutely have it..."¹¹ As the party approached Cumberland County, Post continued

24th. We started early, and when we came over the mountain we gathered all in one Company, and came in good order into Shippensburg in a hard gust of rain. I got much tired by furnishing these people with provisions....

25th. We could not set of [*sic*] till about noon, because they could not find some of their horses....Mr. Boude met [us] on the road 4 miles from Carlisle; I received a Letter from His Honour, and was mightly pleased to get some assistance to ease myself a little of the great burdon [*sic*]. The people in Carlisle were most all gathered to see the prisoners and Indians; although we did whatever we could to prevent Liquor among the Indians, they got some of [*sic*] some people.

26th. I informed the Cheefs [*sic*] of the Indians of the Contents of the Governors [*sic*] Letter, and introduced Mr. Boude to them. It pleased them....They desired...to make a speech to Mr. Boude, whereupon we met... [with] Mr. Macentire in the Hall with some Gentlemen of the Town....after which they broke up and went to their fire places. Some of them got very drunk, the white people

had carried one of the prisoners of[*sic*] in the night; Beaver [Tamaqua] was much displeased about it....In the evening they had a frolick [*sic*] by dancing, singing, and drinking all night long.

Ye 27th. We got two Waggon[sic] to carry them to Harrisses where we arrived in time. We met 6 Seneca Messengers there, who brought a Letter and two Belts to the Governor.

Even after crossing the Susquehanna, Post's troubles with the frequently drunk Indians continued. It was not until August 8, when they had arrived in Lancaster that he could thank "...God Almighty [*sic*] for his [*sic*] Protection and Assistance that he [*sic*] hath helped me thus far."

As Post traveled westward through eastern Ohio after his fifteen week absence from the Tuscarawas, his young assistant, John Heckewelder, was walking in the opposite direction. The rumors and tensions then rampant in the Indian villages of the Old Northwest regarding an imminent Indian uprising had forced the young man from his station. Though the two men met on the trail, and Heckewelder informed Post of the situation, the older missionary still thought it safe to return to the Delaware village. John Heckewelder traveled on to Bethlehem.

For a time Post did live peacefully at his cabin. However, by mid-December, 1762, Post also found the circumstances intolerable, and fled, by a circuitous route, to the safety of Fort Pitt. While at the Forks of the Ohio, he stayed with the Quaker sutler, James Kenny. The Moravian spent the time from February to late May, 1763, preaching to the soldiers in both English and German, assisting at Kenny's store, and lending his help during the great flood of March of that year. On May 29, with the storm known as Pontiac's War about to break, Kenny and Post headed east. The former traveled to Philadelphia, while the latter spent the war-filled summer months of 1763 in Carlisle and on the Conococheague Creek of Franklin County.

At this time Post made a decision that proved pivotal for the future course of his life. The missionary always had been frustrated by what he viewed as false religiosity among the majority of Whites. As for the Indians, the present war made it seem that any immediate progress among them was out of the question. Add to this his always independent nature and the occasional rifts between he and his superiors in Bethlehem, and it is not surprising that he decided what he did. He left Pennsylvania and traveled through the southern colonies with the anticipation of going where ever the Lord directed.

Where the Lord directed was the Mosquito Shore of Central America.¹² Post spent the rest of his life, the next twenty-one years, working among the natives, Whites, and Blacks of this area. He also left the Moravian fold and became a lay catechist for the world-wide missionary movement of the Church of England directed by the Society for the Propagation of the Gospel. As was typical of the earlier part of his life in America, Post and his new wife, whom he met during a short trip to Philadelphia in 1767, was filled with adventure. Not only did he minister religiously to his flock, but he also endured earthquakes, storms at sea, tropical diseases, slave uprisings, and attacks by pirates and the Spanish navy. Finally, in 1785, after a long illness, Post and his wife returned to Germantown, Pennsylvania, where he died on April 27.

From the above information it can be seen that Christian Post's contribution to colonial history does not consist of just his two trips to the Allegheny in 1758-1759. As an early member of the Moravian mission movement in the American colonies, he, with his colleagues, helped to place that effort on a firm foundation. His writings, though often nearly indecipherable whether in his own brand of German or English script, were valuable in the eighteenth century, as they are today. Moravian authorities found them useful in making adjustments in their missions. Colonial political authorities utilized them as a barometer in judging the mood of the natives and in planning important conferences. Today, these sources shed light on aspects of Pennsylvania history from a less than familiar aspect: a behind-the-scenes glimpse recorded by a man of God, turned diplomat. As a diplomat, Post accomplished much. On many of his trips his speeches to the Indians helped to win the release of White captives. Though not single-handedly responsible for separating the western tribes from the side of the French in 1758-1759, his presence was of not little importance in accomplishing that goal.

Beyond these practical and immediate historical contributions, his life can be viewed on another, more transcendent level. In a way, Post represents many people's lives, in many ages. While burdened with human failings, he spent his years trying to achieve peace and brotherhood among different races. Over several decades Post traveled thousands of miles in a sincere and dedicated effort to make his world a better place in which to live.

Typed transcription (with "translation") of an excerpt of the Journal of Christian Frederick Post's first journey to the Ohio--July 15, September 21, 1758. MS in Moravian Archives, Bethlehem, Pa. Box 219, Folder 5, Item 1. At Pattee Library, on Microfilm A-62, Reel 28.

br den hi spock to mi as
 (brother, then he spoke to me as)
 follos br it is nau 4 des
 (follows Brother it is now four days)
 det ju hef bin bey auer
 (that you have been by our)
 feyr wi heff send meffen
 (fire We have sent messen)
 fers to all de Kings en
 (gers to all the Kings and)
 captens to call dem to
 (captains to call them)
 auer feyr jesten de fend
 (our fire Just then they sent)
 2 ceptins to us en let
 (two captains to us and let)

us no de wer gled to her:
 (us know they were glad to hear)
 det de englisch brr wer
 (that the English Brethren were)
 com to fie dem* en finds
 (come to see them* and finds)
 der wer fo menni nofchens
 (ther were so many nations)
 det wantet to fi der br de eng
 (that wanted to see their brother the Eng)
 lifch de in weited us to der
 (lish They invited us to their)
 feir to com to dem det de
 (fire to come to them that they)
 me hor mi all nau br
 (may hear me all now Brother)

I wi hef but won feyr	(so we take You in our arms)
(I we have but one fire)	en bring ju to de toder(?)
dis hir en det is but won brest	(and bring you to the (?))
(this here and that is but one breast)	King en gif ju in his arms
fo wl teck Ju in auer arms	(King and give you in his arms)

*en to hor de jut nus off pies det de englifch brad to dem
 (*and to hear the good news of peace that the English brought to them)

NOTES

¹Unless otherwise noted, the material in this paper is taken from Thomas C. Chase, "Christian Frederick Post, 1715-1785: Missionary and Diplomat to the Indians of America" (Ed.D. dissertation, the Pennsylvania State University, 1982). I would like to extend my appreciation for the help of William A. Hunter in translating many of the Post manuscripts that were written in a unique style of German script.

²For a brief historiographical description of the changing views regarding this episode, see Walter C. Champion, "Christian Frederick Post and the Winning of the West," *Pennsylvania Magazine of History and Biography* 104 (July 1980): 308-11.

³The first name, despite numerous efforts, remains untranslated. The second is a variation of the Lenape word for "Peace," which is quite appropriate considering Post's work as an emissary of peace.

⁴Present-day towns of Sunbury and Wilkes-Barre, respectively.

⁵The Journal of Post's first journey west (July 15-September 22) written in the missionary's own near-indecipherable script is in Moravian Archives, Bethlehem, Pa. The excerpt quoted below, from Post's second Journal (October 25-January 8, 1759) is from a 1759 copy of the missing Post MS; also in the Moravian Archives. Both are published in, among other places, Reuben G. Thwaites, ed., *Early Western Journals: 1718-1765* (Cleveland: Arthur C. Clark Co., 1904), 1:185-291. No doubt at variance with historical purists, I have modified spelling and grammar (But not wording) to conform with modern usage. To have done otherwise would have necessitated a veritable blizzard of the ubiquitous [sic].

⁶Present day communities of Wyalusing and Athens, Pa., respectively.

⁷About one-half day's journey by foot west of present Corning, N.Y.

⁸Not to be confused with the name Tuscarora, common in Pennsylvania.

⁹MS in Moravian Archives. Printed in Edward Rondthaler, *Life of John Heckevelde* (Philadelphia: Townshend Ward, 1847), pp. 38-58.

¹⁰A surprisingly numerous minority of Whites captured by Indians in colonial America freely chose to remain with their "captors." Though this was inconceivable to Post and other Whites of the settlements, many "captives" had to be bound hand and foot during their return to their former families, only to have many of them run away once repatriated. For contemporary accounts of disbelief at Whites wanting to stay with Indians, see "Post to General Jeffery Amherst," October 30, 1760, MS, Moravian Archives. For accounts of the escape of returning prisoners see "Journal of Frederick Post...1762," June 29, July 14, 1762, *Pennsylvania Archives*, Series 1 (PA1) (Philadelphia: Joseph Severns, & Co., 1853) 4:92-95; "Speech of Thomas King, an Oneida," August 19, 1762, *Colonial Records of Pennsylvania* (Harrisburg: Theo Fenn & Co., 1852) 8:745. For an analysis of White captivity see, James Axtell, "The White Indians of Colonial America," in *The European and the Indian* (Oxford: Oxford University Press, 1981), pp. 168-206.

¹¹This quote and the extended one below are from "Journal of Frederick Post...1762," PA1, pp. 96-98.

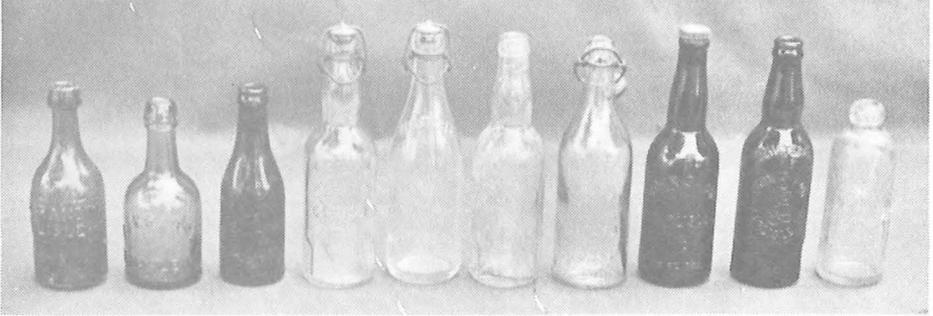
¹²In present-day Honduras.

* En tohör de gutmus' off pries' de staengelych Brud' to dem

fa den hi wort to mi as
sollos br it is nau 4 des
get ju hef bin bey auer
feyr wi heff send messen
sers to all de Kingen en
capstens to cal dem to
auer feyr gerten de send
capstins to us en let
us no de wer gled to her
det de englysh br wer
com to sie dem en sinds
der wer so menni nashens
det wantet to si des br de eng
lysh de in weited us to der
feyr to com to dem det se
me hör mi all man br
fwi hef but won feyr
dis hit en det is but won
so steck ju in auer arms
en bring ju to de to der
king en gix ju in his arms

Carlisle Bottles and Bottlers

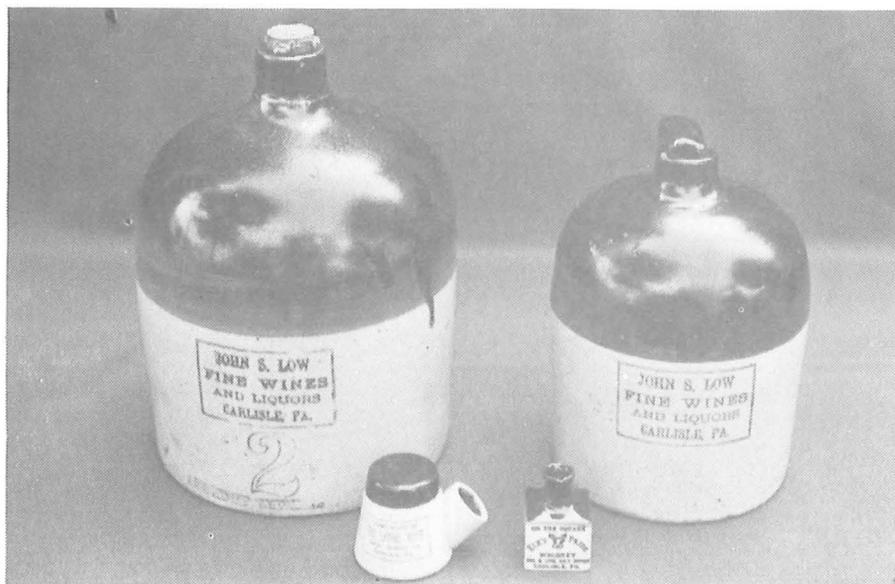
The photographs below show some of the beer and whiskey bottles displayed in the Todd Room of the Society during a talk given 18 September 1985 by George Milos. These and many others are in the collection of the speaker, a retired beverage distributor.



The oldest bottle in the collection is that on the extreme left. It is dated 1854, but the location in Carlisle of the distillery is not now known.



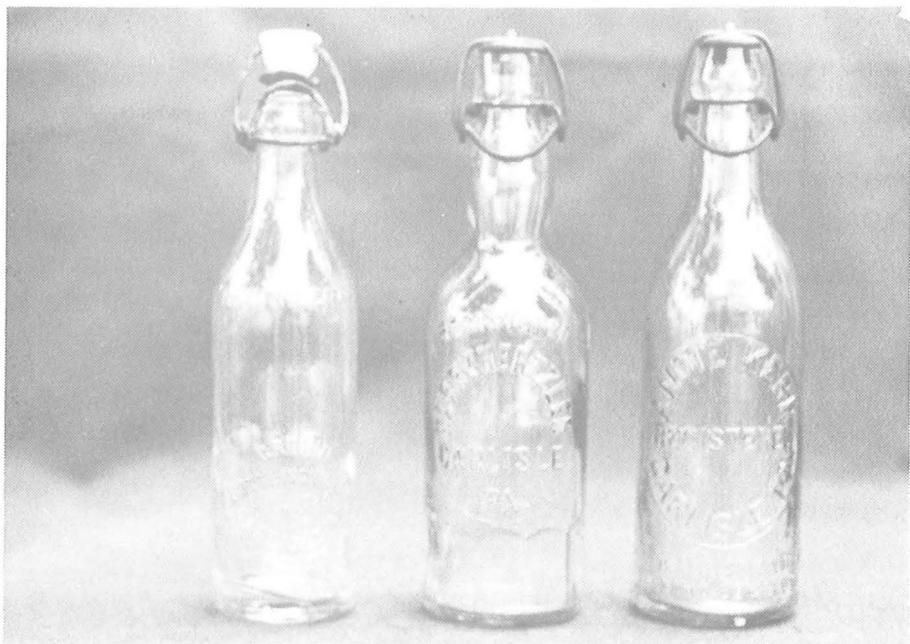
Ernest J. Krause, brewer, used the left bottle. He owned the Frederick Brewery on North Hanover Street and did business from 1872 to 1877.



The two large jugs housed liquor distributed by John S. Law. A father and son of the same name operated from 1882 until 1917. Their last place of business was at 35 North Pitt Street, the Post Office Parking Lot next door to the Hamilton Library. The two small jugs bear the label "Compliments of The Letort Hotel" and "On the Square -- Elk's Pride," a whiskey bottled by Law.



In the mid-1880's Crist G. Wenger distributed soft drinks. By 1922 he was located at Baltimore and Arch Streets.



Harry Hertzler by 1901 was supplying liquor in the center and left bottles. Andie Kerr, at 32-35 East Locust Street, was bottling beverage in the container on the right by 1896.



W. N. Zinn bottled beer and liquor in these containers. He was in business as early as 1913. He later took over Hertzler's Locust Street location.



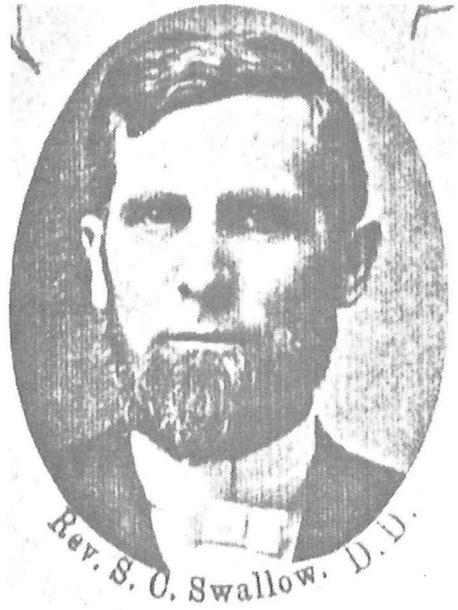
Here are additional Krause and Low bottles.



Note the variety of caps for these bottles.

Silas C. Swallow
- Reformer

Richard H. Steinmetz, Sr.



*Courtesy Methodist Church Archive,
Lycoming College, Williamsport*

DR. Silas C. Swallow had already established a widely circulated reputation for being a determined fighter against the evils of strong drink and drugs before he became a resident of Cumberland County. The good Doctor of Divinity had other lesser-known qualities of character which were revealed during the ten years he lived in Camp Hill. As a matter-of-fact, Dr. Swallow's long life - ninety-one years - was filled with frequent tempestuous events which severely tested his fundamental Christian faith.

Silas Comfort Swallow was born March 15, 1839 in a typical Pennsylvania farmhouse of the pre-Civil War period. He was the first child in a family of three brothers and two sisters.

The Swallow farm was located about five miles north of Wilkes-Barre, in Plains Township, an area since made desolate by the strip mining of coal. Where young Silas was to spend the first eighteen years of his life was, at that time, considered "backwoods." Despite the location of their home George and Sarah Swallow were both active members in the congregation of an area Methodist Episcopal Church. Hard-working and deeply religious, they provided a home atmosphere which was to directly influence the character of their eldest son.

Indicative of this was the choice of name for their offspring. They chose to call him Silas Comfort in honor of a great preacher, a close friend of the family, and an occasional visitor to the Swallow homestead.

Other religious men of renown in that day and generation also welcomed to the table and the "preacher's room" in the rambling old farmhouse included Asa Brooks, Dr. George Peck, Marmaduke Pearce, B. W. Gorham and Ammig Owen.

Contact with men of this calibre at an impressive age undoubtedly did much to influence the path of life young Silas was to choose. Some sixty years later he

was prompted to write, in a widely circulated autobiography:

I should be a much better man than I am, for I was the child of many prayers, my father having been a Methodist class leader and my mother an old-time shouting Methodist with a consistent life behind it that shouted equally as loud. She believed in direct answer to prayer, and spent much time at the throne of grace.

This backwoods Pennsylvania farm boy who was later to become a candidate for the highest office the nation has to offer early displayed a penchant for sharp observation of places, people and events, recalling many years later a rural political parade - "the long procession of farm wagons, decorated with evergreens and wild flowers, bearing the hardy yeomanry to and from the great political gatherings of the campaign of 1844."

When Silas was fourteen years of age his father was stricken with a persistent illness that precluded active participation in the demanding duties of a farmer. The steadfast faith of the family was being tested. Resorting to prayer, the family made a decision to remain on the farm and place upon the shoulders of young Silas the responsibility of management of the homestead. So, at fourteen the boy, who in later life was to do battle with politicians and giants of the business world, began a character training period which was to serve him well all his life.

For five years he labored at farming. With intelligent practice of economy and the assistance of the rest of the family he was able to run the farm at a profit. In the meantime, when he was sixteen, he got a job teaching in a country school during the winter months as a means of financing the advancement of his education.

At the age of nineteen he had saved enough to enroll as a student in the Wyoming Seminary at Kingston. While studying there he continued to help out at home, commuting by horseback each day. Gradually his younger brothers were able to take over the farmwork. Upon graduation he took up the study of law in the office of Volney B. Maxwell, a Wilkes-Barre attorney, at the urging of his father, who considered the practice of law far more remunerative than that of the ministry, which young Silas had set his heart on. So deep was this feeling that he was later to write - "not for the reason it is easier to preach than to practice, but for the reason 'Woe is me, if I obey not the call.' "

Up until this time in his life, the youthful law student had considered himself a nominal Christian. His interest in religious study had been quickened through the efforts of one of his teachers at the Seminary, Young C. Smith, who saw in the person of the farmer lad a sincerity and devotion not so evident in other students.

Professor Smith's advice was followed. The study of law was dropped and Silas Comfort Swallow launched a career that was eventually to result in having his name listed in the famed *Directory of American Biography*. His first few steps were faltering ones. A typical product of farm life, he had early learned to use tobacco. The habit proved a hard one to break, in spite of the moral and spiritual discipline he had developed early in life, but, his aversion to the use of alcoholic beverages was long established. Probably one of the reasons for this was the fact

that his father was a strict abstainer and did not hesitate to expound on the evils of strong drink. Additionally he had bad experiences while teaching country school and boarding at the various homes of his students. In one instance he found it necessary to share the same bed with an Irish uncle of the family with whom he was staying. The old man loved his whiskey, which he imbibed quite freely each day and talked almost constantly in his sleep, using plenty of profanity.

In 1864 by his own testimony the young pastor of the Methodist Church's Berwick Circuit heeded an inner voice and threw away his tobacco pouch, vowing never again to touch the stuff unless it was to save his life - and then only on the written perscription of two full-fledged physicians. By this act he demonstrated an iron will which would carry him through many a difficult period later in life.

Four years previously, 1860, he had been "prematurely licensed," he admitted later, as a local supply preacher while teaching in a country school near Hazelton. Prior to that time he occasionally filled the pulpit of a rural church because of an ability to present the Word of God in a forceful and convincing manner, in spite of his extreme youth. Realizing the need for a better education, he spent all his spare moments pursuing the study of the Bible and its background in the personal library of a family friend, the Reverend Gideon H. Day. At the close of the school term he journeyed to Binghampton, N.Y., where he continued searching for knowledge at Susquehanna Seminary.

In 1862 he was temporarily appointed supply pastor of the Sunbury Circuit and a year later was admitted, on probation, as an itinerant minister in the East Baltimore Conference of the Methodist Episcopal Church. His first conference appointment was to the Milton Circuit at a salary of \$100 per year.

While pastoring area congregations the youthful Swallow, speaking his mind from the pulpit concerning the battle against slavery and the Union cause, so angered pro-slavery and anti-war church members that on one occasion they padlocked the place of worship to keep him from preaching on what he considered to be the pertinent subject of the day.

To prove his point he volunteered for duty in the Union Army at the end of September 1862. Late one night at Sunbury he was loaded, together with other volunteers into a cattle car, serving as a troop carrier, on a train bound for Harrisburg. As there were men from other points along the railroad already in the unlighted car, the chance of recognition was almost nil. However, above the noise of the moving train and the babble of other voices, young Swallow thought he heard someone singing a hymn. Shouting a query he discovered a fellow pastor, John Lloyd, also on his way to fight for the Union cause. Then joining voices John and Silas proceeded to hold a revival of sorts during the long night journey to the capital city.

Due to his ministerial status he was assigned to Company E of the 18th Regiment of Pennsylvania Volunteers which had been given home guard duty. Within a few days he was elected by his fellow soldiers as a First Lieutenant and

carried out the duties of that office until his period of enlistment expired. In a matter of months he was back in the pulpit. Later, when Harrisburg was threatened with a Confederate invasion, he volunteered his services again although again he saw no active duty before returning to his chosen profession.

The end of the civil conflict found Rev. Swallow preaching at Catawissa. Here his consistent battle with the merchants of alcoholic beverages drew a large number of sympathizers to hear his message. Among those who attended was a young lady who shared the same beliefs.

The young pastor was not averse to praise, particularly when it came from an attractive young woman. He was deeply impressed by Miss Rebecca Louise Robins, daughter of Dr. and Mrs. Joseph Robins, of nearby Elysburg, and soon became a regular visitor to the Robins home. Mutual respect developed into love, and the young couple were married in 1866.

On one occasion during his early years and while he was fighting in favor of the local option law, his barn was set afire by the tool of a local liquor dealer. A revival was going on in the adjacent church at the moment, but hearing the cry of fire, Swallow paused long enough to look out a nearby window to appraise the situation. Seeing that nothing could be done towards saving the structure he rallied the people around the altar and proceeded to "beat the devil by having a splendid meeting accompanied with a conversion, in spite of the fire."

Despite a natural dignity, Dr. Swallow harbored a good sense of humor, shared equally by his wife. Both joked about their marriage of "two birds," and many years later issued a special invitation to robins and swallows to partake of the water of a large fountain that they erected in front of their Camp Hill home. Bits of humor, sometimes sardonic, pervaded many of his sermons and speeches, making them sparkle with human interest and highlighting his message.

A typical example of this is the following excerpt from one of his lectures on the subject of prohibition:

A 100,000 people in America die every year from pickling their appendices in alcohol without first having them extracted. That the little stranger may not be lonely they also pickle at the same time the stomach, liver, kidney, heart, brain, arteries, muscles, nerves and even the bones. They soon discover that not only are these pickled, but that their owners are really in a pickle, for when they confess to have had enough of the pickling stuff, they go right on drinking it down till it is discovered that while alcohol preserves dead tissue, it rots the living and the victim of the poison must be buried in the interest of public health.

In 1868 he was transferred to Newberry, where he remained until 1870. From 1870 to 1872 he served the Third Street Church in Williamsport; 1872-1874 was spent at Milton and 1874-1876 at Altoona.

The following year he was named superintendent of the Williamsport District, holding that office until 1880, when he went to York.

During his pastorate there at the First Church, he led a sixty day crusade which paid off the church's \$9,000 indebtedness and then proceeded to found the Epworth and Ridge Avenue congregations, leaving them unembarrassed by debt and able to support a pastor.

He left York in 1883 and with the consent of his conference superintendent took a leave of absence from the pulpit, in order to serve for a year as a money solicitor for Dickinson College. Quite understandably this experiment proved too dull a job for the messenger of God's word. He moved back to Williamsport as pastor of a previous charge, remaining there until 1886.

In 1888, he was awarded the degree of Doctor of Divinity by Taylor University, Upland, Indiana, where later he and Mrs. Swallow donated funds for a woman's dormitory building.

His next appointment was to the Ridge Avenue Methodist Church in Harrisburg. Here he and his wife took up residence at 816 N. 6th St. Dr. Swallow remained leader of the Ridge Avenue flock until 1892, when he was appointed superintendent of the Central Pennsylvania Conference Publishing House. His office was in a building occupying the present site of Harrisburg's first "skyscraper," the former Union Trust Company building on the northwest corner of Market Square. Consequently he bought the original structure, which also contained the church reading room, or library, and sold it to the bank at a healthy profit as a site for the construction of their then high-rise office building.

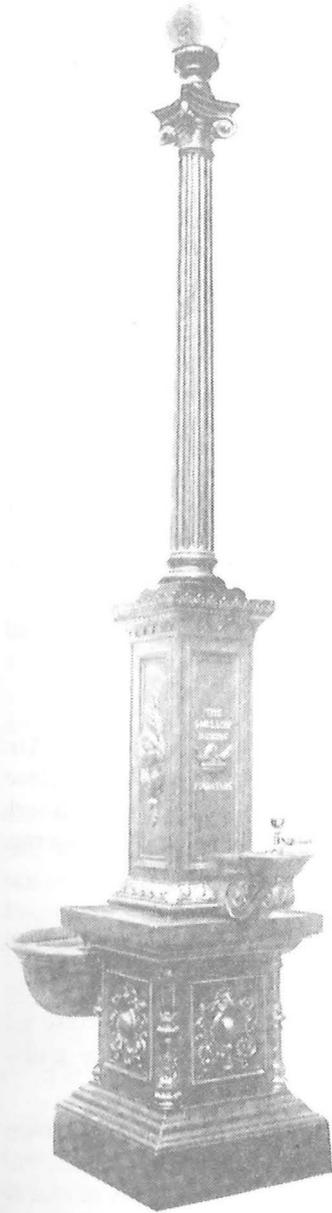
Many persons wondered where the former farmer-preacher got the money to buy and sell real estate. The answer was a simple one, but one the good Doctor understandably did not broadcast.

His youthful experience in running the family farm taught him the fundamentals of money management. Soon after he was married, he and his wife agreed that at least one-tenth of their income should be donated to religious, educational and charitable institutions. They kept this vow all the rest of their lives. What was left over after personal expenses had been met was invested in real estate. Over the years their holdings increased in value, and good judgment in selling, plus income from inheritance, resulted in added wealth.

Thus was the promise of God as transcribed in the 29th chapter of the Book of Deuteronomy, which reads: "Keep the words of this covenant, and do them that ye may prosper in all that ye do," fulfilled in the lives of the Swallows.

For years Doctor Swallow had been battling the virtually uncontrolled sale of intoxicating drinks. From the pulpit and through the printing of his sermons in newspapers, church publications and pamphlets he waged an uncompromising fight with the liquor interests. His appointment as head of the church publishing facilities opened another field of effort.

The Swallow Fountain in Camp Hill...and its whimsical plaque



Photograph from editor's personal file

WHEREFORE AND THEREFORE AT THE CAMP HILL DRINKING FOUNTAIN

Inasmuch as there is not between Harrisburg and Mechanicsburg, a distance approximately ten miles, [sic] a place where God's only beverage pure water is served free and conveniently to man and beast, therefore the undersigned have provided and endowed perpetually this one at the corner of Market and Long Streets.

We dedicate This Fountain to the memory of our Fathers and Mothers George and Sarah Swallow, and Joseph and Leah Robbins: Religious, hospitable, industrious and most worthy people of both the Old and New Schools.

We dedicate it to the free use of the men, women and children regardless of Nationality, Creed, Color, or political affiliation.

We dedicate it to the free use of the faithful and much abused horse, rapidly being supplanted by the Naughty-Mobile, but worthey [sic] of being cannonized as man's noblest and most useful animal friend, and a most potent factor in the world's civilization.

We dedicate it to the use of all dogs--Not carried in women's arms in place of Babies--Yes to Blanche, Tray, and Sweetheart, and even to the little yellow wandering dog that nobody owns and everybody kicks.

We dedicate it to the use of the birds, a dozen or more varieties of which charm us with their beauty and inspire us daily with their songs.

P.S. Special invitation to Swallows and Robins.

Here was an added opportunity to contest his enemies--and he had plenty of them. The pen and printing press proved formidable weapons; they were backed by an indomitable will. His antagonists replied in various and sundry ways. Eventually Dr. Swallow and those who supported his views won when the eighteenth amendment was made part of the United States Constitution.

Urged by friends and sympathizers, he plunged into politics. Never one to go half way with any undertaking, he used every available means to win over the voting public. In spite of resistance of the powerfully entrenched Republican party and a nominally uninterested Democratic aggregation, he made a creditable showing in each and every contest in which he was a candidate for office.

In 1898 Herbert Welsh, editor of a small reformer-backed weekly published in Philadelphia, selected Dr. Swallow as a likely candidate for Governor because, in Welsh's eyes, the tall angular preacher looked much like another Lincoln and exhibited other similar qualities.

In this particular contest the good Doctor had competition from another splinter party candidate - none other than Philadelphia's so-called merchant prince, John Wanamaker, who was irreverently known to his enemies as "pious John."

A week before election day Swallow charged, in a speech at Williamsport, that supporters of United States Senator Matt Quay had tried to buy out the Democrats. His charge was never proven, but that did not affect his ability to garner votes. Because Dr. Swallow's name was listed on the ballots of the Prohibition Party, People's Party and Liberty Party, the count added up to a total of more than 250,000 votes. Although defeated, he set a record as a vote-getter for the Prohibition group in the State that never again was equaled.

When Robert E. Pattison was elected Governor for the second time, Dr. Swallow was invited to offer the inaugural prayer. He accepted, but at the close of the ceremony, when asked to ride in the inaugural parade he bluntly refused, saying he was always ready to pray for sinners like Republicans and Democrats but not willing to parade with them - and he never did.

He even took on the whole Republican Party after the Capitol fire of 1897, accusing it of condoning the theft of public monies and setting the blaze to cover up any conflicting evidence. When rumors of graft in connection with the construction of the new Capitol building came to light, he resumed his editorial blasts with the resulting conviction and sentencing of a number of guilty persons.

It was during this period that he got involved in a controversy in his own church, which resulted in a suspension of all ministerial duties between the fall of 1901 and the spring of 1902. The conference declared him guilty of highly imprudent and unministerial conduct, but restored him to the pulpit, never the less.

Dr. Swallow also contended in both pulpit and press for women's suffrage and took a more than passing interest in the youth of his day. An excerpt from a talk he made before a group of local pastors is vintage Swallow:

I have known some small bipeds who actually rejected all the incomparable history, the enchanting minstrels, the inspired prophesy, and the magnificent legal love of the Bible, because forsooth, they could not find out where Cain got his wife. And thousands there are who will not believe there is a hell because it has never been located by scientific investigation, and yet a careful observer can find evidence of what is down there by the black shadows cast on the surface of everyone's environment up here.

It was not surprising that Dr. Swallow was selected by the Prohibition Party as its candidate for the Presidency of the United States in the 1904 election year. Neither was it surprising that he lost that race, garnering only a total of 33,717 votes in Pennsylvania and 259,042 nationwide.

During his stay at Harrisburg's Ridge Avenue Church he was instrumental in the formation of the Epworth Church at 21st and Derry Streets and purchased an unused church at present 21st and Market Streets in Camp Hill. There, assisted by the Rev. R. H. Colburn, he held a meeting resulting in over 100 conversions and the organization of a Methodist congregation that worshipped there for five decades.

Later he and Mrs. Swallow contributed \$1200 towards the founding of the "Leah Robbins Memorial Church" in Summerdale, so named in memory of Mrs. Swallow's mother.

As late as 1919, when 80 years of age, the "fighting person" as he was known among his friends, proposed a payment in sixty days of a \$15,000 debt owed by the Ridge Avenue congregation for church renovations. As the result of Dr. Swallow's house-to-house canvas, he secured \$12,000 of the \$15,000 largely from his personal and business friends.

Following the sale of the Market Square property to the bank in 1907 Dr. Swallow retired from his conference, built a spacious brick home at the site of the present Leader Home in Camp Hill, where he and Mrs. Swallow resided for ten years before moving back to Harrisburg, and taking up residence at 25 South Front Street. It is not generally known but the aging philanthropist had intended the big Camp Hill home to be used as a haven for retired Methodist ministers. However, due to some disagreement in the conference plus other factors, that aim was never realized. He also sought nearby to bound a home for Methodist aged and also a home for the orphans of the conference, but he was not able to persuade the managers to cooperate.

Dr. Swallow never really retired, for he was forever filling vacant pulpits in his own and other churches, exhorting camp meeting audiences, speaking at religious conventions, writing for newspapers and magazines secular and nonsecular, and authoring books.

There were several of these including *Sabbath Observance; Three Score and Ten, or Observations, Collections and Recollections of Seventy Busy Years*; an autobiography published in 1910; and a supplement to that more than a decade later titled *Four Score and More*, all of which were widely circulated.

The passing years however definitely had a mellowing effect on the veteran fighter for human rights and responsibilities as put forth in God's Word. At age seventy, he invited all his political enemies to a dinner at the old Commonwealth

Hotel, and strangely enough all of them came. At its conclusion he rose and announced he had nothing to apologize for in the course he had mapped out for himself, save that at times he had been unnecessarily harsh and severe upon some of those who differed with him. He realized an injustice in this and felt that no man should go down into the valley of the shadow without trying to make amends and seeking forgiveness.

From that time on until his death twenty-one years later, no one ever heard an unkind word from Dr. Swallow with regard to any individual, and he and his wife devoted themselves to making life more pleasant for those with whom they came in contact. In spite of his advanced age he was quite active until the last year of his life when the infirmities of a worn out body confined him to his home.

At 5:00 p.m. on the 13th of August 1930 the Angel of Death called at 25 S. Front Street, Harrisburg, and the spirit of Dr. Silas Comfort Swallow left this old world for a better home.

Editorial eulogy in the local newspapers following the day of his death revealed the public respect with which this great man of God was regarded:

...his passing leaves a void in State, National and even International life, for he was one of the great fighters for the things that are right.....He was a terror to the grafter and evildoer in public office.....The community joins in the tribute to his memory which comes from all who knew him, or recall his efforts to make this a better world to live in."

Partial Bibliography

Beers, Paul B. *Profiles of the Susquebanna Valley*. Harrisburg: Stackpole Books, 1973.

Central Pennsylvania Conference of the Methodist Episcopal Church. *63rd Conference Report*. 1931.

Crist, Robert G. *Camp Hill: A History*. Camp Hill: 1985.

Disbrow, Donald W. "Herbert Welsh, Editor of City and State." *Pennsylvania Magazine of History and Biography* 94 (January 1970): 62-74.

Egle, William H. *Commemorative Biographical Encyclopedia of Dauphin County*. Chambersburg: J. H. Runk & Co., 1896.

Swallow Silas C. *Autobiography*. Harrisburg: 1909.

The author acknowledges personal recollections furnished by the late Bruce Poulson and Preston O. VanNess. He appreciates the assistance provided by Dr. Neil McNall, Archivist of the United Methodist Church at Lycoming College, Williamsport.

Penn Township: 125 Years

Robert J. Smith

Penn Township was erected 23 October 1860 when the western half of Dickinson Township was made into a separate political and territorial body. Its creation was the result of a continuing effort lasting for at least twenty years. This subdivision was but one in a series of similar moves begun at the settlement of the Province and continued in Cumberland County until 1929.

In 1750 Cumberland County was separated from Lancaster with four townships in place. From one of these, West Pennsborough, in 1785 Dickinson Township was separated. By 1860 it was the largest township in the County and had been so for many years. Administering the schools, roads, and other public businesses became a problem. As early as 23 January 1840 arguments were heard and the County Court ruled for a division, but for reasons not now apparent on 13 August 1840 the ruling was set aside. Efforts were renewed two decades later and the binding decision made to create Penn Township.

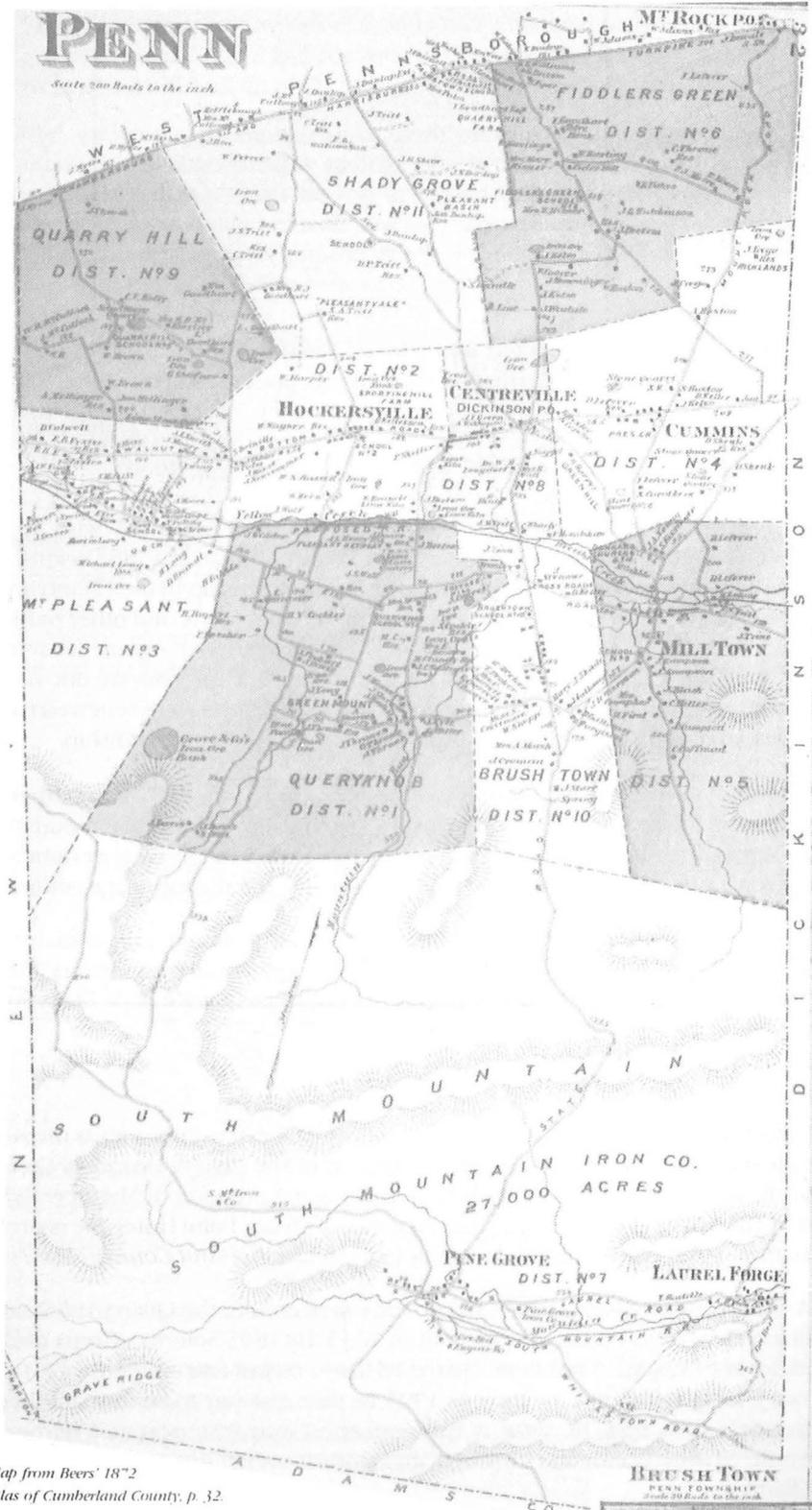
Penn kept its original size for only twelve years. On 18 June 1872 the southern portion was formed into Cooke Township, presumably because the mountain ridge separating the valley from Pine Grove made for unresponsive government. Pine Grove was essentially an industrial community and the valley agricultural.

Scots-Irish immigrants were the first settlers, but it would appear that the Penn Township area attracted a greater proportion of German settlers than other townships. The usual reason given is that Germans sought dark, heavy soil which is prevalent in Penn Township.

MILLS

John Moore was the first of the millers in the Township, choosing as the site for his place of business Three Springs, source of the Yellow Breeches Creek near the Newton Township line. It later became the property of Matthew Kyle and in 1857 of Elias B. Eyster [former manager of Oyster Point Hotel, the central structure in the cover illustration of this issue of *Cumberland County History*.]

A short distance downstream, where the Creek crosses the Quarry Hill Road, William Hendricks operated a sawmill in 1843. By 1853 Solomon Creps made shingles at this point. Another mill in the 1830s stood just east of Sidetown (Hays Grove), Long's saw mill. As early as 1795 further east was to be found Robert Patterson's grist mill. In 1808 it was converted into Patterson and Harper's sawmill. Sawing continued through midcentury under the eye of Johnston Williamson.



Map from Beers' 1872
Atlas of Cumberland County, p. 32.

Huntsdale has been known by a series of names: Spring Mills, Milltown and Huntsville. At an early date it became a thriving commercial center because of the large volume of water available to operate mills. Water flowed from the mountain south of the village as well as from springs and the Yellow Breeches Creek. Located here were the Cumberland Iron Furnace, grist mills, saw mills, clover and plaster mills, fulling and oil mills and a distillery.

Johnson's Fulling Mill was an important industry. Water power carded wool and put it into rolls for spinning. Wool cloth, blankets, and carpets were woven, and other fibers were also processed on the looms. This lessened the tedious labor of the women of the community. The fulling mill started the spinning wheel on its way to becoming a conversation piece.

During this same pre-Civil War period Robert Linn ran a distillery at Huntsdale. It stood where the stream coming down from Irishtown Gap entered the Yellow Breeches. If a farmer brought twenty bushels of rye to Linn to be processed, the miller got a share as his fee, or often a barrel of whiskey.

Saw mills turned the trees from the mountain and valley into lumber. The clover mill hulled seed from the second cutting clover brought in by farmers. The oil mill pressed flax seed for the linseed oil it contained. A mineral brought from New Brunswick was ground at the plaster mill to make fertilizer. Huntsdale was important to the local economy. Cumberland Furnace was the last user of water power before the Creek flowed into Dickinson Township. There it turned the stones of Cumberland Mill, also known as Chamber's Mill and in 1985 as Enck's Mill. It was built by Michael Ege, the ironmaker. When Ege died in 1815 it became the property of his daughter, Mary Ege Chambers, wife of Dr. W. C. Chambers. It was later owned by Peter N. Tritt, a successful Penn Township lumberman. Literally dozens of mills took energy from the Yellow Breeches before it reached the Susquehanna at what is now New Cumberland.

INNS, TRAVELERS, AND DROVERS

A late afternoon traveler a hundred and fifty years ago, who was at Centerville or nearby, might prefer to stay at a local inn rather than extend his day by going on to Shippensburg or Carlisle. There were enough travelers, drovers, and wagoners to support six public houses in Penn Township early in the last century.

A traveler from Shippensburg using the Walnut Bottom Road reached the Long Meadow Hotel shortly after crossing the Township line at Three Springs. This house was built in 1780 by J. Ewing and became a tavern in 1794 when John Hays was given a license. From that date until 1842 a series of proprietors ran the inn. In 1842 Elias B. Eyster bought the place from David Severs and began a long, successful term as a tavern keeper.

In its earlier days the Long Meadow was a "wagon stand" for the Philadelphia-Pittsburgh traffic. Blacksmith and wagon shops were there to provide needed services. When the railroads took the freight hauling business, the tavern became one of the busiest "drovers stands" along the Walnut Bottom. The name, Long Meadow, explains why it was a good drover's stop. Level, grassy meadowland extended for a long distance both east and west of the buildings.

The Yellow Breeches Creek flowed through the property and provided unlimited water for the large droves of cattle, horses, sheep, and pigs.

The Walnut Bottom was a drovers' road. From spring through late fall thousands of animals were taken to market on this route. They came from Kentucky, Ohio, Virginia, and Pennsylvania and were going to Philadelphia, New York, and other smaller eastern cities. The droves were a hindrance to other travelers who had to make their way through what seemed like a continuous column of animals moving east.

The first droves of the season were horses and mules which arrived in February. One man generally had eight horses. Sometimes a picket rope strung between two wagons had forty to fifty horses tied to it. Kentucky mules were driven loose, sometimes several hundred in a drove. One man went ahead on a horse and another man drove in the rear. They were fed corn and hay in the feed lots of the inns.

Sheep were usually driven in flocks of five hundred to six hundred and sometimes in much larger numbers. The innkeeper had a small gate in the larger gate through which one or two sheep could pass at a time so they could be counted. Sheep drovers had dogs who made it possible for a few men to manage large flocks. One man worked with no help other than his dogs. In the afternoon he could go ahead to look for pasture and lodging, leaving the sheep completely in the care of his dogs.

Heavy cattle were moved only eight or ten miles a day and fed corn and hay so they would be in good condition when they reached the eastern markets. These droves were 150 to 300 in number. Pig droves usually followed a cattle drove and "cleaned up" the hay and corn wasted by the larger animals. Sometimes in the fall there were droves of turkeys. When the days were short the drover had to stop about three o'clock, or the "turks" might decide to roost in the trees. The wagon and drove stands bought all of the corn, oats, and hay that the local farmers did not need for their own use and sold it to the drovers.

During the Civil War the railroads began moving livestock in large numbers. The long distance droves disappeared, and along with them, some of the taverns. The Long Meadow remained open until 1875, one of the last to close.

Moving eastward about two miles brings the traveler to Hockersville and the Rising Sun Tavern. This inn was first licensed in 1814 and passed through several owners and proprietors until 1838, when John Hocker became the owner and, through time, gave his name to the village. An episode from John Hocker's innkeeping days has been preserved. Hocker was known to have a quick temper. One day a man came in and ordered food prepared for a number of his employees, saying he had a large herd of elk coming down the road. Preparations were quickly made. After some time had passed Hocker realized it was a prank. He went to the barn and got a wagon whip. He caught the fellow and gave him a thorough treatment with the whip. From that time the mention of the elk drove riled Hocker severely. Practical jokes were a risky venture at the Rising Sun.

Hocker sold the place in 1860, and it went out of existence as a public house. It is thought that the Hocker building has been torn down and another house built in its place.

On the top of the hill at the west end of Centerville was Silver Hill, a large, impressive brick house built by Henry Snyder. An application for an innkeeper's license credited the place with well equipped blacksmith and wagonmaker shops. Wagons leaving Silver Hill went down grade in either direction. This was an advantage to teamsters who wished to save their horses an uphill pull the first thing in the morning.

At the bottom of the hill in "Sporting Hollow" in the village of Centerville was the Green Tree Tavern, another handsome brick hotel, also known as the Brick Tavern. Samuel Beetem is credited as the builder, and the time given is between 1803 and 1808. During its years as an inn it changed hands frequently. Some of the local purchasers were A. G. Miller, J. T. Green, and Jacob Redsecker. Redsecker was a successful innkeeper and was the last to operate the Green Tree for the public, closing it sometime between 1865 and 1870.

At the eastern end of Centerville was the Sheaf of Wheat Tavern. Benjamin Smith bought the land in 1803. A stone mason, he built the house himself. In 1805 Smith applied for an inn keepers license. Several decades of service to travelers followed. The house announced itself to the public with the sign:

"Drink for the thirsty
Food for the hungry
Lodging for the weary
Good keep for your horses."

A still on the property provided whiskey "for the thirsty."

It is not known when the Sheaf of Wheat closed as a public house.

A half mile east of Centerville was the Walnut Bottom Tavern, also known as Weakley's Tavern. The site had other owners before it was bought in 1774 by Samuel Weakley, who improved his land by building a brick house. It became a tavern in 1795, one year after the Long Meadow, and served as such until 1833 when Abraham Kurtz bought the farm and did not continue its use as a public house.

The Cumberland Valley Rail Road started operations in 1837 and began to take traffic off of the Walnut Bottom Road. By the time the Philadelphia and Reading was completed in the 1880s the day of the taverns was over, and they were converted to other uses.

IRON AND LUMBER INTERESTS

At the eastern end of Huntsdale was Cumberland Furnace, built by Michael Ege about 1798 or 1799 at the northeast corner of Pine Road and Sheaffer Road. On 15 February 1798, George Dickey conveyed to Ege the right to dig a race to take water from the Yellow Breeches Creek. Water power was needed to run the bellows which supplied air to the furnace when it was in blast. There was probably a forge at Cumberland Furnace, but this is not certain. If there were, waterpower was needed to lift the hammer. Ege operated the Furnace along

with his other extensive interests until he died in 1815, when Cumberland Furnace became the inheritance of his daughter, Elizabeth Ege Wilson and her husband, James. In 1821 the Wilsons mortgaged the Furnace to the Harrisburg Bank, and upon the foreclosure of this mortgage in 1835 the Sheriff sold the property to Frederick Watts and Samuel Alexander.

In 1838 General T. C. Miller, a native of Gettysburg and War of 1812 veteran, became the owner. He operated the Furnace until the business failed. On October 31, 1854 the property was sold. Dr. William Mateer operated the Furnace for a short period, apparently under lease from the receivers or the new owner, Peter N. Tritt. The last iron was produced in 1854 or 1855. Tritt tore down the Furnace stack in order to convert the property to other uses.

John Lefever made several diary entries about the Furnace. He notes hauling 2 and 3 ton loads of "mettal" from Milltown to Alterton (later Kerrsville) on the Cumberland Valley Railroad for shipment over that line. He mentions seeing "them cast pigs at the furnace." Lefever and others hauled cinders and stones. He also hauled "oar" to the furnace. There were many small pockets of ore scattered over the Township, and it seems likely that he gathered it on his farms. He also sold quantities of grain and hay for the animals which were part of the iron business and also provided pork and other items, apparently for the company store.

According to Miller, Cumberland Furnace cast an iron fence which was placed around the Court House in Carlisle. When the jail was built (it was rebuilt in 1854, perhaps Miller is referring to this) the fence was removed from its Court House location and placed in front of the jail. J. R. Miller writes of the name T. C. Miller being cast in the top rail of the fence.

When Peter N. Tritt bought the Cumberland Furnace site, he was interested in the water rights which came with the property. It was his intention to go into the lumber business, and he needed the waterpower to operate his machinery. He expanded into the largest operation of its kind in the area. In addition to the sawmill there was a planing mill, shingle mill, and a sash, sool, and blind factory. It is likely that a number of houses in the Township have doors and windows which were made at the Tritt mill. The Tritt Mill continued to operate into this century.

The valley and mountains have supplied local needs for first, hewn and later, sawed lumber. Railroads have been a good customer for local sawmills. Pulpwood is another product that moves from the mountain regularly. There has been a working sawmill somewhere in the township throughout the twentieth century.

Charcoal was an important wood product in earlier times, used in small amounts by blacksmiths and in huge quantities by the iron furnaces at Huntsdale and Pine Grove. There are many mountain sites where charcoal was made.

LAND AND FARMING

Settlers were drawn to Penn Township by good farm land as well as by plentiful water. The sandy soil between the Creek and the mountain and the heavier limestone soil to the north produced well. The land to the south became

known as pine land. The road running through this section is still called the Pine Road. Early writers tell of a pine forest extending about a mile into the valley, and it is likely that the land and road took their name from the trees that populated this area. When cleared, this soil produced excellent crops of grass, small grains, and corn. It was easier to farm than the limestone soil because of the absence of large rocks. Water wells in this area yield water at a moderate depth and with an acceptable level of hardness.

Hagerstown Limestone is the name given to most of the soil in Penn Township. This soft rock underlies most of the area. When underground streams wear the rock away a sink hole appears, sometimes on a public road, more often in a field. Over the rock is a layer of clay which may be several inches to many feet in depth. On the surface is a layer of top soil eight inches deep in most places. This topsoil also grows excellent crops of small grains, corn, and forage. In some places boulders or ledges of rock appear on the surface. Where there is too much surface rock the land is used for pasture or remains wooded. Water wells drilled through limestone are sometimes quite deep and yield hard water.

There were two known owners of large tracts of land in the 1700s. The Ege family had large holdings south of the Yellow Breeches. The Weakleys had considerable land west and south of Cumminstown. One Weakley tract was three miles by seven miles in size, but not all of this could have been in Penn Township. There may have been others who owned considerable acreage, but their names are not readily available. Crops grown a century and a half ago but not seen today are buckwheat, flax, and hemp. For a time considerable rye was grown. Rye mash was also used to make whiskey. According to the 1840 census the average yield per acre for corn was nineteen bushels per acre, for wheat thirteen, and for oats twenty-two.

From 1845 until his death in 1864, John Lefever lived along the Creek east of Huntsdale near the Penn-Dickinson Township line. He kept a diary for 40 years. The following list of dates, crops, and prices tells something of the farm economy.

11-7-45	wheat	\$.90	10-11-55	wheat	\$ 1.70
6-7-47	corn	\$.90	11-15-55	flour	9.00 bbl.
	flour	8.00 bbl.	9-4-62	bullocks	2.75 cwt.
12-24-51	flour	3.75 bbl.	9-2-63	hay	14.00 ton
12-8-52	butter	.19	11-17-63	ear corn	.01 lb.
1-24-54	corn	.65	12-12-63	pork	8.00 cwt.
5-15-55	corn	1.00	2-13-64	eggs	.22

The diary makes it possible to follow when changes took place in farming. Following is a list of machines and the dates that Lefever began using them. 1840 Threshing machine, 1854 Grain drill, 1856 Chain pump, 1860 Mower, 1861 Reaper.

Change continued in farming. The steam engine was adapted to thrash and plow. The reaper became the binder, and the combine followed.

THE CIVIL WAR

Many men from the Township served in the Union Army. No doubt some served with distinction, but there will be no attempt to recognize individuals, because at this distance in time deserving people would be overlooked. The area no doubt provided its share of volunteers and its quota of draftees. It is likely that the service they gave was equal to that of any other such region of the country.

The Lefever Diary, which has been quoted earlier, tells how this community was effected when the War moved close to or into the North. On September 13, 1862 he wrote of men being examined at Centerville. At this time nine month volunteers were enlisting. On October 23 he noted, "Men drafted on the 16th going to Carlisle."

As the forces gathered for the battle at Gettysburg the countryside was in great agitation. On June 24, 1863 Lefever wrote, "Hundreds of horses taken off eastward. Great excitement. 25th Pickets on the Bottom Road. 26th Rebels encamped at Mt. Rock. 27th 10,000 Carolinians went the Bottom Road. Canon [*sic*] and all." The adventures of two Dickinson Township men had with the Carolinians in Penn Township June 27, 1863, fortunately also survive.

William Coffey and Samuel McKinney of Mooredale had ridden to the South Mountain that morning to see if the horses they had hidden there were alright. They found everything in order and decided to ride toward Jacksonville on the Pine Road to see if there were any rebels about. As they came near to the end of the Pine Road they met a neighbor, Mrs. Seavers, who was visiting her brother, David Caldwell, nearby. The three stopped to exchange information about the invasion, and while they were talking they saw some strange men on the Walnut Bottom Road. On seeing the three people talking on the Pine Road, the strangers turned in, rode to where the three stood conversing, and confirmed the rumor that there were rebels about.

The Southerners asked Coffey and McKinney where they were going. They replied that Jacksonville, the little town just up the road, was their destination. The rebels said they could go on their way and turned back toward the Walnut Bottom Road. Coffey and McKinney decided they had seen enough fo the Confederate Army and turned to go back the way they had come. The rebels noticed this change of plan and set out in pursuit of the local men. Now both groups were galloping with the rebels shooting and calling for Coffey and McKinney to stop. This seemed the wiser choice and when the rebels came up they explained that they could not allow the men to go on ahead and warn that the Confederates were coming. Coffey and McKinney were told to proceed on to Jacksonville.

The adventurers crossed over to the Walnut Bottom Road at a more easterly point. By this time the number of rebels had increased. Coffey and McKinney decided to make another attempt to get away and again attracted rebel attention and were pursued by five men on horseback. They had decided to keep going this time, but suddenly two foragers came out of a barn and blocked their path with drawn carbines. They were trapped. In the conversation which followed

they were told that Richard Ewell wanted to see them. Coffey and McKinney became an unwilling part of the Confederate column of artillery, infantry, and cavalry.

They got to Centerville about noon, and the local men happened to stop on the road in front of the hotel, the brick building now owned by John Miller. Soon orders came that Lieutenant General Richard Ewell wanted the spies who had been captured that morning brought to him at Daniel Keller's farm. The "spies" were taken up the hill and brought to a Colonel Jennings from South Carolina, who subjected them to some intimidation, including a threat to have them hung up by the thumbs, or worse. After lengthy questioning a rope was brought and thrown over the limb of a cherry tree. Gen. Ewell had arrived on crutches and listened to the questioning. When the order was given for Coffey to be hung by the thumbs until he told all he knew, Ewell spoke up and said that he thought Coffey had told all and ordered the two men released.

Before letting them go Ewell told Coffey to leave his horse, remarking that Union soldiers had taken horses while in the South. Coffey expressed his opinion that the General would not take a horse without paying for it. The General agreed and called the paymaster who promptly and courteously paid for the animal - in Confederate dollars. Coffey's observation that Confederate money had no value in the North received no sympathy.

The two explorers returned home on one horse, their minds well satisfied about the presence of the rebels. The price of Coffey and McKinney's expedition was one horse. Coffey, still in possession of the Confederate money, remarked years later that he wouldn't have lost that one if he had stayed home.

A local incident was notable enough to become part of the oral history of the area. After the battle at Gettysburg a small number of soldiers from Penn Township decided to slip away and come home for a few days. It was the intention of the group to rejoin their unit. Among them was a man who lived in Centerville. There was a standing reward for the return of deserters, dead or alive. An unprincipled individual, on hearing of this soldier's presence at home, went to the house and shot the man in sight of his family. He took the effects needed to collect the reward, delivered them to the proper authority, and collected the money. The killer was an outcast in the community for the remainder of his life.

THE RAIL ROAD

Railroad service came to Penn Township in the 1870s. Planning and financing were slow and complicated. Daniel and Peter Ahl of Newville had the greatest interest in having a railroad built. They were supported by other members of this wealthy, daring, influential family. The Ahls had invested heavily in iron producing property in Cumberland, Franklin, and several other Pennsylvania counties and also in Virginia and Minnesota. Their most concentrated holdings were along the South Mountain in Cumberland and Franklin counties.

The first route proposed began at Greencastle, ran to Dillsburg, and then to York. This road was discussed at a meeting held 1 October 1853 at the Stone

Tavern on the Walnut Bottom Road just east of the present Penn Township line. A survey was made of this route, but no action was taken.

By 1870 the Ahls were more experienced and stronger financially, and the need for rail service was more pressing. The products of their furnaces and forges had to be hauled by horse and wagon to the Cumberland Valley Rail Road for shipment. A charter was granted 5 May 1870 to the Miramer Iron and Rail Road Company. On 4 December 1871 the name was changed to the Harrisburg and Potomac Rail Road Company. The first Company meeting was 20 June 1870 at the Big Spring Hotel in Newville. Among the directors were W. H. Longsdorf of Centerville and John Moore of Dickinson Township. Sales meetings were held in both Penn and Dickinson Townships to promote stock subscriptions in the venture.

Construction began in 1871, and two miles of roadbed were graded, reaching Brandtsville from the east. The building of the road to Shippensburg, where it was to connect with the Western Maryland, was slow. It involved much reorganizing, financial maneuvering, and harassment by the competing Cumberland Valley. By May of 1878 the road was completed to Greythorn (Walnut Bottom). Penn Township now had rail service to the east.

At this time the Ahls reached the limit of their financial means. The Peoples Union Bank of Newville was forced to close, because the Ahls were unable to repay the money they had borrowed. Road building stopped for eighteen months while the Ahls negotiated the sale of the road to the Philadelphia and Reading Company, while remaining as managers under Reading policy and control. Construction resumed in October 1881. The railroad connected with the Western Maryland at Shippensburg with passenger service beginning in February 1884 and freight service in December 1886. It had taken fifteen years to build the railroad.

The completion of the railroad was also the end of the Ahl financial empire. Unable to meet their debts, they made a voluntary assignment of their holdings to their creditors in February of 1885.

The railroad along the Yellow Breeches was built to serve the iron furnaces, but by the time it was completed local ironmaking was in decline. More efficient processes and large scale operations were in place. High grade ore had been discovered in Minnesota and was feeding the furnaces of the cities in the Great Lakes area. Small furnaces in Cumberland County and elsewhere could not compete and were closed.

Building the railroad contributed to the local economy. Lumber men benefited by supplying cross ties. When the road was finished, track maintenance provided work for a number of men. In the 1920s and 1930s there were section gangs at Huntsdale, Longsdorf, and Hays Grove. The track was inspected daily and kept in good order for the heavy coal trains that were the main part of the traffic.

Freight and passenger service were available at Hays Grove, Longsdorf, and Huntsdale. It was possible to commute to jobs in Harrisburg and points between. There were a few who commuted on the freight trains and saved the fare. Trips to

shop, conduct business, and visit were easier then before. The ability to ship and receive freight benefited farmers and other business interests.

The combination passenger - freight station at Longsdorf can be recalled with some clarity. It stood on the north side of the tracks opposite the present Cumberland Valley Co-op. feed mill. The passenger section was to the east and the freight part to the west. The telegraph operator worked at a bay window which allowed him to scan the track in both directions. The operator also sold tickets and took care of freight shipments in these small stations.

The passenger waiting room had an oiled floor and wainscoted walls and ceiling. Long wooden benches much like the school benches of the day provided seating. A Chiclets machine stood along the wall and provided the only refreshment. A pot bellied stove completed the furnishings.

The freight area had a platform toward the tracks to receive shipments from or to load on the car on the siding. If the freight was to be held, it was put in the storage room. There was a second platform on the opposite side of the building for loading and unloading material from wagons and trucks. There were cattle pens for holding livestock. Horse dealers in particular would go to markets such as St. Louis and buy a carload of horses or mules. The animals would be taken off the car and put into the pens and then driven to the owner's place of business by men on horseback. A bit of the west in Penn Township.

THE PIPE LINE

William L. Mellon of Pittsburgh, who had entered the oil business in western Pennsylvania in the late 1880s, in one transaction stepped on the toes of the giant Standard Oil Company. Mellon had been shipping his oil in tank cars on the Pennsylvania Rail Road, but he suddenly found that his rates were raised enough so that he could not make a profit. He blamed this on collusion between Standard Oil and the railroad.

Mellon decided to build a pipe line from south of Pittsburgh to Hays Grove, Penn Township, and trans-ship to the east from there on the Reading. Hays Grove was beyond the Pennsylvania's tracks. He entered into an agreement with the President of the Reading and built the pipe line as planned. In the meantime the President of the Reading was replaced by a new man who refused to honor the contract his predecessor had made with Mellon. Mellon decided to continue the line to the Delaware Bay. What was to be a transfer point at Hays Grove became a pumping station to push the oil on to Marcus Hook. Construction of the Pipe Line was started in the spring of 1892 and completed in November.

A modern installation was built at Hays Grove. The coal-fired boilers provided steam to run the oil pumps, an electric generator, and water pumps. A telegraph system ran the length of the line. The pipe line was among the first telephone subscribers. Hays Grove was given the distinction of its own Post Office for a time.

In 1896 Mellon sold his oil business, including Crescent Pipe Line, to Standard Oil, and pumping continued at Hays Grove until 1924. Western Pennsylvania

wells were then past their peak production years, and the oil they produced could be used locally. The Hays Grove pumps had also supplied water to the Reading Rail Road tank on the north side of the tracks. This tank replenished the steam locomotives after their uphill pull from the Susquehanna. The Reading bought the pumping station at Hays Grove and continued to use it to fill the brick water tank into the 1940s.

The Crescent Pipe Line served its purpose and is gone. Photos of the buildings and grounds show carefully maintained machinery and a park-like setting. There were brick sidewalks, flowers, trees, and an ornamental fountain. At the lower Hays Grove crossing there are traces of what was once a modern, working, oil storage and pumping terminal.

SCOTT - POWELL DAIRIES

From 1900 several different Philadelphia dairies operated a milk receiving station at Longsdorf. Sometimes the cream was hand-skimmed and shipped. If whole milk was needed, it was sent in one hundred pound cans. Pond ice was cut in the winter and stored in an ice house to cool the milk in summer.

In 1923 Scott - Powell Dairies built a new milk processing plant at Longsdorf. Power came from two eight-five horse power coal fired boiler. They provided steam to wash cans and other equipment, and for pasteurizing. A steam engine turned mechanical refrigeration equipment.

Farmers brought their cans of milk to the Dairy by horse and wagon, in the back seat of Model Ts or other cars, or in their pickup trucks. Producers who did not want to take their own milk to the Dairy paid a hauler to take it. Going by the milk station one saw a column of wagons, cars, and trucks lined up waiting to unload. Steam from the can washer, steam engine, and other equipment rose from the vents in the roof. At the back smoke from the two boilers was carried upward by twin stacks.

Inside there was much activity, noise, and heat. After the milk was pasteurized, it had to be cooled by letting the milk run down the outside of a corrugated surface while cold water was circulated through the inside. The milk flowed down like a white wall. A container was there for anyone who wanted a fresh, cold drink. Farmers, workers from the nearby Dennis orchards, and even hobos from the railroad helped themselves.

The milk was shipped by railroad until the early 1930s, when the Ewell Company began hauling it in a ten-wheel tank truck. The tanker would arrive late each afternoon and leave about eight in the evening.

In 1937 or 1938 the Dairy decided to close the plant and the building remained idle until 1946 when A. F. Blessing bought it for his highway pipe business.

BABES IN THE WOODS

For a short time in 1934 Penn Township was the center of national attention. On November 24 John Clark and Clark Jardine, caretakers on the Cameron estate, walked into the mountain near the Penn - Cooke Township line. A few

steps from Rt. 233 they saw a blanket-covered mound and thought that they had found an illegal deer kill. Under the blanket were the well dressed bodies of three young girls. This was the infamous "Babes in the Woods" crime.

The emotional impact of the event brought press, radio, and newsreel attention to the case. On November 25 the *New York Times* ran the story of the three girls and on the next page told of a couple who had died in a suicide pact near Altoona.

In the following week the police concluded that the girls were the children of Elmo Noakes, the man in the suicide case. Noakes's wife had died two years before. Winifred Pierce, the female suicide victim, was Noakes' eighteen-year-old niece and had been his housekeeper since July 1934. The ill-fated group had left California to avoid family objections to their living arrangement.

Noakes was unable to find work and ran out of money. The girls, who were eight, ten, and twelve, had been strangled or suffocated and placed by the road under the blanket. The adults had then gone to Altoona and took their lives with a small caliber rifle.

THE PRESENT

Since the early 1970s several Amish families and others of conservative religious persuasion have moved into Penn Township. These "quiet people" practice the industrious, frugal, unworldly life that has characterized them for two centuries in this country. The concentration here and in South Newton Township is enough that they have built schools in each Township.

Notice should be taken of the current affairs of the Township. The one room school buildings were replaced after 1925. By 1935 a Junior High School was operating. The Big Spring District absorbed the Penn Township schools by 1955. Expansion at the principal site outside Newville has continued since that time.

In the 1970s the Supervisors bought land in South Fairview and built a storage - repair - administrative building. The Township now has good facilities for the conduct of its business. The building and the adequate machinery for constructing and maintaining roads has been financed mostly from Federal Revenue Sharing Grants.

This record has covered a period of two hundred years. The change that has been part of the past will continue but will likely be more selective. Fortunately, the citizenry seem to have learned that the land, the mountain, and the streams do not need to be sacrificed in the name of progress.

Penn Township has considerable beauty that is worth preserving. The people first took risks, then built, prospered, and adapted. The natural and inherited advantages, have value; they deserve respect.

PARTIAL BIBLIOGRAPHY

BOOKS

- Mellon, William L. and Sparks, Boyden. *Judge Mellon's Sons*. Privately printed by William L. Mellon. 1948.
- Reber, Norman F. and Gleim, Elmer Q. *Change and Challenge. A History of the Church of the Brethren in the Southern District of Pennsylvania, 1940-1972*. Harrisburg: Triangle Press, 1973.

DIARIES

- Lefever, John. *The John Lefever Diary*. Edited, transcribed, and limited publication by Robert J. Smith. Shippensburg, 1983.
- Myers, John. Unpublished diary of John Myers of Penn Township. The journals are in the possession of Olive and Dorothy Myers. Dickinson, Pa.

HISTORICAL PAPERS

- Leer, John Jr. *The Passing of Old Huntsdale*. 1940.
- Miller, J. R. Esq. *Reiminscences of the Walnut Bottom Road*. Hamilton Library, Carlisle, 1903.
- Miller, John R. *Callapatscink, The Yellow Breeches Creek*. Hamilton Library, Carlisle, 1909.
- Moran, John. *History of the Walnut Bottom Farm*. Hamilton Library, Carlisle, 1975.

OTHER SOURCES

- Smith, John A. Unpublished autobiography, 1970, in the possession of Robert J. Smith.
- Record book of the Church of God, South Fairview, Pa., along Pa. Route 233.
- Personal and telephone conversations with more than thirty-five present and former residents of Penn Township.

Architecture of Western Cumberland County

Nancy VanDolsen

The Western one-third of Cumberland County contains a multitude of historic structures;¹ approximately two thousand of these were surveyed from September 1984 to September 1985 as part of a project sponsored by the Cumberland County Historical Society and the Pennsylvania Bureau for Historic Preservation. As one would expect in an agricultural county first settled during the middle of the eighteenth century, the majority of these historic structures are nineteenth century farmhouses and nineteenth century town residences. Most of the non-residential structures related either to processing, transporting, or storing agricultural products.

Exceptions to agricultural-related structures or residences were structures which processed the natural resources of the area: sawmills, lime kilns, clay potteries, and iron ore furnaces. Sawmills had been plentiful along the North and South Mountain regions in western Cumberland County, while lime kilns flourished in the limestone soil of the area directly south of the Conodoguinet Creek. Quality clay in sections of the central region of the area encouraged the manufacture of brick and pottery. Because of the presence of iron ore lodes, furnaces and forges sprang up along the South Mountain. Only a few of these non-agricultural structures survive-fewer than ten lime kilns and one furnace stack.

In addition to residential and industrial structures, educational, social and religious buildings necessarily thrived throughout western Cumberland County. Numerous one room school houses and some larger nineteenth century school buildings remain, as well as two classically-styled public schools of the early twentieth century. Social buildings surveyed included two Odd Fellows Halls, many taverns, a roller rink, a log cabin camp, and two Grange halls. Many small churches dot the region; most are Lutheran, Methodist, or Presbyterian.

The central area of western Cumberland County (North Newton township and Upper Southampton township) contains the majority of historic stone structures, while most of the brick houses are found along the numerous small waterways of North Newton township, Newville borough, Newburg borough, southern Hopewell township, and the northern section of Southampton township. Frame houses appear most frequently in those areas which experienced development and growth during the last nineteenth century

through the 1920s: the corridor along the Cumberland Valley Railroad. Log structures are fairly consistently spread throughout the region; the greatest percentage being in the least developed municipality, Upper Mifflin township.

VERNACULAR STRUCTURES

The majority of historic structures in western Cumberland County are simple in form; their major function was to shelter humans and animals, not to display their owner's wealth or esthetic taste. These types of buildings are frequently termed "vernacular".² These very simple structures often appeal to the modern esthetic but would have been considered quite ugly during the nineteenth century.

One type of simple functional building with great esthetic appeal is the early stone and log barn. For example, the Samuel McCune stone barn (ca. 1775) in



Samuel McCune House, Southampton Township, ca. 1775.

Southampton township³ exhibits beautiful proportions and elegant lines, yet it was constructed for purely utilitarian purposes. If one visually removes the late nineteenth century additions (the forebay and attached wagon shed) to the George Snider log barn (ca. 2795) in Lower Frankford township,⁴ it also exhibits classic proportions and certainly makes no attempt to recall a particular architectural style. This barn is also historically significant as one of only four log barns still extant in the western part of the county.

Not only barns, but also houses which are vernacular in form often display a simple beauty. The farmhouse of Samuel McCune, erected at the same time as his stone barn, has extremely elegant lines, although no distinct architectural style. The original one-and-a-half-story structure measured 21 feet x 30 feet and consisted of two rooms below and a loft above; a floor plan commonly known as "hall-and-parlor." The successive owners built four additions to the house: three



George Snider Barn. Southampton Township, ca. 1795.

of stone during the early nineteenth century and one of frame during the late nineteenth century.

The early log houses of western Cumberland County were extremely simple and small. The John Bell House (ca. 1790) in Upper Frankford township⁶ exhibits the typical features of western Cumberland County brick farmhouses. These houses, with four or five bays,⁷ are simple rectangles in form and almost always have a kitchen ell of one or two stories. In the case of the Peter Ahl house the kitchen ell is a full two stories with a double-stacked porch.

Historic bridges are another form of vernacular structure which survive (barely) in western Cumberland County. These bridges are perhaps the most threatened historic structures in Cumberland county because of their functional nature; old bridges are often condemned and demolished either because they do not meet twentieth century standards or because local governments seek revenues from the federal Billion Dollar Bridge Act.



Thompson's Covered Bridge, over the Conodoguinet Creek between North Newton and Upper Mifflin Townships, erected 1852.

Thompson's Covered Bridge (1852) over the Conodoguinet Creek between North Newton and Upper Mifflin townships is a threatened bridge.⁸ It is one of two remaining covered bridges in Cumberland County, and a particularly handsome one, Thompson's Bridge has been condemned and is quickly deteriorating. The bridge is an excellent example of the type of covered bridge which once could be found throughout Cumberland County; most of these structures used the Theodore Burr Arch method of construction. Unless action is taken soon to preserve this bridge, Cumberland County will lose its eleventh covered bridge since the 1960s.⁹

HIGH STYLE BUILDINGS

Although most of the historic structures in western Cumberland County are vernacular, some very high-style buildings were constructed beginning in the late eighteenth century. Almost all of these structures were built in or near established towns and most were of stone or brick, the two most expensive construction materials. High-style in Cumberland County lagged thirty to fifty years behind the architectural styles of Philadelphia and Baltimore until the mid-nineteenth century.

The Reverend Samuel Wilson House (1791) in Lower Mifflin township¹⁰ beautifully exemplifies Georgian-style architecture, a style popular in



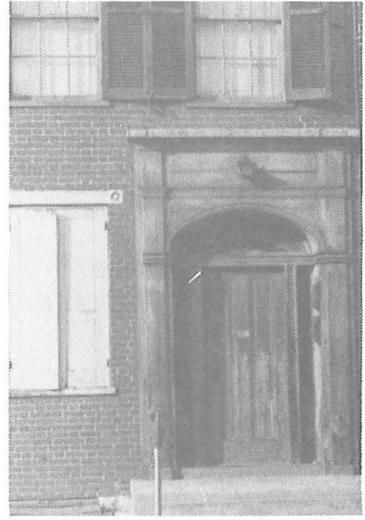
Reverend Samuel Wilson House, Lower Mifflin Township, 1791.

Philadelphia prior to the Revolution. This limestone house exhibits the heavy proportions and decorative wood trim of the Georgian period. The modillioned cornice is strongly delineated with pineapple pendants adorning its corners. The first floor windows are topped with flat arches and the door with a transom; both treatments are typical of this style.

An extraordinary example of the late Federal style (with some foreshadowing of the Greek Revival style) is the John Dunbar House (ca. 1820) in Newville Borough.¹¹ The house exhibits the elegant, elongated proportions of the late Federal style and has one of the most beautiful door surrounds in Cumberland County. The elliptical fanlight, a distinguishing characteristic of the Federal style, has been coupled with side lights.



John Dunbar House Neville 1820



John Dunbar House Doorway

The favored style in mid-nineteenth century America, the Greek Revival, had a strong influence upon both the domestic and public buildings in western Cumberland County. One of the most handsome Greek Revival structures of the region is Literary Hall (1854-1855) in Neville Borough.¹² A three story brick structure, its gable end faced toward the street, with a strongly defined pediment in the gable, a modillioned cornice, and a balanced facade. Upon the dedication of the Hall, it was declared that the building was "the most commodious in the interior of Pennsylvania presenting externally as fine an appearance as any building in the Cumberland valley, not excepting the County buildings."¹³



Literary Hall, Neville, 1854-1855.

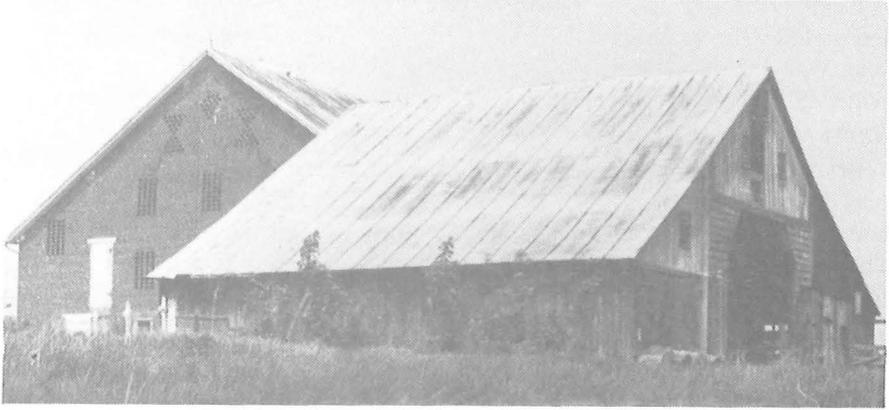
Built in the late 1890s, the W. C. Woodburn House in Newville Borough¹⁴ exemplifies the exuberant Queen Anne style. With its weatherboarding, fish-scale wood shingles, slate roof, stained glass, gingerbread, tower, dormer, seven window shapes, pedimented entry, and brass finials, the Woodburn House shows unvariegated surfaces. The house is a feast for the eye.

Brick-end barns are the only example of a high-style barn type in the western part of the county. The earliest brick-end barns date from the 1830s and 1840s and were built by members of the old, wealthy, established Scots-Irish families. The Reverend Alexander Sharp erected his brick-end barn in North Newton township prior to 1841.¹⁵ An excellent example of the early brick-end barn, Sharp's is simple and contains only three motifs: the haystack, diamond and rectangle.

The brick-end barns built by German farmers in the late 1850s, 1860s, and 1870s are much more ornate than the earlier barns. Compared to the restrained, balanced brick-end barns of the 1830s, these are Queen Anne style barns. The Jacob Keihl barn (ca. 1864-1867) in Lower Frankford township¹⁶ exhibits five motifs -- two types of diamonds, rectangles, a haystack and an unfolding lily -- as well as decorative wood lintels.



W. C. Woodburn House, Newville, 1894-1899.

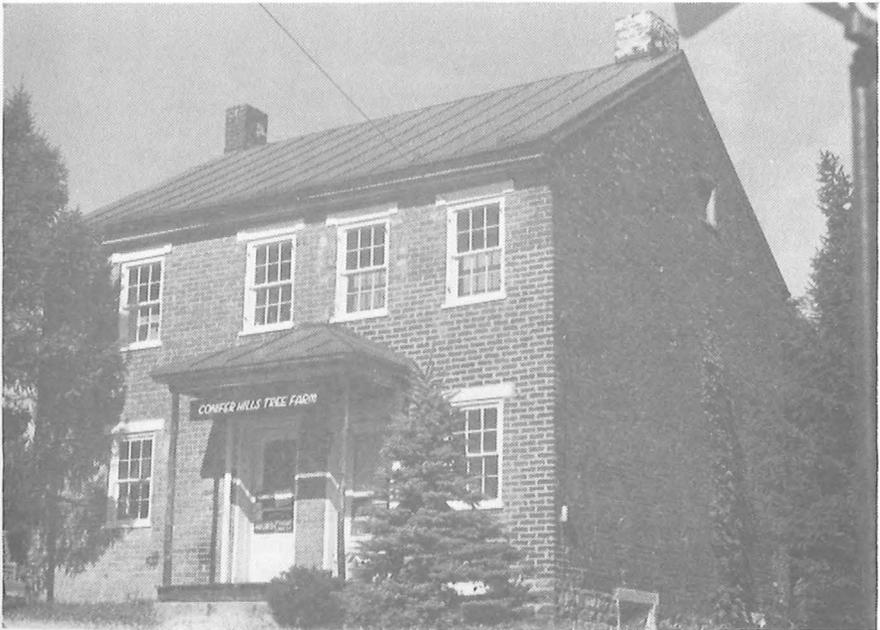


Alexander Sharp Barn, North Newton Township, pre-1841.

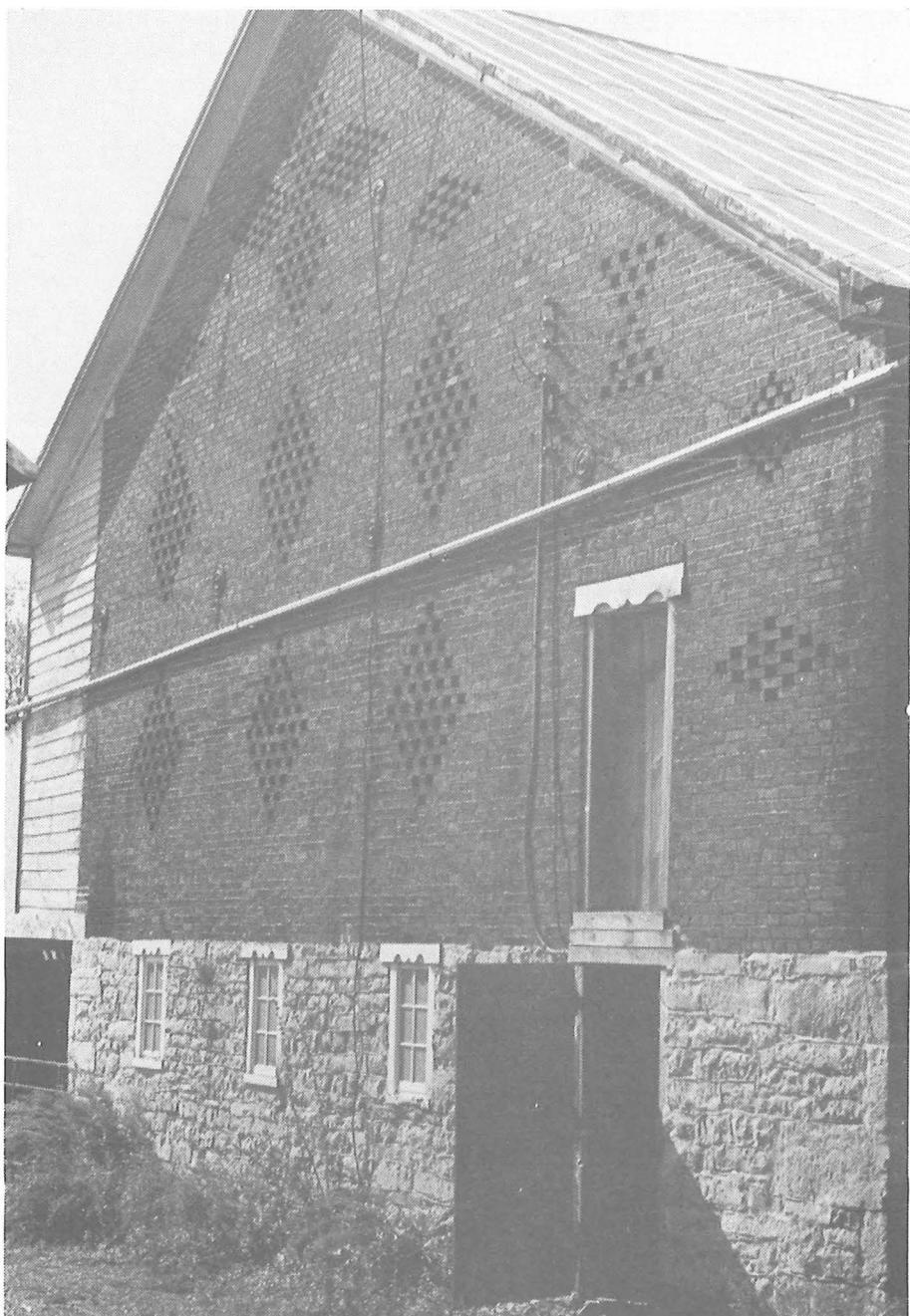
AIMING FOR HIGH STYLE

In addition to vernacular and high style structures, western Cumberland County contains some unusual buildings which fall in between these two categories.

An example of a house which attempts to appear high style but does not quite achieve either the formality of the Georgian or the elegance of the Federal period, is the John H. Cressler House (1848) in Southampton township.¹⁷ The John Cressler House incorporates the stylistic features of these earlier periods, but its asymmetrical fenestration, non-proportional windows and awkward



Thomas Mathers House, Lower Mifflin Township, 1798.



Jacob Keibl Barn, Lower Frankford Township, 1864-1867.

placement of the double front doors speak of a true folk tradition. The builder had hoped to create an elegant late eighteenth century stone mansion but instead erected a charming vernacular house.

Rather than trying to build new high-style houses, some people choose to remodel existing ones. During the mid-nineteenth century, a few farmers in

western Cumberland County found a way of making vernacular log houses into more high style buildings: they cased their log houses with brick. One excellent example of a brick-cased log house is the Thomas Mathers House (1798) in Lower Mifflin township.¹⁸ Andrew Mathers upgraded his grandfather's house and turned a one-and-a-half story log house into a two story brick house. Although Mathers bricked up his house, the asymmetrical placement of the windows and doors, and the barely visible iron rods keeping the brick in place, reveal the building's vernacular origin.

MICROCOSM OF HISTORIC STRUCTURES

Although the vernacular and high-styles described above can be found throughout all of western Cumberland County, Newville borough contains examples of all the structures (except barns) described above, as well as buildings of other architectural styles.¹⁹ The scope of architecture in Newville is truly incredible, as is its low number of post-1940 structures. The streetscape of Newville borough closely resembles turn-of-the-century Cumberland County. Property owners in the borough, however, are destroying Newville's architectural integrity by sandblasting their brick structures and aluminum-siding their weatherboarded houses. If this "progress" can be halted, Newville will continue to be the textbook of historic architecture in western Cumberland County.

Footnotes

¹For the purposes of this paper, the western area of Cumberland County includes the townships of North Newton, South Newton, Southampton, Hopewell, Upper Mifflin, Lower Mifflin, Upper Frankford, and Lower Frankford and the boroughs of Newville, Newburg, and Shippensburg. Historic structures are defined as buildings erected prior to 1940.

²The definition and treatment of vernacular architecture in this article is extremely simplistic. For further readings on vernacular architecture, consult Howard Wight Marshall's *American Folk Architecture: A Selected Bibliography* (Washington, DC: Library of Congress Publications of the American Folklife Center, No. 8, 1981).

³Cumberland County Historic Resource Survey (hereinafter CCHRS) 29-366. The CCHRS number is the reference number for the structure in the files of the CCHRS. These files are housed in the Cumberland County Historical Society. Unless otherwise mentioned, the structures in the article were researched by CCHRS staff members. The name given to the structure is the historic name; i.e., the name of the original owner of the house.

⁴CCHRS 20-51.

⁵CCHRS 33-56.

⁶CCHRS 25-193.

⁷"Bay" is an opening in the facade of a building. A building with three openings per floor is said to have three bays.

⁸CCHRS 25-18.

⁹The only other extant covered bridge in Cumberland County is Ramp's Covered Bridge in Hopewell township.

¹⁰CCHRS 21-01.

¹¹CCHRS 08-1756-010.

¹²CCHRS 08-1754-186.

¹³*175th Anniversary of Newville Borough* (Newville, PA: 1965) pp 11-12.

¹⁴CCHRS 08-1754-74.

¹⁵CCHRS 25-63.

¹⁶CCHRS 20-91.

¹⁷CCHRS 29-303.

¹⁸CCHRS 21-15.

¹⁹Newville Borough also contains structures in the following architectural styles: Gothic, Romanesque, Prairie, Bungalow, and Colonial Revival.

W h a t ' s i n a N a m e ?

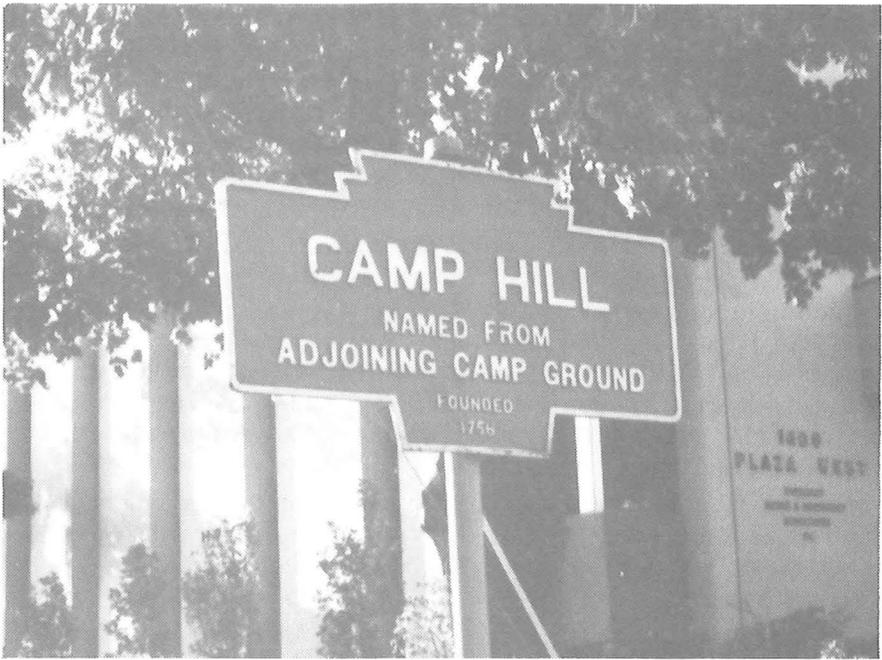
CAMP HILL

Adam Grotsky

During ten generations the area now known as Camp Hill has borne five other names: Hendricks, Fort Pleasant, Oysters Point, Bowmanstown, and White Hall. Since 10 November 1885 an incorporated borough, it is part of the West Shore community that in 1731 was offered to Indian tribes as a reservation and in 1750 became the Penn family's Manor of Lowther.

Several reasons lie behind this article which is part of a projected series on Cumberland County place names. 1. Cumberland County still has no geographical gazetteer, a project which Dr. Henry Young for years has been urging the Society to write and publish. 2. Four students at the suggestion of their teacher, W. J. Murray, submitted a short article for the Summer 1985 issue that deals with the origin of the name Mechanicsburg. 3. It seemed sensible to ask students in the other eight school districts of the county to submit similar articles as part of the new program by which the districts and the Cumberland County Historical Society are cooperating in the teaching of history. 4. Oliver Fanning of Camp Hill is willing to tour the county taking appropriate photographs. 5. Camp Hill in 1985 is observing its centenary; except for the cover sketch of this issue, *Cumberland County History* has not noted the anniversary.

It is the editor's intention to illustrate the place name articles with photographs of a vanishing specie of town signs, such as that which illustrates the account above. Those were erected in the 1920s by the State Highway Department after some casual checking with local history buffs as to the origins of the town name. They often carry error, as in the case of the date proclaimed by the Camp Hill sign. More often they announce nothing, having mysteriously disappeared in many instances. Mr. Fanning found the Hogestown sign toppled into a ditch. Accordingly, the journal series should inform, preserve, and correct.



This 1920s sign announces that the town was "Founded 1756," by which time Tobias Hendricks the proprietary agent, but no other, had erected a frame structure. The Penn owners would not permit settlement until after 1765. Andrew Kreitzer could have built the next house as early as 1769, but the next known house was that of Robert Whitebill, erected no earlier than 1772. If one temporary house constitutes a founding, then the sign is an accurate one-- RGC.

The name Hendricks was affixed soon after 1736 when Thomas Penn appointed Tobias Hendricks as the sole person permitted to live in the area. In carrying out his assignment to drive other settlers from the Manor Hendricks built a frame building at the intersection of the Great Road to the Potomac with a small run, present 24th and Market Streets, Camp Hill. When he fortified the house and tavern in the wake of the defeat of Major General Edward Braddock's army, he termed it "Efort Pleasant."

By 1814 Abraham Oyster constructed a tavern at the intersection of the Great Road and Trindle Road. The V-shaped joining of the cross-country roads inevitably gained the name Oysters Point.

The purchaser in 1796 of the Hendricks business, John Bowman of Ephrata replaced the wooden tavern with one of stone which still stands at 2324 Market Street. Bowman and his son of the same name figured in sufficiently prominent fashion to cause certain persons to call the several houses Bowmanstown. The Bowmans in 1850 established a classical academy, White Hall, a few blocks to the east of the tavern. After the Civil War a member of the third generation, Squire Henry Bowman, converted it into the White Hall Soldiers' Orphan School, which operated until 1890. This name became the unofficial but customary address for letters sent to the students.

In 1867 Squire Bowman's brother, Dr. John D. Bowman, was named the first head of an official post office authorized for the growing, but still unincorporated village. White Hall was already the name for another post office in Pennsylvania, so the Postmaster was asked to offer another name. He suggested Camp Hill, which had been in informal use for a number of years in reference to the annual Church of God camp meetings on a hill near the center of town.

Documentary evidence of the origin of the name Camp Hill actually is slim, giving rise to the suggestion that the camp of militiamen assigned to defend the area during the 1863 invasion by the Confederate armies was what Dr. Bowman had in mind in naming the town. However, Bowman family tradition favors the camp meeting theory. The only written record extant dates from 1931 when Dr. Bowman's nephew, Addison Bowman, Sr., told a newspaper reporter that he heard from his uncle's widow that it was the religious camp that he meant to memorialize in 1867.

The petition for incorporation in 1885 suggested that the Post Office name be given to the village. In the hundred years that followed the Post Office grew to serve about 20,000 addresses in four surrounding municipalities, as well as the 2,200 in the borough itself.

SOURCES

Crist, Robert G. *Camp Hill: A History*. Camp Hill, 1985.

_____. *Land in Cumberland Called Louthber*. Lemoyne, 1957.

_____. *Manor on the Market*. Camp Hill, 1969.

Zeamer, Jeremiah. *The Cumberland Blue Book*. Camp Hill, 1907.

Partial List of Cumberland County Publications in Print

Order your copy by sending a check (adding 6% sales tax and 85¢ postage and handling) to the Society at 21 North Pitt Street, Carlisle 17013).

Biographies

- Jim Thorpe: Carlisle Indian.* Wilbur Gobrecht. \$2.50
Peter Chartier: Knave of the Wild Frontier. William Hunter. \$2.50
George Croghan of Pennsboro. Robert Crist. \$2.75
William Thompson: A Shooting Star. Allan Crist. \$2.50
George Stevenson: Conservative as Revolutionary. Roland Baumann. \$3.00

Community History

- Planning of Carlisle and its Center Square.* James Flower. \$5
James Silver and his Community. Norman Keefer. \$2
History of Cumberland County. Conway Wing. Reprint \$40
History of Dauphin, Cumberland, etc. Counties. I. D. Rupp. Reprint edition. \$45
18th and 19th Century Courthouses. Murray and Flower. \$2.25

Other

- Indian Industrial School, Carlisle.* R. H. Pratt. Reprint. \$3
The Lyceum in Carlisle and Cumberland County. Warren Gates. \$2.25
Index to the Biographical Annals of Cumberland County. Cordelia Neitz. \$5