

The History of St. Peter's Pikeland UCC Church During the 19th Century

Chapter Two



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St. Peter's Pikeland UCC History During the 19th Century

Preface

Have you ever wondered what prompted our ancestors, many of whom emigrated from Germany, England, and Switzerland, to choose this spot on the Pikeland Hill to erect their church? From old church records we can tell that the road over Pikeland Hill originated near the present Route 113. The settlers did not choose the top of the Hill, but rather came over the brow of the Hill and picked this lovely spot. Could it have been that even then this spot was a lovely meadow with a view of the valley below? Not likely, with the woods completely surrounding us as they are even now. Could it have been for protection? Protection from what? The Indians who were in this area were not unfriendly and we have no records of any Indian attacks near Pikeland Hill.



Tradition says that the church now known as St. Peter's United Church of Christ was built on an existing Indian burial ground. Several stones in the cemetery are cut with figures of hearts and trees, which may be markers for Indian graves. This is most likely an "old wives tale". German folk art uses very similar symbols. The oldest date on any stone in the cemetery of a white man's grave is dated in the year 1769!

The earliest Pennsylvania cemeteries were merely burial grounds on family or church property. Initially, burial was largely a matter of expedience. Burials were marked by a wooden marker or a crude fieldstone. Early wooden markers have long since decayed, but in many graveyards the crude fieldstones of the frontier period still remind visitors of the struggle to transplant a culture into the wilderness. Some early fieldstones bear the initials of the deceased, or the date of death, or both. In rare instances, more sophisticated grave markers began appearing during the first few decades of settlement, either because the settlers imported stones from more developed areas or because some of the settlers were accomplished stone carvers and quarrymen.

Settlers' graves reveal the efforts of survivors to reproduce the culture from whence they came to the new, strange surroundings. Many of these markers are strikingly beautiful and emotionally moving despite, or perhaps because of, their crudeness.

In Chapter One of our St. Peter's Pikeland UCC church history we previewed the cultural, industrial, religious and political influences of the 18th Century. Why our forefathers emigrated; what hardships they endured; and how our own Reformed congregation was established on the "hill" in Pikeland. In Chapter Two we try to provide similar perspective about the major influences throughout the 19th Century and recount the specific details pertinent to our church

as best as we can reconstruct them. Chapter Two explores the history of our “sister” denominations during the 19th century that led eventually to the formation of the United Church of Christ.

The United Church of Christ, a united and uniting church, was born on June 25, 1957 out of a combination of four groups. Two of these were the Congregational Churches of the English Reformation with Puritan New England roots in America, and the Christian Church with American frontier beginnings. These two denominations were concerned about freedom of religious expression and local autonomy and united on June 17, 1931, to become the Congregational Christian Churches.

The other two denominations were the Evangelical Synod of North America, a 19th Century German-American church of the frontier Mississippi Valley, and the Reformed Church in the U.S., initially composed of early 18th Century churches in Pennsylvania and neighboring colonies, unified in a *Coetus* in 1793 to become a Synod. The parent churches were of German and Swiss heritage, conscientious carriers of the Reformed and Lutheran traditions of the Reformation, and united to form the Evangelical and Reformed Church on June 26, 1934.

The Evangelical and Reformed Church and the Congregational Christian Churches shared a strong commitment under Christ to the freedom of religious expression. They combined strong European ties, early colonial roots, and the vitality of the American frontier church. Their union forced accommodation between congregational and presbyterial forms of church government. Both denominations found their authority in the Bible and were more concerned with what unites Christians than with what divides them. In their marriage, a church that valued the free congregational tradition was strengthened by one that remained faithful to the liturgical tradition of Reformed church worship and to catechetical teaching. A tradition that maintained important aspects of European Protestantism was broadened by one that, in mutual covenant with Christ, embraced diversity and freedom.

Introduction

It's difficult to imagine that in the year 1800 American independence was only 25 years old. The capital moved from Philadelphia to Washington. Aaron Burr killed Alexander Hamilton in the famous duel. West Point was established. Louisiana was purchased. Money from many countries circulated throughout America. 80% of Americans worked on a farm. Boarding houses and tenements were popular in the cities, as were one-room log cabins in the country. Travel from Charleston to Philadelphia took 15 days by stage. The importation of slaves to the U.S. was banned.

Chester County during the 19th Century

About a decade after the close of the Revolutionary War, the Philadelphia-Lancaster Turnpike was laid out across Chester County, east to west, providing a major thoroughfare for expansion of commerce between the two cities. Inns by the dozen, hat shops, saddleries, variety stores,

etc., joined the millwrights and blacksmiths to service both the traveler and local residents. It continued to serve immigrants as a convenient migration route to the west.

In the meantime, the original Chester County was divided between Delaware and Chester Counties and the County seat was moved from the city of Chester to West Chester.

Cattle and sheep drovers, who protested paying the turnpike tolls, petitioned successfully to the relatively new Commonwealth of Pennsylvania for a service road. In 1806, the state created Strasburg Road to accommodate small-to-large cattle drives to the Wilmington and Philadelphia markets. More inns and service-oriented shops appeared that captured the market needs of the traveler. By mid-nineteenth century some of these enterprises, which depended upon the stagecoach line trade succumbed to new technology—the railroad.

During the latter 19th century and into the 20th century the railroad had the strongest influence on Chester County's economy and industrial development. In 1834, Black Hawk, a locomotive imported from England, pulled the first train across the county on the Philadelphia and Columbia Railroad. The idea spawned the creation of several railroad companies that spanned the breadth and depth of Chester County.

The smaller railroad companies literally influenced major agricultural economic changes. Farmers were able to retain produce and product freshness because the railroads throughout the countryside were able to deliver the agricultural commodities to the marketplace with ease within a shorter time span. Gradually, as farmers converted their livelihoods to maintaining substantial dairy herds or livestock farms, they also established local community creameries for production and distribution on a larger scale. By the turn of the century they diversified their agrarian economy with the addition of poultry.

During the first half of the 1800s, we saw the evolution of the Industrial Revolution. There was the Schuylkill Canal built alongside the Schuylkill River. A local banking system emerged. The railroads became the foundation that formed Chester County's industrial landscape along the river, near railroad stations, and beside its roads. Cities such as Phoenixville and Coatesville grew to large proportions benefitting from the iron and later the steel industry which increasingly used immigrant labor from several European countries. Road machinery production, textile mill clusters, paper mills and casting enclaves required hundreds of workers to function. By the beginning of the 20th Century, Chester County no longer had a 90% workforce in agriculture.

In the News between 1800-1810

Thomas Jefferson served his second term as U.S. President from 1804 to 1808. During this term, in 1805, the world balance of power shook as Admiral Horatio Nelson's ships beat Napoleon Bonaparte's navy at the *Battle of Trafalgar*. Then, Napoleon bested the allied Russo-Austrian forces at Austerlitz that same year. France now had unquestionable control of the European continent, and Britain, held unquestionable mastery of the seas. For the next decade, neither

power would seek to challenge the other's control in their element. Instead, the two European powers took to fighting each other indirectly, through economic warfare. Napoleon, hoping to strangle Britain's economy by preventing British goods from being exported to Europe, closed off all European ports.

The next year, as a countermeasure, Britain passed the *Orders in Council*. According to these regulations, U.S. ships could not land at a European port without first stopping at a British port. Napoleon retaliated with a harsh measure, demanding the seizure of any ship that landed in Europe after stopping in Britain. The warring French and English economic measures wreaked havoc throughout the American economy.

Also upsetting to Americans was the British practice of impressments. Always in need of men, British ships would stop American ships, capture sailors (sometimes violently), and force them to serve in the British navy. The crews of British ships staffed in such a way were often called "press-gangs". In 1807, off the Virginia coast, the U.S. Naval Vessel *Chesapeake* was approached by a British vessel, whose captain demanded permission to board so that he could reclaim "deserters" who were on the U.S. ship. The Americans refused. The British ship opened fire on the *Chesapeake*, killing and wounding several. In the end, the outgunned *Chesapeake* had to surrender four sailors to the British.

Americans were outraged by the *Chesapeake Incident*, and a war might have broken out right then if not for President Jefferson's restraint. The majority of Americans pushed for war, but Jefferson opted for an embargo against the British. Toward the end of 1807, Congress passed the *Embargo Act*, which altogether stopped exports out of U.S. ports.

The embargo backfired, shutting down New England's trade and leaving the South and West with piles of unsold goods. By 1808, illegal trade across the U.S.-Canada border was rampant. Americans started calling the embargo the "dambargo". Still convinced with his policies, Jefferson passed harsh laws to enforce the embargo. When secession talk started brewing in New England, the home of the anti-Jeffersonian Federalists, Jefferson realized that enough was enough. On March 1, 1809, the *Embargo Act* was repealed, to be replaced with the *Non-Intercourse Act*. This act allowed trade with everyone *except* Britain and France. Cleaning up the embargo mess was left to James Madison, Jefferson's successor as president.

Commentary

The *War of 1812*, and the events leading up to it, all occurred under the shadow of the Napoleonic Wars. The Napoleonic conflict, which embroiled Europe in fighting from the 1790s to 1815, can in many ways be thought of as a "world war", in the sense that it really did have impacts throughout the globe. The War of 1812 began largely because the U.S. got caught up in economic warfare between France and Britain. Furthermore, Britain was never able to fully commit to the war against the U.S. because it had such pressing concerns in Europe, where the British Isles themselves seemed to be facing the threat of French invasion if Napoleon could not be defeated. In all, Britain felt that maintaining good relations with the U.S. was less important than hurting Napoleon economically, so that fewer British soldiers would die fighting against his

European empire. The British and the Napoleonic measures, aimed at hurting each other, ended up greatly hurting U.S. trade, when U.S. merchants only wanted to be neutral traders.

From 1808 to 1811, several thousand U.S. citizens were impressed onto British ships. Along with being taken away from their families and jobs, a considerable proportion of these impressments ended up dying while serving in press-gangs. In British impressments of Americans, the U.S. certainly had a worthwhile grievance, and one crystallized by the 1807 *Chesapeake Incident*, which occurred just off U.S. shores.

Regarding the *Chesapeake Incident* in 1807, British officials quickly apologized, admitting that the British captain had violated international law by boarding a vessel from a sovereign navy. The apology did not appease most Americans, however. The *War of 1812* would likely have started in 1807 except that Jefferson realized that the U.S. Army and Navy were at the time inadequate for the task of fighting the British. Since France and Britain both needed U.S. goods, especially raw materials (e.g., American cotton), Jefferson felt an embargo was the best way to retaliate against *both* Britain and France for the economic sanctions they had imposed against the U.S. without endangering U.S. sovereignty or individual lives.

The *Embargo Act of 1807* seemed like a compromise between war and doing nothing. However, it greatly upset New Englanders, who relied heavily on transatlantic shipping for their livelihoods. The embargo probably hurt the people of New England more than France or Britain. American smuggling rose dramatically. Ironically, just before the U.S. declared war, Britain revoked the *Orders in Council* in June of 1812. Apparently, the embargo *had* finally gotten to the British, but the young U.S. had not waited long enough.

President Jefferson later admitted that the embargo had been a mistake. The embargo hurt the U.S. badly, he said, but didn't have that much effect on England or France. Later, Jefferson wished he had worked on building up a better navy instead of wasting time on the embargo. However, the embargo did have one crucial positive result for American history. Because it kept British manufactured goods out, American factories did not have to compete with low-priced British goods flooding the market. American manufacturing got a serious boost during the embargo and *War of 1812* period, accelerating the U.S. industrial revolution.

1806

The Haystack Prayer Meeting (HPM) held in Williamstown, Massachusetts, in August 1806, is viewed by many scholars as the seminal event for the development of Protestant missions in the subsequent decades and into the next century. Missions are still supported today by American churches.

Mission work has continued, with evolving purpose. Groups considered to be spiritual heirs of the HPM include Global Ministries of the United Church of Christ and Christian Church (Disciples of Christ).

The precise circumstances of the HPM meeting are fascinating. Five Williams College students met in the summer of 1806, in a grove of trees near the Hoosic River, in what was then known as Sloan's Meadow. The reason for the meeting was to debate the theology of missionary

service. Their meeting was interrupted by a thunderstorm and the students (Samuel John Mills, James Richards, Francis L. Robbins, Harvey Loomis, and Byram Green) took shelter under a haystack until the sky cleared. "The brevity of the shower, the strangeness of the place of refuge, and the peculiarity of their topic of prayer and conference, all took hold of their imaginations and their memories."

In 1808, the Haystack Prayer group and other Williams College students began a group called "The Brethren." This group was organized to "effect, in the persons of its members, a mission to" those who were not Christians. In 1812, the American Board of Commissioners for Foreign Missions (created in 1810) sent its first missionaries to the non-Christian world, to India.

1811 Through the Rest of the Century

1810

U.S. population: 7,239,881.

First foreign mission society—America's first foreign mission society, the American Board of Commissioners of Foreign Missions (ABCFM) is formed by Congregationalists in Massachusetts (see *Haystack Incident* above)

The American Board of Commissioners for Foreign Missions, originally founded by the Congregationalist Church, begins to send Protestant missionaries to foreign countries and Indian tribes.

On May 1, *Macon's Bill No. 2*, which replaces the *Non-Intercourse Act*, reopens trade with Britain and France, but provides that if either country agrees to respect American shipping, the U.S. will cut off trade with the other.

1811

In January, a slave insurrection in Louisiana results in the deaths of some 75 slaves.

On November 7, William Henry Harrison and 800 U.S. soldiers defeat Tenskwatawa,

the Shawnee prophet, and destroy the Indian village of Prophetstown.

1812

The word "gerrymander" enters politics after Massachusetts Republicans reapportion the state's Senate districts. One district resembles what some saw as a salamander, or, as a Federalist put it, a gerrymander (after Gov. Elbridge Gerry).

On June 18, by a vote of 79-49 in the House and 19-13 in the Senate, the U.S. declares war against Britain over interference with American shipping and impressments of American seamen. Two days earlier, the British had repealed trade restrictions, but news of the British action did not reach the U.S. until August 12.

1814

On September 10, Lieut. Oliver Hazzard Perry announces his naval victory at the *Battle of Lake Erie* with the famous words: "We have met the enemy and they are ours."

Francis Cabot Lowell opens the first U.S. factory able to convert raw cotton into cloth using power machinery.

On August 24, The British avenge an American raid on York, Ontario (now Toronto), the capital of Upper Canada, by setting fire to the White House and the U.S. Capitol building.

On September 14, Lawyer Francis Scott Key, being detained on a British warship, writes "*The Star-Spangled Banner*," which was destined to become the country's national anthem.

Hartford Convention—December 15 thru January 1815—Federalists call for the repeal of the *Three-Fifths Compromise*; requiring a two-thirds vote for admission of new states and declarations of war; limiting presidents to one term and forbidding successive presidents to come from the same state.

On December 24, a peace treaty ending the *War of 1812* is signed at Ghent, Belgium.

1815

On January 8, unaware of a peace treaty signed two weeks earlier, General Andrew Jackson stops a British attack at the *Battle of New Orleans*. British forces suffer 2036 casualties; U.S. forces suffer 8 killed and 13 wounded.

1816

Richard Allen forms the African Methodist Episcopal Church

On April 10, Congress charters the Second Bank of the U.S.

In December, The American Colonization Society is established to transport free blacks to Africa.

1817

Thomas Hopkins Gallaudet founds a free public school for the deaf in Hartford, Conn.

On July 4, construction of the Erie Canal begins. The canal, designed to connect the Great Lakes to Albany, officially opens in 1825.

1819

The financial *Panic of 1819*, the country's first major economic depression, produces political division and calls for the democratization of state constitutions and an end to imprisonment for debt.

McCulloch vs. Maryland—The Supreme Court upholds the constitutionality of the Bank of the U.S. and rules that a state cannot tax an agency authorized by the federal government.

William Ellery Channing's "*Unitarian Christianity*" sermon lays out the principles of liberal Protestantism.

On February 13, there is a "Firebell in the Night". A political crisis arises when Rep. James Tallmadge of N.Y. proposes an amendment to a bill granting statehood to Missouri. He proposes that all slave children be freed when they reach their 25th birthday and that any further introduction of slaves be barred.

1820

U.S. population: 9,638,453.

On March 3, *The Missouri Compromise* prohibits slavery north of 36 degrees, 30 minutes north latitude. Missouri is admitted as a Slave State, and Maine (up to then a part of Massachusetts) is admitted as a Free State.

On April 24, *The Land Act of 1820* reduces the price of land to \$1.25 an acre for a minimum of 80 acres (down from \$1.64 per acre for a minimum of 160 acres).

1821

Emma Hart Willard opens the Troy Female Seminary, the first institution in the U.S. to offer a high school education for girls.

Benjamin Lundy publishes an early antislavery newspaper, *The Genius of Universal Emancipation*.

1822

The American Colonization Society founds the country of Liberia as a colony for free blacks from the U.S.

In May and June, Denmark Vesey, a former slave who had purchased his freedom after winning a lottery, organizes an insurrection in Charleston, S.C. After several slaves inform their masters of the plot, 131 blacks are arrested and 35 are hanged.

1823

On December 2, responding to a fear that Russia would seize control of the Pacific Coast and that European powers would assist Spain in reclaiming its New World colonies, President James Monroe announces what has become known as the *Monroe Doctrine*. He declares that the Western Hemisphere is closed to further European colonization and threatens to use force to stop further European interventions in the Americas.

1824

"The Red Harlot of Infidelity," Frances Wright, arrives from Scotland, and lectures publicly on birth control, women's rights, and abolition.

1825

On January 3, In Indiana, Robert Owen establishes New Harmony, the first secular utopian community.

1826

The Anti-Masonic Party is founded after William Morgan of Batavia, N.Y., is kidnapped and presumably murdered after he threatens to publish a book revealing the secrets of the Masonic Order.

On July 4, Thomas Jefferson and John Adams both die on the fiftieth anniversary of the signing of the *Declaration of Independence*.

1827

Samuel E. Cornish and John B. Russwurm publish the first African American newspaper, *Freedom's Journal*.

Massachusetts enacts the first law requiring every community with 500 or more families to establish a high school.

1829

David Walker, a free black living in Boston, issues his militant *Appeal*, demanding the abolition of slavery and an end to racial discrimination.

On April 6, Mexico forbids further U.S. immigration into Texas and reconfirms its constitutional prohibition on slavery.

1830

U.S. population: 12,866,020.

On January 27, Sen. Robert Y. Hayne of South Carolina, in his celebrated debate with Sen. Daniel Webster of Massachusetts over federal land policy said "*Liberty and Union, now and forever, one and*

inseparable". Webster rejected the idea that the states could nullify federal laws.

On April 6, Joseph Smith founds the Church of Latter-Day Saints (the Mormon Church).

On April 13, at a Jefferson Day dinner, Jackson expresses his opposition to the doctrine of nullification, proposing a toast: "Our Union: It must be preserved." Vice President John C. Calhoun responds: "The Union, next to our liberty, most dear!"

On May 28, President Jackson signs the *Indian Removal Acts*, which promises financial compensation to Indian tribes that agree to resettle on lands west of the Mississippi River.

On September 25, the first *National Negro Convention* is held in Philadelphia.

1831

On January 1, a 25-year-old Bostonian, William Lloyd Garrison, publishes the first issue of the *Liberator*, the first publication dedicated to immediate emancipation of slaves without compensation to their owners. He promises: "I will not equivocate—I will not excuse—I will not retreat a single inch—AND I WILL BE HEARD."

In August, William Miller predicts that the second coming of Christ is imminent and that "cleansing by fire" will occur between March 21, 1843 and March 21, 1844.

On August 21, Nat Turner, a Baptist preacher, leads a slave insurrection in southern Virginia, which provokes a debate in the Virginia legislature about whether slavery should be abolished.

1832

John Kaspar Spurzheim of Vienna introduces phrenology into America. Phrenology, an early example of the science of human behavior, teaches that a person's character can be determined by studying the shape of a person's skull.

On January 21, Sen. William Marcy of New York defends the Spoils System of party patronage with the phrase, "To the victor belong the spoils."

On April 6, The Black Hawk War begins when Black Hawk, chief of the Sauk Indians, crosses the Mississippi River to plant corn on the tribe's old fields in Illinois. The Sauks had previously ceded their lands in exchange for new land in Iowa, but were unable to support themselves there. Capt. Abraham Lincoln and Lieut. Jefferson Davis took part in the conflict. The Sauk surrender in August, after many older men, women, and children are massacred in Wisconsin while carrying white flags.

In August, The U.S.'s first school for the blind opens under the direction of Dr. Samuel Gridley Howe.

On November 24, South Carolina declares the federal tariff null and void.

On December 28, John C. Calhoun becomes the first Vice President to resign, after he is elected as a Senator from South Carolina.

1833

Samuel Colt introduces the "six-shooter," the first handgun with a revolving barrel.

Massachusetts becomes the last state to end tax support for churches.

On March 2, President Andrew Jackson signs Henry Clay's compromise *Tariff of 1833*, which reduces duties on imported goods, and the *Force Act*, authorizing him to use military force to enforce the federal tariff.

On March 15, South Carolina revokes its *Ordinance of Nullification*. Three days later, it nullifies the *Force Act*.

On September 23, Andrew Jackson fires his Secretary of the Treasury for refusing to withdraw government deposits from the Second Bank of the U.S. and place them in state banks.

Oberlin, the first coeducational college in the U.S., opens on December 3 with a class of 29 men and 15 women. In 1835, Oberlin becomes the first college to admit African Americans.

On December 4, The American Anti-Slavery Society is founded in Philadelphia.

1834

Gen. Antonio López de Santa Anna overthrows Mexico's constitutional government.

On March 28, the U.S. Senate votes to censure Andrew Jackson for removing government deposits from the Bank of the U.S., accusing the President of having "assumed upon himself authority and power not conferred by the Constitution and laws." The Senate expunged the censure in 1837.

1835

American colonists in Texas revolt against Mexican rule.

In January, for the only time in American history, the U.S. is free from debt; the Treasury has a surplus of \$400,000.

On January 30, the first attempt on the life of a president occurs. In the U.S. Capitol, Richard Lawrence fires two pistols at the president at point blank range. Miraculously, both pistols misfire. Lawrence is later found to be insane.

On July 8, The Liberty Bell cracks as it tolls the death of Chief Justice John Marshall.

On October 21, A Boston crowd mobs abolitionist William Lloyd Garrison and almost lynches him. He is placed in a jail for his own safety.

1836

The viciously anti-Catholic novel appears, *Awful Disclosure of Maria Monk, as Exhibited in a Narrative of Her Suffering during a Residence of Five Years as a Novice, and Two Years as a Black Nun, in the Hotel Dieu Nunnery at Montreal*.

On March 2, Texas declares its independence from Mexico.

On March 6, Mexican troops storm the Alamo, a former San Antonio mission defended by 182 Texans, including the frontier heroes David Crockett and James Bowie. The Alamo's defenders include a number of Tejanos.

On March 27, Santa Anna orders 330 Texas prisoners executed at Goliad.

East of present-day Houston, Gen. Sam Houston's troops defeat the Mexican Army and capture Santa Anna on April 21, forcing him to recognize Texas independence.

On May 25, the House of Representatives adopts the *Gag Rule*, voting to table all antislavery petitions without discussion.

On July 11, the Treasury Department issues the *Species Circular*, requiring payment in gold or silver for public lands. President Jackson's critics blamed the *Species Circular* for the *Panic of 1837*.

1837

John Deere introduces a plow with a steel blade, replacing the brittle iron blade.

In March, the *Panic of 1837* begins and lasts until 1843.

Ralph Waldo Emerson delivers his "American Scholar" address on August 31. In it he calls for a distinctive national literature rooted in American experience.

On November 7, Rev. Elijah P. Lovejoy becomes the abolitionist movement's first martyr when he is murdered by a proslavery mob in Alton, Illinois, across from slaveholding St. Louis.

In November, Mary Lyon opens Mount Holyoke, the first woman's college, in South Hadley, Massachusetts.

1838

Samuel F. B. Morse develops an alphabet of dots and dashes, making communication with the telegraph possible.

In December, 14,000 Cherokees are forcibly removed from western Georgia and southeastern Tennessee and marched down the *Trail of Tears* to Oklahoma. Some 4,000 die en route.

1839

Enslaved Africans break their chains and seize control of the schooner *Amistad*. Their freedom is short-lived, and they are held in a Connecticut jail while the ship's owners sue to have them returned as property. After their capture off Long Island, the Van Buren administration tries to have the captives returned to Spain. The case becomes a defining moment for the movement to abolish slavery.

Congregationalists and other Christians organize a campaign to free the captives. The Supreme Court rules the captives are not property, and the Africans regain their freedom.

1840

U.S. population: 17,069,453.

On March 31, President Martin Van Buren institutes a 10-hour work day for federal employees.

1841

The first wagon train arrives in California.

In March, Dorothea Dix is shocked when she enters the East Cambridge, Mass., House of Correction and observes the ill-treatment of the mentally ill. After a two-year investigation, she submits a *Memorial* to the Massachusetts legislature, describing the mentally ill confined "in cages, closets, cellars, stalls, pens—chained naked, beaten with rods, and lashed into obedience."

On April 4, President William Henry Harrison dies after 30 days in office.

The Creole Affair—Slaves on the brig *Creole* revolt on October and sail to the Bahamas. Britain refuses to return the slaves but the U.S. wins financial compensation.

1842

The Massachusetts Supreme Court upholds the right of workers to organize in the case of *Commonwealth v. Hunt*.

The Dorr War—To protest Rhode Island's outdated charter of 1663, which restricted voting rights to property holders and their oldest sons, Thomas Dorr and his supporters unsuccessfully attempt in May to capture the armory at Providence. A new Constitution is subsequently adopted that grants the vote to citizens who pay a \$1 poll tax or own at least \$134 in real estate.

1843

On August 23, Mexico warns that American annexation of Texas would be "equivalent to a declaration of war against the Mexican government."

1844

Rioting erupts in Philadelphia on May 3 when anti-Catholic "Native Americans" try to hold a street meeting in the heavily Irish Kensington district.

On May 24, Samuel F. B. Morse sends the first message by telegraph: "What hath God wrought." He sends the message from Washington to Baltimore.

On June 27, a mob storms a Carthage, Ill., jail, and murders Joseph Smith, the founder of Mormonism, along with his brother. Smith was being held for destroying the printing press of a dissident who had attacked the practice of polygamy.

On December 3, the House of Representatives lifts the *Gag Rule*.

1845

The Baptist Church splits over the slavery issue.

Theologian Philip Schaff scandalizes the Reformed churches in Pennsylvania when he argues for a "Protestant Catholicism" centered in the person of Jesus Christ. The movement, founded by Schaff and his friend, John Nevin, revives sacramental worship in the Reformed Church and sets the stage for the 20th Century liturgical movement.

In July, John L. O'Sullivan, the editor of *U.S. Magazine and Democratic Review*, declares that the U.S. has a "manifest destiny" to occupy the North American continent. Manifest destiny becomes one of the most influential slogans in American history.

In August, a blight devastates the Irish potato crop. Over 1 million people die and 2 million emigrate, 1.3 million to the U.S.

On December 29, Texas is admitted to the Union as a Slave State.

1846

In January, President James K. Polk orders Gen. Zachary Taylor to march southward from Corpus Christi and occupy a position near the Rio Grande River, 150 miles south of the Texas border as defined by the Spanish and Mexican authorities.

The *Amistad Case* is a spur to the conscience of *Congregationalists* who believe no human being should be a slave. In 1846, Lewis Tappan, one of the *Amistad* organizers, organizes the *American Missionary Association*—the first anti-slavery society in the U.S. with multiracial leadership

On May 4, Michigan becomes the first state to abolish capital punishment.

President Polk tells Congress on May 13 that Mexico has "invaded our territory and shed American blood on American soil." Congress then declares war on Mexico.

On June 15, the U.S. accepts the 49th parallel as the boundary between the U.S. and Canada west of the Great Lakes.

Henry David Thoreau, living in a cabin at Walden Pond, near Concord, Mass., is arrested on July 23 for refusing to pay a \$1 poll tax. His action protests against slavery and the Mexican War. This incident inspires him to write the essay *Civil Disobedience*, in which he argues on behalf of non-violent protest against unjust government policies. He writes: "Any man more right than his neighbor constitutes a majority of one."

In August, Rep. David Wilmot submits an amendment to a military appropriations bill prohibiting slavery in any territory acquired from Mexico. The proviso passes the house twice but is defeated in the Senate.

In October, a party of pioneers headed by George Donner is trapped in the Sierras by early snows. In April 1847, 47 survivors of the original party of 82 finally reach California.

1847

On July 24, the first Mormons reach the Great Salt Lake.

September 13-14—Mexico City falls to a U.S. army troop under Gen. Winfield Scott.

1848

Alexander T. Stewart opens the first

department store on Broadway in New York City.

The Free Soil party is formed, opposing the expansion of slavery into the western territories.

New York State grants married women the right to own property apart from their husbands.

James Marshall discovers gold on January 24 at John Sutter's sawmill near Sacramento, Calif.

The Treaty of Guadalupe Hidalgo ends the Mexican-American War on February 2. The American negotiator, Nicholas Trist, had been ordered home four months earlier, but continues the negotiations. The U.S. acquires California, Nevada, Utah, New Mexico, and parts of Arizona, Colorado, Kansas and Wyoming for \$15 million and assumption of \$3.25 million in debts owed by Mexico to Americans.

The first Woman's Rights Convention in history is held in Seneca Falls, New York on July 19-20. The convention calls for women's suffrage. Only two participants live to see the 19th amendment to the *Constitution*, granting women the right to vote.

1849

80,000 people migrate to California; about 55,000 overland and 25,000 by sea. Only about 700 are women.

Elizabeth Blackwell becomes the first U.S. woman to receive a medical degree.

1850

U.S. population: 23,191,876.

The U.S. Navy and Merchant Marine outlaw flogging.

August: Congress adopts the Compromise of 1850, which admits California to the Union as a free state, but does not forbid slavery in other territories acquired from Mexico. It also prohibits the sale of slaves in Washington, D.C. and includes a strict law requiring the return of runaway slaves to their masters.

October 23-24: The first national women's rights convention, held in Worcester, Mass., attracts delegates from nine states.

1851

On Feb. 18, a Boston crowd rescues Shadrack, a fugitive slave, from court custody.

Maine adopts a law on June 2 prohibiting the manufacture and sale of alcoholic beverages, leading future prohibition statutes to be called *Maine Laws*.

1852

On Mar. 20, Harriet Beecher Stowe publishes *Uncle Tom's Cabin*, which sells 300,000 copies in a year and a million copies in 16 months. When Stowe met President Lincoln at the White House, he reportedly asked her: "Is this the little woman whose book made such a great war?"

1853

On Dec. 30, *Gadsden Purchase*—Mexico sells the U.S. 29,640 square miles of territory south of the Gila River (in what is now southern Arizona and New Mexico) for \$10 million.

Antoinette Brown, a member of a Congregational Church (now UCC) is the first woman since New Testament times ordained as a Christian minister, and perhaps the first woman in history elected to serve a Christian congregation as pastor. At her ordination a friend, Methodist minister Luther Lee, defends "a woman's right to preach the Gospel." He quotes the New Testament: "There is neither male nor female, for you are all one in Christ Jesus."

1854

Abolitionist William Lloyd Garrison publicly burns a copy of the *Constitution*, calling it "a covenant with death and an agreement with Hell."

Henry David Thoreau publishes *Walden*, which is based on his experiences living beside Walden Pond near Concord, Mass. from July 1845 to September 1847. "The mass of men lead lives of quiet desperation," he writes.

Sen. Stephen Douglas on Jan 23 introduces the Kansas Nebraska Act, which repeals the Missouri Compromises and opens Kansas and Nebraska to white settlement.

On Feb. 4, Alvan Bovay, a Ripon, Wisc., attorney, proposes that opponents of slavery organize a new political party, the *Republican Party*.

On Mar. 31, Commodore Matthew C. Perry negotiates the *Treaty of Kanagawa*, opening up Japan to the West.

Eli Thayer founds the *Massachusetts Emigrant Aid Society* on April 26 to encourage opponents of slavery to move to Kansas.

In Boston on June 2, the U.S. government returns Anthony Burns, a fugitive slave, to slavery.

On Oct. 18, *Ostend Manifesto*—American ministers James Buchanan, John Y. Mason, and Pierre Soulé, meeting in Belgium, urge the U.S. to seize Cuba militarily if Spain refuses to sell the island. Many Northerners regarded this as a plot to extend slavery.

1855

Walt Whitman publishes *Leaves of Grass*.

Abraham Lincoln writes: "Our progress in degeneracy appears to me pretty rapid. As a nation, we began by declaring 'all men are created equal.' We now practically read it 'all men are created equal except Negroes.' When the Know-Nothings get control, it will read 'all men are created equal except Negroes and foreigners and Catholics.' When it comes to this I should prefer emigrating to some country where they make no pretense of loving liberty to Russia, for instance, where despotism can be taken pure and without the base alloy of hypocrisy."

By Mar. 30, pro-slavery forces win the territorial elections in Kansas. Some 6,000 votes are cast even though only 2,000 voters are registered, many by pro-slavery "border ruffians" from Missouri. The pro-slavery government passes laws imposing the death penalty for aiding a fugitive slave and two years hard labor for questioning the legality of slavery. Antislavery forces respond by setting up an opposing government in Topeka.

1856

Sen. Charles Sumner of Massachusetts denounces on May 19 "The Crime Against

Kansas," which he describes as the rape of a virgin territory by pro-slavery forces. In his speech, Sumner accuses a South Carolina Senator of taking "the harlot Slavery for his mistress."

On May 21, the "*Sack of Lawrence*"—Pro-slavery forces in Kansas burn a hotel and other buildings in Lawrence, Kansas.

Sen. Butler's nephew, Representative Preston Brooks, beats Sen. Sumner with a cane, on May 22, leaving him disabled for three years.

On May 25, in reprisal for the "*Sack of Lawrence*" and the attack on Sumner, John Brown and six companions murder five pro-slavery men at Pottawatomie Creek in Kansas. A war of reprisals left 200 dead in "*Bleeding Kansas*."

1857

On Mar. 6, in the case of *Dred Scott v. Sandford*, the Supreme Court rules that the *U.S. Constitution* and the *Bill of Rights* were not intended to apply to African Americans and that the *Missouri Compromise* was unconstitutional. The decision also denied Congress and territorial legislatures the right to exclude slavery from the western territories.

Elisha Otis on Mar. 23 installs the first passenger elevator in a New York department store.

On Aug. 24, *The Financial Panic of 1857* begins; 4,932 businesses fail by year's end.

1858

Abraham Lincoln accepts the Republican nomination for U.S. Senate on June 16 with

the famous phrase, "A house divided against itself cannot stand."

Between Aug. 21 and Oct. 15, Stephen Douglas and Abraham Lincoln, candidates for the U.S. Senate from Illinois, hold seven debates. The Democratic majority in the Illinois legislature reelected Douglas to the Senate.

Oct. 25: Senator William Seward of New York declares that there is an "irrepressible conflict" between the free North and the slave South.

1859

On May 12, a commercial convention in Vicksburg, Miss., calls for the African slave trade to be reopened.

"Colonel" Edwin L. Drake strikes oil on Aug. 27, at Titusville, Pa. This was the first deliberate attempt to drill for oil underground.

On Oct. 16, John Brown and some 21 followers seize the federal arsenal at Harpers Ferry, Va. He is taken prisoner two days later by U.S. Marines, led by Col. Robert E. Lee.

Then on Oct. 31, refusing to plead insanity as a defense, John Brown is put on trial and is convicted of treason, criminal conspiracy, and murder. He is hanged Dec. 2. Ralph Waldo Emerson hails Brown as a "new saint" who "will make the gallows glorious like the cross."

1860

U.S. population: 31,443,321.

The Pony Express inaugurates overland mail service on Apr. 3, between St. Joseph, Mo., and Sacramento, Calif.

On Apr. 23, southern delegates walk out of the Democratic National Convention in Charleston, S.C. The convention adjourns without nominating a presidential candidate.

Between June 18 and 23, Northern Democrats, convening in Baltimore, nominate Stephen Douglas for the presidency. On June 28, Southern Democrats nominated John C. Breckinridge as their presidential candidate.

Then on Nov. 6, Abraham Lincoln tops a four-candidate field to be elected president. Although he received less than 40 percent of the vote, and no votes in the South, he won an overwhelming Electoral College victory.

On Dec. 20, South Carolina, voting 169-0, secedes from the Union.

1861

Yale University confers the U.S.'s first Ph.D.

On Jan. 9, South Carolina blocks a federal ship, the *Star of the West*, from resupplying Fort Sumter in Charleston harbor.

By Feb. 4, representatives from six seceding states adopt a Confederate constitution in Montgomery, Ala. Five days later, they elect Jefferson Davis, a former U.S. Senator from Mississippi, the President of the Confederate States of America.

Then on Apr. 12, at 4:30 a.m., Confederate guns fire on Fort Sumter, a federal installation in South Carolina's Charleston

harbor. The fort surrendered after 34 hours of bombardment.

On Apr. 19, President Lincoln orders a blockade of Confederate ports.

At the first *Battle of Bull Run*, near Manassass, Va., on July 18, Confederate forces rout a Union army.

On Aug. 5, to help finance the Civil War, Congress enacts taxes on real estate and personal income.

On Oct. 24, President Abraham Lincoln receives the first transcontinental telegraph message.

On Nov. 7, Union forces capture Port Royal Island on the South Carolina coast.

1862

The Morrill Land Grant Act gives each state 30,000 acres per member of Congress to be used to create colleges of agriculture and mechanical arts. 69 land grant colleges were established on 13 million acres.

The first battle between ironclad warships takes place off Hampton Roads, Va., on Mar. 9, where the Union's Monitor and the Confederate's Merrimac fight to a draw.

Capt. David G. Farragut captures New Orleans on May 1.

May 20: President Lincoln signs the Homestead Act, giving settlers title to 160 acres if they worked the land for five years. By 1890, 375,000 homesteaders received 48 million acres.

On June 1, Confederate Gen. Robert E. Lee is appointed commander of the Army of Northern Virginia.

In July, General David Hunter organizes the first black regiment, the *First Carolina*.

President Lincoln tells his cabinet on July 22 that he intends to issue an emancipation proclamation, but agrees to wait for a military victory so that this will not appear to be an act of desperation.

On Aug. 18, a Sioux uprising begins in Minnesota after the government fails to pay cash annuities agreed to under treaty. About a thousand white settlers die before the Sioux are defeated in September.

Union troops under Gen. George McClellan halt Confederate Gen. Robert E. Lee's invasion of the North at the *Battle of Antietam* in western Maryland on Sept. 17.

On Sept. 22, President Lincoln issues his preliminary *Emancipation Proclamation*, declaring that on Jan. 1, 1863 slaves in areas still in rebellion would be declared free.

On Dec. 17, Gen. Ulysses S. Grant issues his notorious *Gen. Order #11*, which expels Jews from his department. The order was immediately rescinded by President Lincoln.

1863

Congress authorizes a standard track width for railroads: 4' 8 1/2".

President Lincoln signs the *Emancipation Proclamation* on Jan. 1, freeing all slaves in areas in rebellion (excluding certain parts of Louisiana and Virginia). The Proclamation

immediately freed slaves in parts of Florida, Louisiana, and South Carolina.

On Feb. 25, Congress passes the National Banking Act, establishing nationally-chartered banks.

Congress requires all males between 20 and 45 to register for military service on Mar. 3. Draftees could be exempted from service by paying \$300 or providing a substitute.

On July 3 and 4, *The Battle of Gettysburg*—in an effort to spur European intervention, Gen. Robert E. Lee and his army invade the North. By accident, Lee's forces encounter George G. Meade's troops at Gettysburg, Pa., leading to the largest battle in the western hemisphere. Confederate forces suffered 30,000 casualties; Union troops, 25,000. On July 5, Lee's army retreated across the Potomac River, and was unable to take the offensive again.

On July 5, a Confederate army at Vicksburg surrenders to Gen. Ulysses S. Grant, giving the Union control of the Mississippi River. More than 29,000 Confederate troops surrender.

Between July 11 and 14, *The New York City Draft Riots*—four days of rioting leave a thousand people dead or wounded before troops brought from Gettysburg restore order.

On Aug. 21, *Quantrill's Raiders*, which includes Frank and Jesse James, attack Lawrence, Kansas., burning 185 buildings.

On October, President Lincoln proclaims the last Thursday in November as *Thanksgiving Day*.

On Nov. 19, at a ceremony marking the dedication of a battlefield cemetery Lincoln delivers the *Gettysburg Address*.

1864

Mar. 10: Ulysses S. Grant assumes command of the Union army.

Apr. 12: At Fort Pillow, Tenn., Confederate Gen. Nathan Forrest's cavalry massacres African American soldiers after they had surrendered.

July 30: The Battle of the Crater. At Petersburg, Va., Union troops dig a 586' tunnel underneath Confederate Lines and fill it with 8,000 lbs. of gunpowder.

Aug. 5: At the battle of Mobile Bay, Ala., Union Adm. David Farragut, declaring "Damn the torpedoes! Go ahead!" defeats a Confederate fleet. The torpedoes were floating casks of gunpowder with contact fuses.

Nov. 8: Pres. Lincoln defeats Democratic candidate George B. McClellan.

Nov. 29: At dawn, some 700 Colorado volunteers led by Col. John Chivington attack a camp of 500 Cheyenne and Arapaho Indians who were flying an American flag and a white flag of truce. By nightfall, at least 150 Indians, mostly women and children, had been killed and their body parts taken as trophies.

1865

Mar. 3: Congress establishes the Freedman's Bureau.

Mar. 13: The Confederacy decides to permit slaves to serve in the military.

Apr. 9: Gen. Robert E. Lee surrenders to Ulysses S. Grant at Appomatox Courthouse, Va.

Apr. 14: On Good Friday, John Wilkes Booth shoots President Abraham Lincoln at Washington's Ford's Theater. As he leaps to the stage (breaking a shinbone), Booth shouts, "Sic Semper Tyrannis (Thus Always to Tyrants)." Lincoln died the next morning. Andrew Johnson becomes the 17th president.

Nov. 10: Confederate Capt. Henry Wirz, commandant of Andersonville, Ga., prison camp, is hanged for war crimes. He is accused of ordering prisoners shot on sight, of sending bloodhounds after escaped prisoners, and injecting prisoners with deadly vaccines.

Dec. 18: The 13th Amendment to the U.S. Constitution abolishes slavery.

Dec. 24: The Ku Klux Klan is founded in Pulaski, Tenn. Confederate Gen. Nathan Bedford Forrest is appointed the first Grand Wizard.

1866

The first big cattle drive takes place when cowboys drive 260,000 head from Texas to Kansas, Missouri, and Iowa.

The first Young Woman's Christian Association in the U.S. opens in Boston.

Apr. 9: Congress passes the Civil Rights Act over President Andrew Johnson's veto, granting citizenship and civil rights to all persons born in the U.S. (except Indians) and providing for the punishment of those who violate those rights.

1867

The National Grange of the Patrons of Husbandry, the first organization of American farmers, is founded.

Mar. 2: The first Reconstruction Act imposes martial law on the southern states, splits them into five military districts, and provides for the restoration of civil government when they ratify the 14th Amendment.

Mar. 2: Congress passes the Tenure of Office Act, which denies the president to remove officials who had been appointed with the Senate's consent.

Mar. 23: The second Reconstruction Act, passed over President Johnson's veto, provides for the registration of all qualified voters.

Mar. 30: "Seward's Icebox." Russia sells Alaska to the U.S. for \$7.2 million, or less than 2 cents an acre.

July 19: The third Reconstruction Act requires the southern states to ratify the 15th Amendment before they are readmitted to the Union.

1868

Feb. 24: The House of Representatives votes to impeach President Andrew Johnson in part for violating the Tenure of Office Act, which forbid him to dismiss a cabinet member without congressional approval. The Senate trial lasted 11 and a half weeks. On the major charges, the Senate voted 35-19 for conviction, one vote short of the 2/3s vote required for removal from office.

June 25: Congress enacts an 8-hour workday for workers employed by the government.

July 28: The 14th Amendment to the U.S. Constitution grants citizenship to anyone born in the U.S. and guarantees due process and equal protection of the laws. It serves as the basis for applying the rights specified in the U.S. Constitution to the states.

Dec. 25: President Johnson grants amnesty to those who had participated in "insurrection or rebellion" against the U.S..

1869

Jan.: When Commanche Chief Toch-a-way informs Gen. Philip H. Sheridan that he is a "good Indian," Sheridan reportedly replied: "The only good Indian is a dead Indian."

May 10: A golden spike is driven into a railroad tie at Promontory Point, Utah, completing the transcontinental railroad. Built in just over three years by 20,000 workers, it had 1,775 miles of track. The railroad's promoters received 23 million acres of land and \$64 million in loans as an incentive.

1870

U.S. population: 39,818,449.

31-year-old John D. Rockefeller forms Standard Oil of Ohio.

Feb. 25: Hiram R. Revels of Mississippi becomes the first African American to serve in the U.S. Senate. Joseph H. Rainey of South Carolina becomes the first black Representative.

Mar. 30: The 15th Amendment to the U.S. Constitution guarantees the right to vote

regardless "of race, color, or previous condition of servitude."

1871

P.T. Barnum opens his three-ring circus, hailing it as the "Greatest Show on Earth."

Jan.: Victoria Woodhull petitions Congress demanding that women receive the vote under the 14th Amendment.

Mar. 3: Congress declares that Indian tribes will no longer be treated as independent nations with whom the government must conduct negotiations.

Oct. 8: The Great Chicago Fire claims 250 lives and destroys 17,500 buildings.

1872

Montgomery Ward begins to sell goods to rural customers by mail.

Nov. 5: Susan B. Anthony and other women's suffrage advocates are arrested for attempting to vote in Rochester, N.Y.

1873

Mar. 3: The Comstock Act prohibits the mailing of obscene literature.

Sept. 18: The Financial Panic of 1873 begins. 5,183 business fail.

1874

The introduction of barbed wire provides the first economical way to fence in cattle on the Great Plains.

The discovery of gold leads thousands of prospectors to trespass on Indian lands the Black Hills in Dakota Territory.

The Women's Christian Temperance Union is founded.

Mar. 11: 4-years-old Charley Brewster Ross is abducted, the country's first kidnapping for ransom. The child was never found.

Aug. 21: The Reverend Henry Ward Beecher, the nation's best-known preacher, is sued by newspaper editor Theodore Tilton for alienation of his wife's affections. The trial resulted in a hung jury.

1875

Mar. 1: Congress passes the Civil Rights Act of 1875 to guarantee equal use of public accommodations and places of public amusement. It also forbids the exclusion of African Americans from jury duty.

1876

Feb. 14: 29-year-old Alexander Graham Bell patents the telephone.

May: The nation celebrates its centennial by opening an International Exhibition in Philadelphia.

June 25: George A. Custer and 265 officers and enlisted men are killed by Sioux Indians led by Sitting Bull and Crazy Horse at the Little Horn River in Montana.

1877

Charles Elmer Hires introduces root beer.

Feb. 27: An electoral commission declares Rutherford Hayes the winner of the disputed presidential election.

Apr. 10: President Hayes begins to withdraw federal troops from the South, marking the official end to Reconstruction.

June to Oct.: Federal troops pursue and capture Chief Joseph and the Nez Perce Indians of Oregon and force them to live on an Oklahoma reservation.

July 16: The Great Railroad Strikes begins in Martinsburg, W. Va., after the Baltimore and Ohio Railroad imposes a 10 percent wage cut.

Dec. 6: 30-year-old Thomas Edison invents the phonograph.

1878

German engineer Karl Benz produces the first automobile powered by an internal combustion engine.

Jan. 10: The Senate defeats a woman's suffrage amendment 34-16.

1879

Feb. 15: Congress grants woman attorneys the right to argue cases before the Supreme Court.

Oct. 21: Thomas Edison invents the light bulb.

1880

U.S. population: 50,155,783

1881

Helen Hunt Jackson's 'Century of Dishonor' recounts the government's unjust treatment of Native Americans.

July 2: President James Garfield is shot by Charles Guiteau, a disgruntled office-seeker. He died on Sept. 19.

July 4: Booker T. Washington opens Tuskegee Institute.

July 19: Sitting Bull and other Sioux Indians return to the U.S. from Canada.

1882

In *Pace v. Alabama*, the Supreme Court rules that an Alabama law imposing severe punishment on illegal interracial intercourse between parties of the same race did not violate the equal protection clause of the 14th Amendment.

Attorney Samuel Dodd devises the trust, under which stockholders turn over control of previously independent companies to a board of trustees.

May 6: Congress passes the Chinese Exclusion Act, barring Chinese immigration for ten years.

1883

Joseph Pulitzer purchases the *New York World* from Jay Gould. Circulation soars from 20,000 to 250,000 in four years.

Jan. 16: Congress passes the Pendleton Act, establishing a Civil Service Commission and filling government positions by a merit system, including competitive examinations.

Oct. 15: The Supreme Court rules that the Civil Rights Act of 1875 only forbids state-imposed discrimination, not that by individuals or corporations.

Nov. 18: Railroads in the U.S. and Canada adopt a system of standard time.

1884

May 1: Construction begins in Chicago on the first building with a steel skeleton, William Jenney's ten-story Home Insurance

Company, marking the birth of the skyscraper.

Oct. 9: Rev. Samuel D. Burchard of New York calls the Democrats the party of "Rum, Romanism, and Rebellion." With help of Irish-American voters, Democratic presidential nominee Grover Cleveland carried New York by 1,149 votes and won the election.

1886

Dr. Stanton Coit opens the first settlement house in New York to provide social services to the poor.

Sendai Theological Seminary is founded by the German Reformed Church, with a relationship that continues to this day. The Seminary's name was changed in 1891 to Tohoku Gakuin. It is now a full-fledged university.

May 1: Over 300,000 workers demonstrate in behalf of an eight-hour work day.

May 4: The Haymarket Square bombing in Chicago kills seven police officers and wounds sixty.

May 10: The Supreme Court holds that corporations are persons covered by the 14th Amendment, and are entitled to due process.

Oct. 28: President Grover Cleveland unveils the Statue of Liberty.

Dec. 8: The American Federation of Labor was founded, with Samuel Gompers as president. Membership was restricted to skilled craftsmen.

1887

Feb. 4: The Interstate Commerce Act requires railroads to charge reasonable rates and forbids them from offering rate reductions to preferred customers.

Feb. 8: The Dawes Severalty Act subdivides Indian reservations into individual plots of land of 160 to 320 acres. "Surplus" lands are sold to white settlers.

1888

Edward Bellamy publishes his utopian novel, 'Looking Backward', which predicts a cooperative commonwealth.

1889

New Jersey permits holding companies to buy up the stock of other corporations.

Apr. 22: President Benjamin Harrison opens a portion of Oklahoma to white settlement.

May 31: Johnstown flood. An abandoned reservoir breaks, flooding the city of Johnstown, Pa., and killing 2,295 people.

1890

U.S. population: 62,947,714.

The U.S. Bureau of the Census announces that the western frontier was now closed.

July 2: Congress passes the Sherman Anti-Trust Act.

Nov. 1: Mississippi Plan. Mississippi restricts black suffrage by requiring voters to demonstrate an ability to read and interpret the U.S. Constitution.

Dec. 15: Indian police kill Sitting Bull in South Dakota.

Dec. 29: Wounded Knee Massacre.

1891

James Naismith, a physical education instructor at the YMCA Training College in Springfield, Mass., invents basketball.

Mar. 14: A New Orleans mob breaks into a prison and kills eleven Sicilian immigrants accused of murdering the city's police chief.

May 19: The Populist party is founded in Cincinnati, Ohio.

Sept. 22: 900,000 acres of land ceded to the Sauk, Fox, and Pottawatomie Indians is opened to white settlement.

1892

The boll weevil arrives in Texas.

Jan. 1: Ellis Island opens to screen immigrants. Twenty million immigrants passed through it before it was closed in 1954.

July 2: Homestead. Henry Clay Frick, who managed Andrew Carnegie's steelworks at Homestead, Pa., cuts wages, precipitating a strike that begins June 26. In a pitched battle with Pinkerton guards, brought in to protect the plant, ten strikers and three Pinkertons are killed. Pennsylvania's governor then sent in the state militia to protect strikebreakers. The strike ended Nov. 20.

July 4: The Populist party nominates James Baird Weaver, a former Union general from Iowa, for president. A banner across the stage states: "We Do Not Ask for Sympathy or Pity. We Ask for Justice."

Oct. 12: The World's Columbian Exhibition opens in Chicago to commemorate the 300th anniversary of Columbus's discovery of the New World. The first features the first Ferris Wheel.

1893

Frederick Jackson Turner delivers his address on "The Significance of the Frontier in American History," exploring the frontier experience's role in shaping American character.

Jan. 17: Pro-American interests depose Queen Liliuokalani of Hawaii.

1894

May 1: Coxey's Army. Jacob Coxey leads a march on Washington by the unemployed.

May 10: Pullman Strike. Workers at the Pullman sleeping car plant in Chicago go on strike after the company cut wages without reducing rents in company-owned housing. On June 26, the American Railway Union begins to boycott trains carrying Pullman cars.

July 3: Federal troops enforce a court injunction forbidding the American Railway Union from interfering with interstate commerce and delivery of the mail.

1895

May 20: The Supreme Court strikes down an income tax.

1896

May 18: Plessy v. Ferguson. The U.S. Supreme Court rules that segregation of blacks and whites was permitted under the Constitution so long as both races receive equal facilities.

July 7: "You shall not crucify mankind upon a cross of gold." William Jennings Bryan electrified the Democratic convention with his "Cross of Gold" speech and received the party's nomination, but was defeated Nov. 3 by Republican William McKinley.

1898

Feb. 9: The de Lome letter, written by the Spanish minister to the U.S., characterizes Pres. McKinley as a weakling lacking integrity. It is printed in William Randolph Hearst's New York Journal.

Feb. 15: The battleship Maine blows up and sinks while anchored in Cuba's Havana harbor.

Apr. 25 to Aug. 12: Spanish-American War. As a result of the conflict, the U.S. acquires Puerto Rico, Guam, and the Philippines.

May 1: Commodore George Dewey's flotilla defeats the Spanish fleet at Manila Bay in the Philippines, suffering only eight wounded.

May 28: The Supreme Court rules that a child born of Chinese parents in the U.S. is an American citizen and cannot be deported under the Chinese Exclusion Act.

July 7: President McKinley signs a resolution annexing Hawaii.

1899

May 18-July 29: Delegates from the U.S. and 25 other nations meet at The Hague to discuss disarmament, arbitration of international disputes, protection of noncombatants, and limitations on methods of warfare.

Oct. 14: The Literary Digest writes: "The ordinary horseless carriage is at present a luxury for the wealthy; and although its

price will fall in the future, it will never, of course, come into as common use as the bicycle."

By the Late 1800's

People's lives were improving every day during the late 1800's. They went from simple ways to much better and more convenient living. Where they used to depend on candles for light at night, then the light bulb was invented. Refrigeration was invented, making lives healthier since food now could be stored in iceboxes rather and eating foods that were only kept good with salt. The only way to communicate longer distances was through the Pony Express, but now telegrams were able to reach hundreds of miles away faster through Morse codes.

A Cultural Snapshot

EDUCATION



In this first decade of the new century, American schools changed little from the schools in the late eighteenth century. Education was still considered mainly a family or local responsibility, not an obligation of the state. In the Land Ordinance of 1785, Congress decreed that a section of every township surveyed in the public lands in the western territories be set aside for the maintenance of public schools. The Northwest Ordinance of 1787 provided land for education in the Great Lakes and Ohio Valley regions. However, neither ordinance was fully implemented. Some leaders were already calling out for educating the citizenry of the new nation. Thomas Jefferson proclaimed that "If a nation expects to be ignorant and free, it expects what never was and never will be." He tried three times between 1779 and 1817 to gain approval from the Virginia legislature for his "Bill for the More General Diffusion of Knowledge". Benjamin Rush and Noah Webster were two more voices of the time advocating an educated

populace for the republic. It would be quite awhile before their ideas would be put into action. Schooling was conducted in the home or in small, one-room school houses. In more urban areas, Lancasterian methods of teaching might be used, where the more advanced students taught those who were less advanced. The curriculum centered on the "3 r's" along

with moral and religious training. The purpose of learning to read was to be able to read the Bible for oneself. Dame schools, provided for a fee by women in their homes, taught the alphabet on a "hornbook". Sometimes citizens of a local community would band together to hire a teacher to instruct their children. The teacher, usually a man, would be paid little, often have only a rudimentary education himself, and be boarded at a home in the community. Washington Irving's Ichabod Crane of headless horseman fame is an example of such a school teacher. On the isolated farms of the frontier, no formal education was available and the children were taught by their parents, if at all. Teaching the skills of farming for the boys and homemaking for the girls was considered the main priority. Wealthy families hired tutors for their young children and sent the older ones to private schools and then on to college. Massachusetts led the way in public financing for education. In 1800 its legislature gave local school districts the power to levy taxes. In 1805 the New York Free School Society was founded by Mayor DeWitt Clinton for the purpose of establishing "a free school for the education of poor children who do not belong to, or are not provided for, by any religious society." The society had the novel idea of training its teachers and instituted a six to eight week training program for them. Within this decade the first state university, the University of Georgia in Athens, Georgia opened in 1801. In the same decade Ohio University, the University of Tennessee, and Miami University of Ohio were founded.

There are 48 educational institutions related to the United Church of Christ, including academies, colleges, universities, and seminaries – many formed during the 19th century. They span the U.S.. Each is independent, self-governing, and fully accredited.

Each institution expresses partnership with the church—closely-related schools participate as full members of the UCC Council for Higher Education; others are historically-related which means they recognize a past relationship with the church but are not full members of the Council.

Examples of closely-related schools:

- Catawba College, Salisbury, NC
- Heidelberg University, Tiffin, OH;
- Talladega College, Talladega, AL

MUSIC AND THEATER

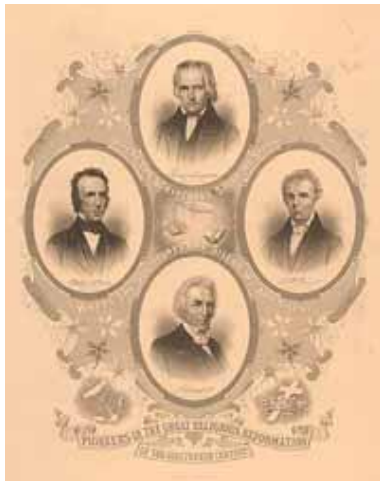
In this country founded on freedom of religion, most printed music in the early 1800s was religious in nature, including *Amazing Grace* and *Coronation. Episcopalian Harmony Evangelical Harmony*, and *Plain Psalmody* were typical of the first books printed. Americans also enjoyed singing old English ballads like Greensleeves and Scottisk folk tunes such as Froggy Went A-Courtin'. Most country folk used tuneless word books and sang the words to known tunes. In 1801, in an attempt to make hymn singing easier for Americans, Little & Smith wrote *The Easy Instructor*, using shape notation. Musical groups such as the Dartmouth Handel Society were formed to sing sacred music. The Harvard College Orchestra, the first orchestra in the U.S., began in 1808. People in the cities and towns could also find amusement in the theater. Such



European classics as Shakespeare and the more popular melodramas and pantomimes would be performed in cities October through June. In the summers, the theater companies would tour from town to town. The first hit was "The Stranger" by Kotzebue, in the John Street Theater in New York City. Country people, 95% of the population, enjoyed visiting, dancing, music, walking, checkers, chess, horse racing, cock fighting, barn raisings and husking bees. Settlers, black and white, from up to 100 miles away would gather

together for camp meetings, non-denominational religious revivals, for group singing and prayer. At Cane Ridge, KY in 1801, over 10,000 people gathered to sing hymns and pray from Thursday to Tuesday. Francis Asbury, the first Methodist circuit rider, stated, "The music was beautiful at 100 yards. At a mile, it was magnificent." Pierre Cruzatte, a boatman and translator for the Lewis & Clark Expedition, was an esteemed fiddle player, providing entertainment for the explorers and the Indians they met along the way. Native Americans considered music magical. Because their music was not written down until the late 19th century, most of it is lost. The slaves brought west African music to America. Their percussion come from drums, a xylophone called balafo, or often as not, from slapping, clapping or stomping. A stringed instrument called a banza, later known as a banjo, was formed from a calabash or gourd. Singing included shout songs and call and response, often with the words fabricated on the spot.

SOCIAL MOVEMENTS



Late in the eighteenth century and early in the nineteenth century, the Second Great Awakening began. The first great awakening consisted of religious revivals that had occurred during colonial settlements. Similar camp meetings helped promote the Second Great Awakening. The first of these camp meetings took place in July, 1800 at Gasper River Church in Southwestern Kentucky. More than 10,000 people gathered at the Cane Ridge Camp meeting in Kentucky, 1801, making it the largest and one of the most remarkable of these meetings. These meetings of the second revival movement helped spread the idea of personal salvation. From saving oneself, it was only a short step to the belief that one could and must save one's neighbors.

Religious freedom helped create denominations other than the well-established Presbyterian Church. Congregationalist and Presbyterian churches, which were very strong in New England, met competition from Lutherans, Methodists, Methodist Episcopalians and Baptists. In 1801,

Presbyterians and Congregationalists planned to jointly minister as a strategy for evangelizing the West, under a "Plan of Union."

Nathaniel Taylor and Lyman Beecher, two evangelical Calvinists, believed in a Christian's free will to choose salvation. Beecher organized revivals with other Protestant leaders, and together they helped organize voluntary associations to promote Christian behavior. In 1798 and 1799, Connecticut and Massachusetts began missionary societies devoted to sending orthodox pastors to frontier areas. Beecher and other leaders soon found that many of his recruits were women and teachers. This interesting development allowed wives and daughters to take leadership roles previously denied them. This began a shift in gender relations. "Women's participation in the 'benevolent empire' suggested that the legacy of the Revolution applied to them, too" (see the *Encyclopedia of American Social History* REF HN57.E58).

MEDICINE

The practice of medicine in the colonies was in a cruder state even than were the educational facilities. The village doctor was indeed an important personage, quite equal to the schoolmaster or the innkeeper, and not much inferior to the minister. He was at home in every family, and was highly respected by all classes. He was present at every birth and every funeral; he sat with the minister at the bed of death, and put his name with that of the lawyer to every will.³ His medical education was usually meager, and often consisted only of a short apprenticeship with some noted physician. No medical college existed in the colonies before the Revolution. The practice of bloodletting for almost any disease was universal; and if the physician was not at hand, this was done by the barber, the clergyman, or any medical amateur. The drugs used were few, and their rightful use was little known. St. John's-wort was taken as a cure for many ills, for madness, and to drive away devils. A popular medicine was composed of toads burned to a crisp and powdered, then taken in small doses for diseases of the blood. There was a great deal of mystery in connection with the practice of medicine. In addition to the regular physicians there were many quacks who hawked their Indian medicines and special cures about the country; but these were not peculiar to colonial times—we have them still.

Slavery the Ugly Legacy in Pennsylvania

Pennsylvania in the late 1700s and early 1800s had no difficulty over slavery with neighboring states, because all of them, Pennsylvania included, had slaves. Advertisement notices of Pennsylvania runaways ran in the Philadelphia newspapers alongside those from New Jersey, Maryland, and Virginia. The 1780 Pennsylvania abolition act specifically stated that its terms did not apply to fugitive blacks, and through the 1790s local officials continued to aggressively chase down runaway slaves. Local justices of the peace often oversaw the return of runaways from the Southern states, under the terms of the federal Fugitive Slave Act of 1793.

In West Chester, Pennsylvania, the seat of prosperous Chester County on the state's southern tier, borough justice of the peace's dockets from the early 1800s show five or ten runaways captured each year in his jurisdiction alone. These were not tracked down by Dixie overseers with bloodhounds. They were captured by local citizens and brought to the county jail under terms of the national law. On June 11, 1798, for instance, "Negro Ester and her child" were brought in by Moses Cox "on suspicion of being a runaway from a certain Charles McDonnal in the state of Virginia near Winchester." They were discharged on June 26, "and taken away by her master to Whom she Confessed she belonged."

On Jan. 7, 1799, John Rettew brought in Negro Sam, who confessed he was a slave of Solomon Start of Bridgetown, Kent County, Maryland. His docket, too, was marked "Taken away by his master." A slave couple named Frazer and their two children, along with another slave woman, were taken March 24, 1804, and returned to their owner in New Castle County, Delaware. The dockets in the early 1800s show five or ten runaways captured a year in this jurisdiction alone. Most were from Delaware or Maryland and had not been gone long. Runaway indentured servants, both black and white, were captured at about the same rate.[1]

Early in the century, the Chester County sheriff was on the lookout for runaway slaves, and if he suspected he had one, he advertised the fact in the newspapers, hoping the owner would read it. "Was taken up, on suspicion of being a run-away, and now confined in the goal [sic] of Chester county, Pennsylvania, a Black Man, who calls himself SHADRACK MACKLIN," reads a notice in one of the first West Chester newspapers.

Appears to be about 21 or 22 years of age; about 5 feet 7 or 8 inches high; full face; thick lips; a small scar under his right eye, says he was brought up with Sampson Davis, a colored man, and a house carpenter, near Milford, Sussex County, state of Delaware, and set free by him March 1809 but has no credentials to show this was the case. Any person owning said black man, is desired to come forward, prove his property, pay charges and take him away before the 17th of December next, otherwise he will be discharged from prison.

Or this 1809 case, from next-door Lancaster County:

A NEGRO who calls himself NICHOLAS MARS and says he served his time with Arthur Cruddock, is lodged in the Lancaster jail. He is supposed to be a runaway; is about 5 feet 10 or 11 inches high; has a short Roman nose; slim made; is an excellent farmer, and plays on the fiddle. Any person having lost such a negro may apply for further particulars to the subscriber in Lancaster.

If no one appeared to claim such suspected runaways, they might be set free, or sold into servitude, at the discretion of the local court.

Yet Quakers and abolitionists drew runaways into the state. As soon as they had secured the act gradually ending slavery in Pennsylvania, these people turned their efforts to aiding fugitives from elsewhere. As early as 1792, it was alleged that some Pennsylvanians were hiding slaves who had run off from Virginia. A 1789 advertisement in Philadelphia for a runaway,

placed by a master from Virginia, noted that "The slaves of this state generally supposing they may obtain their freedom by going into Pennsylvania makes it highly probable that he is in some part of that state." [2] In spite of the mounting complaints from Pennsylvanians about the dangerous and violent fugitives moving into the state, Southerners seem to have had less luck as time went by in recovering their runaways. The abolitionists had wealth on their side, and they zealously intervened in such cases with every legal technicality available. They could drag out a case long enough for other conspirators to set the captured fugitive free. The slaveowners operated at a serious disadvantage, both in resources and sympathy of the courts.

Maryland suffered most. In 1801, she petitioned to Harrisburg for help in recovering slaves, but was told in reply that the matter was covered by the federal law of 1793. Maryland formally complained again in 1817 that Pennsylvanians were encouraging runaways, and the Legislature was more receptive this time. Within a year, Philadelphians also were petitioning that something be done to halt the flow of fugitives. The governor of Maryland wrote again in 1822, enclosing a resolution from his state's legislature which declared that runaways were encouraged by citizens of Pennsylvania. A committee of the Pennsylvania legislature looked into this, and declared that the state's laws were not adequate to prevent this. Around the same time, two Maryland men who had crossed into southern Chester County to recover a fugitive living there were killed by the slave. The court in Chester County granted the slave the right of self-defense, and, instead of returning him to Maryland, sentenced him to seven years in prison. In view of this and other incidents, Maryland wrote that it had begun to view Pennsylvania as a hostile state, where citizens encouraged blacks to kill their Southern masters if threatened with recapture.

Finally, in 1826, the two states appointed commissioners to sit down and hash out what was in effect a treaty governing runaways. By this point, the federal fugitive laws had ceased to function in any meaningful way. Pennsylvania and Maryland together worked out a new bill, which the Pennsylvania legislature enacted and the governor signed in 1826. It gave slave-owners a little aid: it allowed them to place an alleged runaway in Pennsylvania jails pending trial, after the claimant had secured a warrant under oath and produced evidence and an affidavit of the time and place of the escape. It also denied third parties the right to testify in such cases.

Already the tide of opinion in the state was turning against giving any aid at all to slave-owners. The modest concessions made to Maryland in the 1826 act were felt as being tantamount to participating in the slave trade itself, and Pennsylvanians were unwilling to do that. The ability to claim a moral superiority for the state and the region, based purely on its absence of slavery, was too important to be risked. Yet at the same time, Pennsylvanians were seeking to stop the flow of fugitives. Almost annually from 1831 to 1842, petitions implored the Pennsylvania legislature to ban immigration of blacks. Bills to this effect were considered, but none passed. "That no action was taken seems to have been owing to the horror which the people of Pennsylvania had of slavery. However much they came to dislike the negro, they hated slavery more, and accordingly could never bring themselves to close their doors to the fugitive."

There was a subtle psychology to this hatred of slavery divorced from any sympathy for blacks except when they were recaptured fugitives. With few exceptions, whites in the state who wrote or spoke publicly on the topic held that blacks were inferior and the fugitive slave element among the population was the most degraded. The abolitionists, though, tended to slip in references to the degrading influence of slavery when discussing this, or to blame slave-owners for turning out the most idle and vicious element among their negroes. Pro-slavery men, examining the same statistics, saw evidence of the deleterious effect of freedom where abolitionists saw evidence of the moral depravity of slavery.

PRIGG v. PENNSYLVANIA

Margaret Morgan was the slave of Margaret Ashmore, a citizen of Maryland. Morgan ran off in 1832 and settled in Pennsylvania. Five years later, Edward Prigg and some others, agents of Ashmore, captured Moran in York County, together with her children, one of whom had been born in Pennsylvania. Though Prigg held a warrant, the state constable in York had refused to take up the case, and so Prigg removed the fugitive across the state line without proper permission. He subsequently was indicted in York County for kidnapping, tried, and found guilty.

Maryland got involved in the case, and at the same time she expressed dissatisfaction with the 1826 Pennsylvania law governing fugitives and their recovery, saying it obstructed the process and so violated the 1793 federal fugitive slave act. Both sides sought to make Prigg v. Pennsylvania a test case, and so temporary immunity was granted to the defendants while the matter percolated up through the Pennsylvania court system, where the guilty verdict was affirmed. Prigg then appealed to the U.S. Supreme Court, on the basis that the Pennsylvania law was unconstitutional.

The decision was handed down in 1842. The Court found the law was, in fact, unconstitutional, insofar as it obstructed the return of runaways. Prigg had the right to do as he had done. But the court split on whether a state had any power to make legislation in regard to fugitives. And Justice Joseph Story wrote in the majority opinion that the states were not obliged to do anything to enforce the 1793 federal fugitive slave law.

We hold the [Pennsylvania] act to be clearly constitutional in all its leading provisions, and, indeed, with the exception of that part which confers authority upon state magistrates, to be free from reasonable doubt and difficulty upon the grounds already stated. As to the authority so conferred upon state magistrates, while a difference of opinion has existed, and may exist still on the point, in different states, whether state magistrates are bound to act under it; none is entertained by this Court that state magistrates may, if they choose, exercise that authority, unless prohibited by state legislation.

The federal law was still in force, but only the federal government was required to enforce it. And in those days, the federal power had scant legal representation in the towns and villages of the North. If the Northern states chose to ignore the act, it amounted to nullification. Which is

what in fact happened. One by one the Northern legislatures passed “personal liberty laws,” taking advantage of the door Story had opened in his opinion with the phrase “unless prohibited by state legislation.” The laws barred state officials on any level from lifting a finger to aid in the recovery of a fugitive.

In Pennsylvania, the old law was voided, which was the great wish of the state's abolitionists, who resented the aid state authorities were forced to give to masters in recapturing fugitives. The act that replaced it in 1847 was far more drastic. It forbade, under heavy penalty, any officer of the state from assisting in enforcing the federal law of 1793. Judges were to take no cognizance of cases arising under that law, nor were they to issue warrants under it. The new law also imposed fines on any jailer who held a black fugitive under the 1793 law, declared anyone attempting to use force on a runaway (even with the intention of bringing him to the proper authorities) to be guilty of a misdemeanor, and incidentally it repealed the old provision that had allowed an owner to bring his slave into Pennsylvania and dwell there for six months.

This is a classic example of an issue that was, on the surface, “about slavery,” but which on fuller examination is an issue of economics and sectional betrayal. Such Northern personal liberties laws deeply offended the South and effectively nullified the covenant of the Constitution. But none rankled more, perhaps, than Pennsylvania's, since that state was the destination of so many runaways. The accepted estimate of runaways escaping into the North was 1,000 per year, nearly all of them from the Border States. This hardly was a flood, but successful runaways increased the cost of slavery's enforcement. “Not just abolition but any step that increased enforcement costs consequently threatened slaveholders with massive capital losses, as it depressed the value of the income stream from their chattels.” This helped re-open slavery as a sectional conflict.

“From the Southern point of view the conditions in the state after 1847 were such as to make imperative the passing of a new fugitive slave law to be vigorously enforced by the government of the U.S..” Virginia politician Charles James Faulkner wrote that the Pennsylvania liberty law “has rendered our slave property ... utterly insecure. ... [S]laves are absconding from Maryland and this portion of Virginia in gangs of tens and twenties and the moment they reach the Pennsylvania line, all hopes of their recapture are abandoned. The existence of such a law on the Statute Book of any State is not only a flagrant violation of the spirit of the Federal Constitution and indeed of its express provisions, but is a deliberate insult to the whole Southern people, which ... would amongst nations wholly independent and disconnected by Federal Relations be a just cause of War.”

The Compromise of 1850 shows the importance of the runaway issue to the South; it was willing to accept admission of California—practically the only place in the West slavery would have worked—as a free state, in exchange for a new national fugitive slave law. But the South was betrayed again. Northern state legislatures simply turned the screws tighter on their personal liberty laws, and Northern communities openly defied the federal government. You don't have to like or accept slavery in any measure to see that this is a breach of the compact of the Constitution, and no way to run a nation ruled by laws. Even the conservative forces in

Pennsylvania finally felt it to be so, as the sectional crisis deepened. On Jan. 2, 1861, Gov. William F. Packer urged the repeal of the obnoxious law, and large Union meetings in Philadelphia affirmed the duty of the states to assist the government in enforcing the law on fugitives. But by then it was too late.

Our Church Ancestors and Slavery

The average American history student learns about William Lloyd Garrison and the Quakers as the leaders of the antislavery cause. How many hear about the "evangelical" abolitionists or the American Missionary Association (AMA) and its predecessors, the Amistad Committee and the Union Missionary Society (UMS), covering the years 1839 to 1878.

The AMA was founded by leaders of both races who had much in common: All were political abolitionists, members of the Liberty and the Free Soil parties; all were opposed to colonization (the return of blacks to Africa); and all were church members of liberal communions. Most of the whites were Congregationalists (now UCC). The blacks were Congregational or Presbyterian ministers. All believed in the equality of the races and insisted on integration in their activities. In this they stand in contrast to Garrison and his followers, who talked and wrote much about freeing the slaves but used blacks only in servile positions in the office or as oratorical performers on the lecture circuit. Even most of the Quakers, who historically have high marks as antislavery workers, were not comfortable enough in their race relations to admit black members into their societies.

Among its officers and members the AMA counted persons of stature in public and private life: the vice president of the U.S., the governors of Massachusetts and of Connecticut, members of Congress, ministers of the gospel, and a state supreme court justice, all of whom were white. Its black members included newspaper editors and publishers, leaders of the Negro Convention movement, authors, members of Congress, ministers of the gospel, and a state supreme court justice—“men of mark,” as Lewis Tappan called them.

The AMA was established because two older ecumenical bodies, the American Home Missionary Society (AHMS) and the American Board of Commissioners for Foreign Missions (ABCFM), refused to take forthright stands against slavery and accepted contributions from slaveholders. In addition to missions in Africa, Hawaii, Siam, Jamaica, and Egypt as well as among the American Indians, the immigrant Chinese, and the poor whites of the U.S., the AMA founded more than five hundred schools and colleges for the freedmen of the South during and after the Civil War, spending more money for that purpose than the Freedman's Bureau of the federal government. [1]

Just to name some of the schools in which the AMA played a major role is to see the scope of its influence in the field of education in the South: Howard University, Berea College, Hampton Institute, Atlanta University, Fisk University, Straight (now Dillard) University, Tougaloo College, Talladega College, LeMoyne (now LeMoyne-Owen) College, Tillotson (now Huston-Tillotson) College, Avery Institute.

The German Reformed Movement in America

Europeans came to America to escape religious oppression and forced beliefs by such state-affiliated Christian churches as the Roman Catholic Church and the Church of England. That civil unrest fueled the desire of America's forefathers to establish the organization of a country in which the separation of church and state, and the freedom to practice one's faith without fear of persecution, was guaranteed. That guarantee was enshrined in the First Amendment to the Constitution (text) as, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof..."

The splintering of Christianity resulted in more than 900 denominations of that faith currently existing in the U.S., of which the vast majority of Americans are members. The U.S. was the first western nation to be founded predominately by Protestants—not Roman Catholics. That fact alone expresses America's willingness to experiment with the novel and a defiance of tradition. Its history includes the emergence of utopian experiments, religious fanaticism, and opening the door to such exotic religions as Buddhism, Hinduism, Islam, and Taoism. Such has been the winding road of religious evolution in America.

In 1793 the German Reformed Church in the U.S. formally separated from the Reformed Church in Holland, and adopted a new constitution closely patterned after the Federal Constitution. This action reminded the denomination of its distinctively American nature. No longer was it bound to the ecclesiastical system of the Old World, but this independent position and a rapidly increasing membership notwithstanding, the members of the groups were slow in showing a willingness to participate in affairs of state and to be vitally concerned with political affairs. The serious manner in which the Germans regarded their religion and the doctrine of separation of church and state, one which characterized the denomination throughout its early New World history was reaction to the continental state-church system which the German immigrants regarded as having been prejudicial to their interests contributed to their attitude that it was better to serve God than Caesar.

The German Reformed Church had suffered spiritually and materially during the Revolutionary period, and the years immediately following the signing of the peace were lean ones indeed. One Reformed schoolmaster, who may not have been typical of the denomination's "intelligencia" wrote in his journal (1786) "the war which was to bring liberty . . . [has] brought only slavery to our poor people. "But with the establishment of the new federal government in 1789 and with the inauguration of President Washington on April 30 of that year, the small and struggling denomination looked forward with a new hope for the future. At the meeting of the Coetus held in Philadelphia June 10 and 11, 1789, the members, realizing that "other prominent religious denominations of English and German nationality . . . [had] sent their congratulations to the worthy General Washington on his elevation to the highest office of the Government," resolved to send a similar address. The committee of three clergymen and three lay-delegates wrote to the Chief Executive, extending the felicitations of the synod and wishing the President well in his new capacity. To this letter the President replied:

“I am happy in concurring with you in the sentiments of gratitude and piety towards Almighty God which are expressed with such fervency of devotion in your address, and in believing that I shall always find in you and the German Reformed congregations in the U.S. a conduct correspondent to such worthy and pious expressions. At the same time I return you my thanks for the manifestation of your firm purpose to support in your persons a government founded in justice and equity, and for the promise that it will be your constant duty to impress the minds of the people entrusted to your care with a due sense of the necessity of uniting reverence to such a government and obedience to its laws with the duties and exercises of religion. Be assured, gentlemen, it is by such conduct very much in the power of the important office which I have accepted, and to give me occasion to rejoice in this world for having followed therein the dictates of my conscience. Be pleased, also, to accept my acknowledgments for the interest you so kindly take in the prosperity of my person, family and administration. May your devotions before the throne of grace be prevalent in calling down the blessings of heaven upon yourselves and your country”.

The tone of Washington's letter to the Coetus (governing body – Conference) indicates a genuine affection for these German-speaking people, and the relationships between the two were thereafter always cordial. On occasion he attended worship at Reformed Churches, and during the yellow fever epidemic which swept Philadelphia in 1793 the President is said to have spent three months at the home of the Reverend Dr. Frederick Lebrecht Herman, the Reformed pastor at Germantown.

In 1813 Synod, deploring "the critical and sad condition of our country" brought about by the war which was then in progress, unanimously resolved to set "the first Thursday in August, as a day of humiliation and prayer," to urge the Lutheran Synod to take a similar course, and to "transmit a petition for a similar purpose to the Hon. Governor of this State [Pennsylvania]." Early in the nineteenth century several clergy assumed public office, quite to the disapproval of the church authorities. James R. Reily, a licentiate, who was in 1816 in the employ of the state legislature of Pennsylvania, was for this reason temporarily denied Ordination by the Synod. One of our earliest, if not the first pastor of St. Peter's Reformed, the Reverend George Wack, also pastor of Boehm's church in Whitpain Township, Montgomery County, Pennsylvania, in addition to his pastoral duties and the operation of a thirty-seven-acre farm, served from 1817 to 1820 as Register of Montgomery County. The question was raised in a session of the Philadelphia Classis as to whether a clergyman could legitimately engage in secular work. As the classis was unwilling to decide the question, the Synod was petitioned for an answer. A synodical committee appointed for the purpose gave a lengthy report with recommendations to the effect that under the laws of the German Reformed Church clergymen could not engage in secular work. Pastor Wack thereupon resigned his office and thereafter devoted his time exclusively to religious work.

Brief History of Lancaster Theological Seminary and the Mercersburg Movement

Lancaster Theological Seminary of the United Church of Christ began as the Seminary of the Reformed Church in the U.S., often called German Reformed to differentiate it from the Dutch Reformed or Reformed Church in America. The seminary was formed in response to the need for more formalized and uniform training in the U.S. for ministerial students of the German Reformed tradition.

Lancaster Seminary did not begin at Lancaster, but at Carlisle, Pennsylvania. It opened its doors at Dickinson College in 1825, with one professor, five students, and approximately 200 books in its theological library.

A few years later, the seminary moved from the rather sophisticated English culture of Carlisle to the more German atmosphere of York. There the school held its own for about eight years but faculty and students missed the association with a classical college like Dickinson that provided the pre-seminary preparation of its ministerial students. Also, the York location placed the seminary far away from its Reformed constituents in western Maryland, Virginia's Shenandoah area, and especially the German settlements of North Carolina.

Seminary trustees began preparations for still another move in 1835, this time to Mercersburg, Pennsylvania, a location aimed at solving one of its problems. The other need was met by the chartering of a liberal arts institution connected with the seminary called Marshall College. Most of the professors fulfilled responsibilities in both schools.

During the years at Mercersburg, a young man, born and raised just outside of town, named James Buchanan, was attracted by the Mercersburg school and was especially captivated by the preaching and teaching of the seminary theology professor, John Williamson Nevin. When Buchanan's law practice and political career settled him in Wheatland, near the town of Lancaster, he found there another small school called Franklin College. It had been there since 1787, named for one of its financial benefactors.

Buchanan set about creating Franklin and Marshall College. Its first buildings were opened in 1853, just before Mr. Buchanan was elected president of the U.S.. He served as the first chair of the board, with Dr. John Nevin as president of the college.

The Seminary was strongly encouraged to come to Lancaster. However, by one vote, the seminary trustees elected to stay at Mercersburg. Nearly twenty years passed before the decision was reversed and finally in 1871, the seminary moved to Lancaster. The campus at Mercersburg went on to become an academy, as it is today.

The seminary classes were housed in F&M's Old Main for twenty years before the present campus was begun with the erection of the Lark Building, opened in 1893.
Lancaster Theological Seminary and Mercersburg Theology

Revival theology was antithetical to the German Reformed tradition. However, pietistic influences within the German Reformed Church responded to the warm-hearted moral virtue of the revival. On the frontier, people found its emphasis on the individual compatible with their needs. The newly independent German Reformed Church, short of pastors and threatened by a revivalist gospel, established a seminary in 1825, at Carlisle, Pennsylvania, that moved in 1829 to York, in 1837 to Mercersburg and finally to Lancaster in 1871, where it became Lancaster Theological Seminary. Franklin College (1787) of Lancaster, jointly supported by the Lutherans and the Reformed, in 1853 merged with German Reformed Marshall College to form Franklin and Marshall College.

As ministers arrived in America from the pietist centers in Europe, pietistic rather than confessional patterns appeared in Reformed congregations, and the guiding light of the catechism was dimmed. Missionary zeal abounded. People were highly susceptible to the leadership of charismatic frontier preachers. Church leaders were concerned that young and old be instructed in Reformed Christian doctrine. In 1806, the first German Reformed Sunday schools appeared. In the midst of it all, and in reaction to revivalist sectarianism, a controversial movement at the seminary at Mercersburg set off a re-examination of the doctrines of Christ and of the church—not just in the German Reformed Church, but among all American Protestants.

First, however, there would be years of ferment when the Synod would endure turmoil and defection that would test and eventually strengthen its essential stability. Pietist minister Philip William Otterbein, a Reformed Church pastor, later founded the United Brethren Church, today a part of the United Methodist Church. Harrisburg's pastor, John Winebrenner, locked out of his church by the consistory, met with his followers in private homes to form a new denomination, The Churches of God.

As the Reformed Church grew, continuing use of the German language became an issue. Although German congregations were divided between the use of German or English, the Synod itself conducted meetings and issued minutes in German until 1825. By 1824, the Ohio Synod separated from the parent synod in order to ordain its own ministers and in 1850 organized Heidelberg College and Seminary in Tiffin.

The controversial Mercersburg movement would shake the church. With the arrival at the Mercersburg seminary of John W. Nevin and Swiss-German professor of historical and exegetical theology, Philip Schaff, Mercersburg became a center of concern that the revivalism of the Awakening was inauthentic. Schaff was the most outstanding church historian in 19th-century America and the primary mediator of German theology to America.

The Mercersburg movement, counter to the sectarian trend of the time, called for a "true revival" centered in the life of the church, guided by the catechetical system, and in particular, the Heidelberg Catechism. The movement's leaders called for recognition of the church as one, catholic, and holy. They acknowledged the error to which the church in all ages had been subject, urged an end to sectarianism and pretensions to the one true church and called for

cessation of anti-Catholicism which had been pervasive for some time. Schaff's charitable attitude was seen by some in the Philadelphia Classis, the "Old Reformed" and loyal to Zwingli's Reformation, as heresy. Nevin, Schaff, and their followers sought to go back to the creeds and to make the mystical presence of Christ, mediated by word and sacrament, the essence of the church. Reverence for the creeds, catechism, and liturgy, they believed, would unify the church and combat sectarianism. In liturgy, the Mercersburg people favored an altar as the center for worship with formal litanies, chants, prayers and clerical garb, while "Old Reformed" pastors preferred a central pulpit, free prayer and informal worship.

The "Old Reformed" were caught up in the American revival and clung to their German sectarian identities. Schaff maintained that Reformed theology's contribution to the New World lay in the supremacy of the scriptures, absolute sovereignty of divine grace, and radical moral reform on the basis of both. A former member of The Evangelical Church of The Prussian Union, Schaff later cultivated warm relationships with Evangelicals in the West.

The Mercersburg Review, the movement's chief literary medium, which began publication at Marshall College in 1848, was greatly responsible for effecting changed attitudes. Its challenge would call other denominations to self-examination as well. It was the German Reformed Church's initial contribution to the movement toward unity and ecumenism that would take shape in the next century.

The low church "Old Reformed" minority in the East, after a long struggle against a revised liturgy, called a convention in Myerstown, Pennsylvania, in 1867 to prevent its use. In January 1868, the Reformed Church Quarterly began and in 1870, Ursinus College opened its doors, supported by the "Old Reformed."

Our Church Gets 'Born'

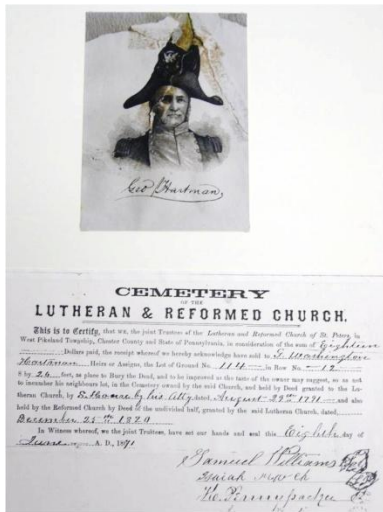
It is against this backdrop that the 'official' beginning of our church in 1811 takes place. The Reformed members of St. Peter's Lutheran Church joined with their Lutheran brethren to undertake building a new house of worship to replace the original log church. In Chapter One of our church history we tried to reconstruct the cultural, political and religious influences prevalent in the 18th century that influenced our church forefathers. By 1800 our country was beginning to govern itself and the seeds of industrial and cultural growth were just beginning to germinate. In Chapter Two we provide similar perspective regarding major influences and the challenges of daily living during the 19th century.

Our history along with 93 other German Reformed churches in existence by 1889 in Chester County was chronicled by a Norristown pastor, the Rev. J. Lewis Fluck. Following are excerpts of the history of the Reformed Church in Chester County as recorded in the Library of Congress, according to Act of Congress, in the year 1892, by J. LEWIS FLUCK, In the Office of the Librarian of Congress at Washington.

“The religious condition of the German people of Pennsylvania was deplorable. The wildest forms of fanaticism were rampant, while the great body of the people, disgusted by these extravagances, and destitute of proper means of religious instruction, was fast falling into a condition of hopeless irreligion and unbelief.

It is not surprising that under these circumstances some of the best of the Germans should have looked around for some means by which to bring about a better state of things, and thus promote a spirit of unity among Christians, and, at the same time, present a strong front to the attacks of the enemy.”

St. Peter's from about 1770 to 1835



The history of St. Peter's (Pikeland) Reformed Church dates back to the latter part of the eighteenth century, and more particularly to the early part of the 19th century. During these early years, it was frequently the custom for the “newcomers” of various denominations to gather in private dwellings for worship. It is to these meetings that the present St. Peter's Reformed congregation owes its origin.

The Lutheran denomination planted itself in the Pikeland townships as early as the year 1770, effecting an organization during that same year. During the Spring and Summer of 1772, a log church was erected on the present site. The dedication sermon was preached by the Rev. Henry Melchior Muhlenburg. This house of worship served for a period of about forty years,

finally becoming too dilapidated, so that it was deemed very necessary to erect a new building. At this time overtures were made by the German Reformed people living in the community to the Lutherans. The condition of the original church was deteriorating and it was necessary to make extensive repairs on the building or better still, to erect a larger church, as this one capable of seating 500 persons, was not now sufficient to hold the increased congregation! Granted, families were large in those days, but the farms were scattered and the settlements small. Where do you suppose they found more than 500 persons to worship in this church? No wonder they came to church for the entire day, bringing picnic lunches and remaining for the evening service. It would certainly have been too long a journey by horse and buggy to return for the evening services.

Apparently those 500 plus worshippers did not even include all the residents in the area, for at the time of the discussion of what to do with their log church, the Lutheran congregation was petitioned by its neighbors, the German Reformed Brethren (our church), to enter into an agreement to build a new church, owning it jointly. The Articles of Agreement were signed in August of 1811. The German Reformed Brethren paid five pounds for "Half-part of the lot of which St. Peter's is erected, and of the school house and burying ground thereon; and to have use of the church every other Sunday for worship." The church was started at that time and the

dedication of the new church was held on October 4, 1812. The Articles of Agreement for the building of that church are now in our possession.

The articles of agreement were made and signed August 6, 1811:

The Rev. Frederick Jasinski, present minister of the German Lutheran Church called St. Peter's, in the township of Pikeland; John Emery, Benjamin Shencmon, Michael Slonaker, Frederick Sirough, George Hartman and Adam Moses. elders; George Deery, Jr., Jacob Painter and John King, deacons ; being the present members of the consistory of said church, and Conrad Keeley, trustee; George Snyder, Henry Laubnch and John Boyer, elders; John Snyder and Henry Serger, deacons; being the officers of the Reformed German or Presbyterian congregation, worshipping in said church by permission of the congregation, of the other part. In consideration of the payment of /Cs i"" the parties of the first part, they bargained and sold unto the parties of the second one undivided moiety or half part of the lot on which St. Peter's is erected, and of the schoolhouse and burying- ground thereon, and to have use of the church every other Sunday for public worship; and the parties of the second part to be at one-half the expense of the church which the parties of the first part are now erecting on said lot and at one-half of all expenses."

Exactly one week after these articles of agreement had been formed, the corner-stone of the new edifice was laid. Besides the pastor, the Rev. Frederick Jasinski, the following clergymen were present; Rev. Charles G. Harman, Kutztown, Berks County, Pa., and Rev. Mr. Latta, of the Reformed church; Rev. Jacob Miller, of Falconer Swamp, near Boyertown, Pa., and Rev. John P. Hecht, Pottstown of the Lutheran church. The building committee on the Reformed side consisted of Henry Laubach and George Snyder.

The building was put up of native stone and plastered outside, and at the time was regarded as a model church. The building upon its completion cost \$2,836.45. The same was consecrated to the service of the Triune God under the name of St. Peter's, on the 4th day of October, 1812.

In 1819 our church received an official notice of Incorporation from the Commonwealth of Pennsylvania. This notice is on display in our Narthex to this day.

This original 1812 building, well constructed as it was, and eminently satisfactory, had but a brief stay. It was occupied alternately each Sabbath by the Lutheran and Reformed congregations for but the brief period of twenty-two years. On January 20, 1835, the building was destroyed by fire, together with its magnificent pipe organ and all its valuable contents. The fire is said to have been of an incendiary origin and a reward of \$200 was offered for information as to the identity of the arsonist. What the fiend's object was is not known to this day, but that the deed was a most diabolical one no one will dispute.



Fortunately, most of the records were not kept in the church, so they were safe. Although their building was laid in ashes, the congregation went courageously ahead, just three days after the fire, and began to lay plans for the rebuilding of the church. On April 24, 1835, the corner stone of this present church was laid under the leadership of the beloved Father Knipe.



The Rev. Jesse B. Knipe served at St Peter's and two other Reformed churches at the same time, as our pastor from Sept. 1830 to Jan. 1881, a period of over 50 years. The clergymen present on this festive occasion were the Rev. Jesse B. Knipe (then pastor), of the Reformed church; Rev. Jacob Wampole,

Rev. Conrad Miller and Rev. J. W. Richards, of the Lutheran church; Rev. Levi Bull of the Episcopalian church. The greater part of a year was spent in the erection of the present edifice. The dedicatory services took place on April 15, 1836. The services were extended over two days, conducted by different clergymen from a distance. The two pastors who were the at the laying of the corner-stone participated. Visiting clergymen consisted of the Rev. J. Metart, Rev. Frederick Ruthraufif (who later on became pastor of the congregation) and C. F. Weddew, of the Lutheran church; Rev. Levi Bull and Rev. Mr. Mintzer, of the Episcopalian church. The building at the time of its completion was regarded a model of neatness, and was prized very highly by both congregations. This building has a gallery on three sides, and thus was capable of seating well nigh 500 people.

As early as 1840, five years after the erection of the new church, dissension in the church started. The two congregations had a vigorous argument over several things, one of which was the use of the modernized version of the German liturgy and the other a plan to remodel the church to allow the choir to be seated in the front of the church instead of in the rear gallery. This procedure we reversed in 1976 by moving our choir from the left front of the church to the rear gallery!

Because of this dissension, in 1843 a group of thirteen Lutherans left and built the church at the top of the hill and formed a new congregation. They erected a new church, now known locally as the "Upper Church" which is a Lutheran church at the end of our cemetery and on the top of the hill.

In 1867, a public road was laid in front of our church. The complete story of the road reveals a bitter contest, accounts revealing fees for an appeal to the Supreme Court. The road crossed a piece of land owned by the Church and objections were raised by the land by any member of our church. A fence,



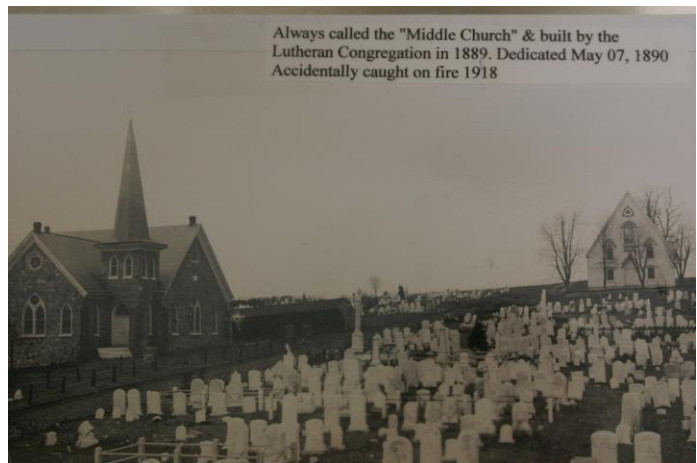
witnesses, counsel, two juries and driveway into our church from the General Council of the Lutheran Lutherans to the crossing of this enclosing the driveway, was

erected. The Rev. Knipe, arriving at church one Sunday morning, broke down the fence with an ax, claiming that no one had a right to keep people from attending church. From this action, a bitter battle developed.

In 1889, the original Lutheran congregation separated from the Reformed congregation to build a church across the road, between the two older edifices. In 1889, the General Synod of the Lutheran congregation sold its rights in the property to the Reformed congregation; they wished to continue to worship on Pikeland Hill so they built the Middle Pikeland church. Therefore, at the turn of the 20th century, three church buildings stood on this hill. Because of their relative position, they are remembered, respectively, as: Upper Pikeland, built in 1843, the present Lutheran Church; Middle Pikeland, built in 1889 and destroyed by fire in 1918; and Lower Pikeland, built in 1836. As a result of the fire in 1918, the two Lutheran congregations merged, so that today there are two churches on Pikeland Hill.

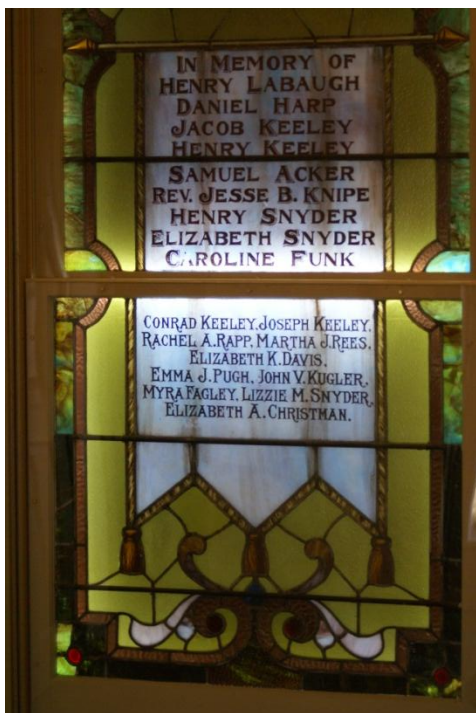
The 1880's church records do not give the whole story, but they mention that disagreement about the remodeling of the church, the erection of an iron fence around the cemetery and the enlargement of the cemetery brought out the differences of opinion. Finally it was decided that the building should be sold at public sale. The trustees of the Reformed congregation, Messrs. Joseph W. Rapp, William Rapp and James Rees, being the highest bidders, were declared the purchasers. The amount paid was \$2,951. This transaction took place March 1. 1889.

Consequently, the property was purchased by the trustees of the Reformed Church from the Lutheran Church for \$2,951. Immediately after securing possession, steps were taken by the Reformed Congregation to remodel the church. The outside of the church was beautified, but the interior was more perceptibly changed. Instead of the regular straight across pews, they put in semi-circular pews, the high pulpit was greatly lowered, new carpets were added, the walls frescoed, the woodwork painted, and the vestibule added. Sounds as if the Reformed congregation was the "jazzy" one! The Lutherans purchased four acres across the street to build the Middle Pikeland church. This church burned to the



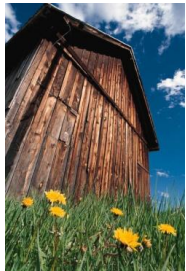
ground about 1918.

Further remodeling was done in 1903, when stained glass windows were installed and a pulpit recess was added. Note the existence of the chandelier in the photo below.





A pipe less heater was added to the sanctuary with the grill in the lower end of the center aisle. This replaced the two pot-bellied stoves which had stood in the church. A minimal electric line



was installed around 1910, but the service was very undependable. Charlie Emery used to sit in the outside shed which had originally been the horse and wagon shed (that famous shed, which was the subject of much discussion in our church for years!) and guard a generator, so that the church would have electric for the evening service, if the one line failed. Apparently there had to be three electric users for the electric company to install full service, and the church was the only customer on the Hill for a long time, so we used a generator.



So far as numbers are concerned Pikeland Reformed congregation at no time numbered much over a hundred. The church records show that the highest number that communed at any time was only seventy (May 14, 1836). Those communing at that time were Isaac Smith, Mary Smith, John Labaugh, Alexander Marshel, John Olwine, Henry Rixstine, Rachel Rixstine, George Smith, John Davis, Isaac Neiman, Rebecca David, Jacob Rixstine, John Rixtine, Samuel Rixstine, Mary Fettes, Elizabeth Shoffner, Elizabeth Snyder, Susan Rhoads, Catharine March, Margaret Slonaker, Catharine Rixstine, Margaret Labaugh, Catharine E. Glison, Elizabeth Huzzard, Sarah Williams, Amelia Black, Sarah Wisner, Catharine King, Catharine Fettes, Catharine Miller, Mary Mauk, Catharine Mauk, Catharine Acker, Lea Acker, Catharine; Anderson, Mary A. Watkins, Elizabeth Fettes, Mary Fettes, Eve Fisher, Eleanor Channel, Catharine Harris, Mary Paul, Catharine Wells, Susan Devoe, Catharine Wentz, Eve Kenney, Rebecca March, Ann March, Catharine Snyder, Margaret Reese, Maria Frederick, Margaret Frock. Peter Frederick, Jacob Neimaii, Rebecca Davis, Mary Todd, Maria Sloyer, John Acker, Barbara Saylor, John Acker, Jr., Henri- etta Fisher, Mr. Friday, David Paul, Samuel Wiliams, Mrs. Wager, Henry Huzzard, Susan Paul.

In looking over the present membership roll, barely one-half dozen of the names here recorded have left any lineage of the present number. From all that has been previously stated we can readily glean that the membership at no time was large. Again bearing in mind that St. Paul's and St. Matthew's are offspring of this mother congregation, the casual observer sees plainly that no large congregation can be in existence here at the present day (circa 1892). In addition,

within two hundred yards of the Reformed Church, there is found a General Council Lutheran Church and a General Synod Lutheran Church. Within two miles there is an M. E. Church.

The same facts again will tell the story that the Sunday School is comparatively small. Though few in numbers, the membership is, however, made up of active and energetic people.

From our Records – The First Sunday School

Pikeland Union Sunday School 1828 Book #36

Book Contains: HISTORY

The minutes of the Pikeland Union Sunday School held in West Pikeland, Chester County, Pennsylvania

The Pikeland Union Sunday School was organized on the 14th day of September 1828. And according to announcement the Officers and Supporters of said School held a Semi-centennial anniversary in the Church belonging to the Lutheran and Reformed Congregation on the 11th day of September 1878.

The morning of said day was beautiful and clear, and at 10 o'clock, the time of opening, a large congregation of people assembled and the exercises were opened by the choir consisting of about thirty singers; prayer and reciting of a portion of scripture by Rev. J. Hartman, Pastor of the Lutheran Church Congregation. The Rev. J. B. Knipe, Pastor of the Reformed Congregation was prevented from attendance by other ministerial duties. Addresses were delivered by Rev. Mathia Sheeleigh, Rev. S. Palmer, Rev. C. S. Cook & the Rev. Peter Raby.

Historical History of said School was written and read by John King Esq., which is hereafter recorded in full as follows:

"More than half a century ago there emigrated to this country from the Emerald Isle, and settled in the vicinity of this church, an aged man & his wife and an only son whose name was John Erwin, Jr. The son was educated as well as the circumstances of the parents would permit. John Erwin, Jr. was a young man of more than ordinary intelligence, and of pure moral character.

It might be said of him in truth that his mind grasped fifty years in the future. And seemed to take in and develop the great and mighty revolution of moral culture that was soon to be developed throughout this community. He aspired not to political distinction to which by means of his talent he might have arrived to eminence, but confined his ability to the moral improvements and the education of the young and rising generations.

It is remembered by the aged people of this day that half a century ago education was very much neglected in and throughout this community. Public Schools were not thought of; schools were open it is true, but in the rural district the farmers had not the advantages of machinery for the cultivation and husbanding of their crops that they have at the present time. Therefore,

it was necessary that the farmers and their families should devote all or the greater part of the time to the labor of the farm cultivation, and it was not an unusual thing to hear parents say that their children had not time to go to school only a short time in winter. The consequence was as might be expected that children would seek the pleasure of spending the Sabbath Day in amusements that had not a tendency of elevating and improving the mind. Mr. Erwin seeing the young seeking amusements in ways that could not educate the mind in moral improvement, and culture, conceived the idea of starting a Sunday School in the neighborhood, he therefore consulted about the matter with some of the leading men of the neighborhood and after thinking it over they concluded if Mr. Erwin would take the responsibility of it under his control and management they would do all they could toward its support. The district was canvassed and it was ascertained that the majority of the community was favorable to its commencement and trial. An appointment was made on a certain Sabbath to commence it in the School House adjacent to Pikeland Church, (the priority of holding it in the church was doubted by some) The attendance on the first meeting was good and Mr. Erwin managed it in a way that all could not but be well pleased. According to announcement the patrons and supporters of the school met on the fourteenth day of September, Anno Domino 1828, and fully organized under the name and style of Pikeland Union Sunday School and adopted a constitution, and appointed the following named persons: Officers & Teachers: Superintendent John Erwin Jr., Secretary John Himes, Treasurer William Little, Teachers 1st division: Rebecca Little (directress), Elizabeth Olwine, Susaimah Snyder, Sarah Burke, Elizabeth Wisner, & Sarah Neilor. 2nd division: William Olwine, Joseph Pennypacker, Amos Shoffher, Isaac King & John Moses, Jr.

Thus the school was fairly stabilized and met every Sunday morning and was conducted in a Christian like manner. The Ministers of the church were Rev. Jacob Wampole & Rev. Casper Wack. They would visit the school as often as their time would permit. The school would close immediately before the services would open in church, and the Superintendent would march the whole school into the church and they would take their seats in the gallery during services, after which all would leave for their homes, well pleased with the new arrangements. True the children were not clothed in as neat fitting and fashionable dress made of fine and costly fabrics as is enjoyed by children of the present day, but they were comfortable clothed in domestic apparel produced on the farm, spun and converted in fabric and prepared clothing by hand toiling and loving Mothers.

Thus it was that this Sunday School was instituted and started and had been continued for several years in the old School House, but was afterwards moved to the Church where it has been continued to the present time. Altogether a project of fifty years and we truly believe it has resulted to the advantage and blessing of many. The Superintendents of the school from its organization to the present time have been following: John Erwin, Jr., Jacob Shoffner, George M. Binder, Jacob Bush, Jacob Rixstine, Mathias Sheeleigh, Thomas Himes, Jonathan Snyder, Abraham Morgan, John Fry, Daniel McClure, Charles L. Griffith, Newlin Moses and at the present time is in a prosperous condition with perhaps as numerous attendance as at any time since its organization. It is now under the Superintendent Isaac N. Shoffner whose residence is only a few hundred yards from the residence of the first founder.

In looking back to the formation of this school fifty years ago what reflections fill the mind, what good fruits has been the result of the Sabbath School who will doubt but what the great moral improvement that has taken place since its organization throughout our land is partly the fruits of this INSTITUTION.

It has been in a great measure the means of leading the mind of the young in a channel of thought that in after life, divided in the study of the arts & sciences of which this generation is now enjoying the fruits and blessings thereof, and of which the educated mind in its researches and developments are reaching onwards and forwards towards still more and greater achievements of perfection. And who can fathom the great amount of religious influence that has been the fruits of the organization and continuation of this Sabbath School. Mortal man cannot do this infinite wisdom alone knows, throughout its influence other schools were established as the outgrowth of this school in the different churches throughout this vicinity, that are now prospering and multiplying and some of which are now with U.S. in these exercises mingling with the Mother school in its golden anniversary.

Here the youth has been taught that first and great duty of mankind was to venerate the Creator and obey his revealed will to men, and no doubt many after having attained manhood have thereby been guided through life with honesty of purpose, temperate lives, and rectitude of principals in all their business transactions with their fellow man. Our Mothers were taught in early life that pure religion of the hearts that enable them to impart and instill a Christian influence in the minds of their tender children.

To the teaching and influence of this school some have referred to when sick or dying that they received instructions that comforted them in their dark hours of dissolution and caused them to leave to their surviving friends a rich legacy of their bright hopes of a blissful immortality. Here some youths received their first impressions of duty in future life which impelled them onward toward higher attainments in theological researches and were thereby fitted and qualified and are now active ministers of the gospel filling eminent positions in the church.

In our celebration of this Semi-Centennial of this Sabbath School, we congratulate each other in being permitted thus to assemble and rejoice to know that we have taken part in its festivities. But there is a shady side to our reflections of the past in looking back to the organization of this school fifty years ago, the question arises in our mind, where are those that then filled the places we now occupy? The answer arises from yonder cemetery and from silent tombs elsewhere, that they were mortal once has forever passed off this stage of action.

We reflect back among those of our former coworkers and a society, and cannot but realize how short our earthy pilgrimage is. We commence life with all the vigor and buoyancy of youth with eager expectation in view of man and womanhood, and when its expectations are realized we find we are merged in the care and perplexities of busy life. That we battle onward for a short season only to discover that we have landed in feebleness and tottering old age. We look back in amazement at the shortness of life and almost are constrained to see that life is but as a

dream and should it be that in the future fifty years - from this year if a similar meeting to this one should be held how few, yes, how very few of those that constitute this assemblage will then be living to witness and participate in its proceedings.

In looking over the few records that remain of the organization of this school we see the names of (52) fifty two persons there recorded as the first contributors thereof and by carefully examining the same, we find only eight of this number that now survive. And they are ripe with age and feebleness, and almost ready to pass over on the other side with their departed friends and co-laborers. Well may we chime in and repeat the language of one of ancient wisdom and say truly what is life!"

Secretary 1878 was Jacob Rixstine

Transcribed from the original by Jacob Stauffer

The school closed on Sunday the 24th of November for the season

Missions and Stewardship

They sustain a Missionary society, which, during the fiscal year 1891, raised the sum of \$60, besides raising the amount for Classical Apportionment and paying liberally towards the pastor's salary.

The congregation has been kindly remembered at times by bequests from the following individuals : Henry Labaugh (1818) \$100. Daniel Harp (1825) \$50, Jacob Keely (1865) \$500. Henry Keely (1874) \$600, Samuel Acker (1880) \$1500, Rev. Jesse B. Knipe (1885) \$500, Henry Snyder (1887);\$1000.

Two thousand, three hundred dollars of the above was expended in purchasing the half interest, formerly held by the Lutherans, in the present church property. Two thousand dollars remains invested for the use of the Reformed Church (St. Peter's), of West Pikeland.

It is interesting that some 'church' challenges never change. Our forefathers had a creative approach to fund raising. From the official History of the Reformed Church we find "While the Reformed congregations in most instances were typical cross-cuts of the German population (especially in Pennsylvania) and contained some men of considerable wealth, they sometimes found themselves in rather desperate financial straits. Taking advantage of the precedent of a Pennsylvania law of 1765 which permitted the conducting of lotteries for religious and charitable purposes, in the early decades of the nineteenth century a number of congregations petitioned either the state assembly or the county court for the authorization of lotteries. In many cases these petitions were granted and the drawings were usually conducted with considerable profit for the congregation."

The outlook for the work in the future is encouraging. The work is being energetically carried forward by pastor and people. The following are the members of the present Consistory : Pastor, I. Calvin Fisher; Elders, Benjamin Rapp, Isaiah March, Jacob B. Stauffer, Isaac Stauffer and Joseph W. Rapp ; Deacons, Howard W. Davis and Alvah March.

Remembering Our Veterans



Since the very beginning of our church, our members, both men and women have served our country with distinction. We can proudly identify 263 veterans buried in our cemetery. These individuals have participated in every major struggle and conflict where our nation has been involved. The list of wars includes:

- French & Indian War 1754-1763
- Revolutionary War 1775-1783
- War of 1812
- Mexican War 1846-1848
- Civil War 1861-1865
- Spanish American War 1898
- World War I 1914-1918
- World War II 1941-1945
- Korean War 1950-1953
- Viet Nam Conflict 1959-1975

The following lists are our most current accounting of Veterans buried in both our Sat. Peter's Pikeland UCC cemetery as well as our neighboring cemetery owned by St. Peter's Lutheran Church.

Name	Birth and Death	Location/Branch
1 Acker, Conrad, Sr.	1741-1815	Revolutionary War-Row 26
2 Acker, Conrad, Jr.	1763-1836	Revolutionary War-Row 32
3 Beitler, James Hodge	1898-1956	WWII-Row 55
4 Bell, Kensil	1907-1987	WWII-Row 54
5 Bell, Paul Franklin	1917-1979	WWII-Row 48
6 Busch, William W.	1858-1900	Row 03
7 Carns, John W.	1871-1956	Row 56
8 Cipoletta, Salvatore C.	1931-1986	Korea-Air Force-Row 46
9 Clevestine, Jacob	1820-1870	Row 10
10 Clevestine, John S.	1843-1863	Civil War - Row 10 Killed in Action-Chancellorsville May 5th wounded
11 Coffman, Joseph	1842-1920	Civil War-Row 09-no stone
12 Coulter, George	1834-1894	Civil War-Row 08
13 Currie, James C.	1921-1971	WWII-Row 03

14	Deery, Henry L.	1897-1940	Row 09-no stone
15	Detterline, George H.	1834-1894	CoA 28 Reg-Civil War-Row11
16	Dyer, Charles W.	1891-1968	WWI-Row 09
17	Ebert, Norman J.	1928-2001	WWII Row 48
18	Ebert, Franklin	1920-	Lt AUS Inf/Ca Ret Row 51
19	Ebert, Dorothy S.	1923-	U.S. Navy Row 51
20	Emery, Christian S.	1834-1867	CoB 175Pa Inf-Civil War-Row 12
21	Emery, Jacob	1795-1860	War of 1812-Row 11
22	Estes, Joan M.	1929-1956	WWII U.S. Navy
23	Evans, William B.	1867-1906	Stone is broken/on ground-Row 07
24	Evans, George W.	1831-1862	CoC 58 Reg Pa Inf-Civil-Row 15 killed in action d. ft. Delaware
25	Foose, Valentine	1743-1815	Revolutionary War-Row 12
26	Funderwhite, Ira S.	1876-1927	Spanish Am.War-Army -Row 54
27	Garrish, Marie Elanor	1921-2004	WWII- Row 27A
28	Giemont, Arthur A.	1936-1993	Korea-Navy-Row 55
29	Giemont, George E.	1902-1969	WWII-Navy-Row 55
30	Grant, Keith N.	1927-1997	Row 43-no information
31	Griffith, Robert D.-Engr. Corp.	1907-1984	Army-WWII/Korea Cap.Row 56
32	Hall, Charles G.	1918-1945	WWII Row 57-Killed in Action
33	Harn, Verial M.	1926-1996	Army-WWII- U.S. Row 37
34	Hartman, George-Major General	1793-1878	War 1812-Civil War-34
35	Hartman, Johannes	1725-1787	French & Indian War & Row 19
36	Hartman, Peter-Major	1740-1810	Revolutionary War-Row 19
37	Hendricks, Clarence W.	1918-1997	WWII-Row 07
38	Hipple, Henry	no dates	Wife in Row 23-no stone
39	Jacianis, Vincent Sr.	1916-1979	WWII Army-Row 01
40	Kern, Erick J.	1926-1997	WWII-U.S. Army-Row 33
41	Kershaw, Isaac III	1927-1993	Row 13
42	King, George	1830-1902	Civil War-Row 44
43	King, George	1787-1864	War of 1812 Row44
44	King, Jacob	1836-1901	Civil War-Row 31
45	King, Levi	1820-1899	Civil D 17th Reg Pv Pa Inf-31
46	King, Phillip	1756-1824	Revolutionary War-Row 30
47	King, Wesley	0000-1921	Major Row 04
48	Kleintop, Douglas J.	1966-2004	Row 06
49	Knox, Thomas R.	1922-2008	WWII-Row 54
50	Krasley, LeRoy O.	1934-2005	Row 21
51	Kugler, Joseph	1836-1917	Civil War-Row 54
52	Kulp, Ralph Warren	1933-1995	Korea U.S. Air Force-Row 09
53	Laubaugh, Henry	1753-1817	Revolutionary War Row 32

54	Lees, William J.	1895-1957	WWI Row 50
55	Little, Howard P.	1879-1935	Row 45
56	Little, John	1832-1862	Civil War-killed in action-44
57	Ludwick, Valentine	1746-1830	Revolutionary War-Row 36
58	Machala, Joseph P.	1918-1966	WWII Row 40
59	Main, Malcolm G.-buried oversea	1919-1942	WWII-killed Battle/Solomons-52
60	Main, William Fellows	1917-1955	WWII Row 52
61	Mastrangelo, Frank J.	1913-1985	WWII-Row 50
62	McCade, Bernard	1833-1912	Civil War CoK 4thR Pa Vol-52
63	McClimon, Robert M.	1926-1983	WWII Row 54
64	McCorkle, Larry A.	1942-2010	U.S. Air Force Row 52
65	Medgie, Stephen	1912-2000	WWII- Peace Army (Texas) Row 06
66	Millard, Daniel J.D.	1899-1996	WWI Peace Army (Texas)-Row 46
67	Miller, Isaac M.	1845-1933	Civil War-Row 53
68	Moore, Paul R.	1925-2003	WWII-Navy-Row 47
69	Murray, Thomas Walker	1925-1970	WWII & Korea - Marine Row 56 (did charcoal sketches of war battles)
70	Orner, Valentine	1743-1818	Revolutionary War- Row 14
71	Orner, Lewis	1782-1860	War of 1812-Row 10
72	Patrick, Elwood F.	1902-1949	WWII Row 55
73	Peck, Harry C.	1885-1970	Row 55
74	Pennewell, Elmo Clinton	1891-1977	Row 10
75	Pennypacker, Joseph	1846-1867	Civil War-Killed/Action-14
76	Pennypacker, Levi	1818-1887	Civil War-Row 50
77	Peterson, William A.	1906-1995	WWII-Row 43
78	Phillips, William W.	1917-1986	WWII-Army-Row 54
79	Pierson, Frank D.	1920-2007	WWII U.S. Army Air Force-Row 55
80	Powell, Abram	1835-1907	Civil CoC 175th R Pa V-46
81	Powell, Ezekiel	1792-1872	War of 1812 Row 36
82	Powell, Horatio	1826-1903	Civil War Row 47
83	Quay, Abraham F.	1843-1920	Civil War-Row 46
84	Quay, David	1821-1886	Civil War-Row 44
85	Quay, George W.	1852-1923	Row 35
86	Quay, Joseph T.	1889-1974	WWII Row 46
87	Quay, Madison H.	1836-1915	Civil War Row 50
88	Quay, Robert M.	1916-	
89	Quay, Samuel P.	1872-1957	WWI Row 50
90	Quay, Thomas	1806-1881	Civil War-Row 40
91	Rapp, Isaiah M.	1877-1946	Row 53
92	Rapp, Joseph	1849-1933	Row 53
93	Rees, Amos	1831-1899	Civil War Row 51

94	Rennard, William M.	1834-1925	Civil War-Row 55
95	Rhoads, Isaac P.	1839-1921	Civil CoD 93 Pa Vol-Row 34
96	Rhoads, Jacob	1791-1876	War of 1812-Row 34
97	Rice, Abigail Hartman	1742-1789	Revolutionary War Nurse-19
98	Salkeld, George M.	1936-1994	Row 43
99	Scheer, R. Scott M.D.	1938-2001	Viet Nam-Row 43
100	Schmehl, Harry A.	1896-1959	WWII Row 47
101	Schwab, Richard	1922-2002	WWII Row 43
102	Shiebler, Elizabeth M.	1902-1996	WWII Army WAC-Row 46
103	Shoffner, Frances O.	1868-1950	Row 54
104	Shoffner, Isaac N.	1837-1914	Civil War-Row 48
105	Shoffner, Jones T.	1871-1952	Row 53
106	Sloanacker, Samuel	1800-1862	Row 33
107	Sloyer, Alfred W.	1841-1868	Civil War-Row 27
108	Smith, Leonard	1731-1801	Revolutionary War-Row 23
109	Snyder, Albert J.	1905-1981	Row 51 WWII Army
110	Snyder, George	1828-1907	Civil CoC 175th Reg-Row 47
111	Snyder, John George	1755-1821	Revolution Row 22
112	Snyder, J. Wesley	1839-1912	Civil CoK 4th R Pa V-Row 36
113	Streeter, Elizabeth P.	1920-1987	WWII-Row 13
114	Strough, George E.	1823-1895	Civil War-Row 42
115	Strough, George W.	1800-	Mexican-no stone
116	Thomas, David P.	1824-1908	Civil Serg. CoK 97Reg-Row 50
117	Thomas, Hayward	1815-1893	Mexican War 1847-Row 50
118	Todd, Albert F.	1794-1833	Row 39
119	Tos, Ezio J.	1923-2004	WWII Row 12
120	Wachsmuth, Henry C.	1913-2003	WWII Sgt. Army-Row 48
121	Wagner, Robert A.	1827-1870	Civil War -Row 30-no stone
122	Walker, William F.	0000-1864	Civil CoH 20th Pa Cav-Row 33
123	Waters, James R.	1928-2009	Korea War 1950-1955 Row 11
124	Walton, Leonard	1913-1997	WWII-Row 01
125	Wells, Frank (doctor)	1886-1953	WWI-Row 52
126	Wells, George B.	1826-1848	War of 1812 Row 25
127	Wells, William P.	1835-1862	Civil War-died in action-Row 38
128	Wesley, Charlotte	1892-1970	Row 51
129	Wetzel, William C.	1931-2001	Korea U.S. Air Force-Row 46
130	Williams, Martin	1794-1885	1812 War-Row 38
131	Williams, Milton	1828-1906	Civil War-Row 22
132	Williams, Samuel	1893-1973	War of 1812-no stone
133	Wood, Linnford C.	1936-2000	Korea Row 31
134	Young, Joseph G.	1836-1889	Civil CoK 4th Reg Pv-Row 3

VETERANS buried across Clover Mill Road in St. Peter's Lutheran Cemetery.

1	Bates, Joseph A.	1932-2010	Korean War-U.S. Coast Guard
2	Baum, John S.	1876-1956	WWI
3	Bible, Charles E.	1895-1951	WWI Navy-Chief Petty Officer
4	Brown, John S.		WWI
5	Brownback, Harvey C.	1884-1971	Spanish Am. War-Private Troop 17 Regt. Pa
6	Campbell, Leroy Smith	1951-1981	Viet Nam Conflict -Navy
7	Christman, Richard W.	1918-1987	Coast Guard
8	Clement, Robert E.	1923-1993	WWII
9	Crager, Homer L.	1837-1918	Civil War-Charlestown- wounded 9/14/1862
10	Davis, R. Stanley	1894-1994	WWI
11	Davis, Robert S. Jr.	1926-2001	WWII
12	Deery, George H.	1876-1954	WWI
13	Deery, Henry	1810-1902	
14	Deery, J. Rennard	1895-1972	WWI
15	Deery, Jacob B.	1851-1932	WWI
16	Deery, Luther P,		1877-1963
17	Detwiler, George A.	1917-1983	WWII
18	Detwiler, Harvey	1873-1951	
19	Detwiler, Ralph W.	1920-1941	Navy Aviation Cadet
20	Dutton, Walter H.	1877-1951	Spanish American War
21	Emery, Elwin H.	1943-2005	Viet Nam Conflict
22	Emery, Hamilton H.	1897-1966	WWI Army Private
23	Emery, Hamilton H. Jr	1925-1987	WWII Army Master Sergeant
24	Emery, Harold E.	1916-2003	WWII
25	Emery, Harvey L.	1876-1934	
26	Emery, John E.		Civil War Co G 51st Pa Inf Row 16
27	Emery, Wesley	1865-1931	WWII Burma-China-India
28	Faddis, Walter H. (Buzz)	1942-1982	Viet Nam Conflict-Nacy
29	Ferrell, Arthur Keith		Korean War Air Force
30	Fila, Stanley J.	1918-1966	WWII Army
31	Funk, William M.	1878-1941	Spanish American War
32	Gates, Robert W. Jr	1939-1992	Korean War Navy
33	Gates, Robert W. Sr.	1914-1975	WWII Marines Master Sergeant
34	Geiser, Frank E.	1890-1977	WWI
35	Gill, Samuel G.	1854-1931	WWII
36	Graves, Lawrence J.	1925-1995	WWII Navy
37	Grayer, Homer	1837-1894	Civil War
38	Greenwood, William J. Jr.	-1974	WWII Navy
39	Hallman, Harold M. Sr.	1895-1986	WWI Army
40	Hamilton, Winfield	1914-1979	WWII
41	Harple, Jesse		WWI

42	Herbener, Wilburt M.	1934-1977	Korean War Air Force Captain
43	Higley, Joseph	1870-1894	needs research
44	Jackson, Coatsworth M.	1879-1949	Mexican Border War
45	Jensen, Jens	1912-1990	WWII
46	Jones, Leonard C.	1920-1986	WWII
47	Kelly, James J.	1923-2001	WWII Army
48	Lacy, George A.	1924-2004	WWII Marines
49	Lacy, George R.	1899-1970	WWII Private Co B22nd Inf
50	Lane, Kenneth S. Jr.	1926-2006	WWII (Walleigh Stone)
51	Lauer, Philip		Army
52	Leaver, George L.	1888-1959	WWI 316th Inf
53	Longacker, Isaac W.	1843-1895	Civil War
54	Love, James	1845-1899	Civil War
55	Ludwick, Paul L.	1918-1983	WWII
56	March, Arthur F. III	1947-1973	Viet Nam Conflict -Marine
57	March, Arthur F. Jr.	1923-1978	WWII Air Force
58	March, Earl F.	1917-1978	WWII Army T4919th Ordinance Co.
59	March, Herford M.	1892-1943	WWI
60	March, J. Frank	1857-1930	
61	March, Orville R.	1919-1991	WWII Army
62	Martin, Dale Gordon	1938-1999	Viet Nam Conflict Army
63	Martin, Kenneth J.	1935-1968	Viet Nam Conflict
64	McBride, H. Raymond	1891-1972	
65	McConaghy, Oscar H.	1915-1987	WWII
66	Merchant, James M.	1899-1981	WWI
67	Miller, Fred F. Jr.	1915-2007	WWII Army
68	Miller, G. Leroy	1910-1976	
69	Millmore, Fletcher	1916-	WWII Army
70	Morris, Robert P.	1946-2009	no stone-next to Margaret Morris
71	Moses, Frederick E.	1889-1980	WWI Private 1st Class-328th Engr. C. Batt.
72	Moses, Maurice E.	1858-1930	Spaniah American War
73	Moses, Samuel	1854-1934	
74	Ottey, Raymond N.	1923-1971	WWII Army
75	Patterson, James	1937-1971	Korean War Army
76	Peirson, John E. (Jack)	1925-2007	WWII Navy
77	Pennypacker, Lester L.	1915-1971	WWII Army Air Force Corporal
78	Pennypacker, Sylvester H.	1849-1907	Civil War
79	Potts, J. Henry	1895-1971	WWI
80	Quay, George Ambrose	1894-1954	WWI CoD 6th Pa Inf.
81	Ramsey, Charles	1866-	Mexican War
82	Reed, John	1808-1881	
83	Reese, Harry L.	1889-1972	WWI Army Quartermaster Corps-Sergeant

84	Rivenburg, William D.	1915-1970	WWII Marines
85	Rost, Robert P.	1921-1995	WWII Army
86	Saylor, Alfred	1900-1942	WWII
87	Schauber, Carl J.	1922-2008	WWII Army
88	Schmehl, Robert E.	1918-1969	WWII
89	Senior, Frank N.	1909-1976	WWII
90	Senior, Thomas	1820-1872	Civil War
91	Senior, William T.	1880-1936	WWI
92	Shimer, Peter	1831-1883	Civil War Co L 112th 2nd Artillery
93	Shimer, William	1826-1874	Civil War 176th Reg Pa Vol-First Veteran
94	Shoffner, Levi	1837-1925	Civil War
95	Shoffner, Edith	1885-1959	
96	Shoffner, Elmer G.	1876-1938	WWI Army Pvt. Co M 28th Reg Pa Inf
97	Shoffner, George	1872-1916	
98	Simmons, Brenton H.	1913-1987	WWII Army
99	Singer, Kurt W.	1915-2004	WWII
100	Skillman, Carlton	1928-2006	WWII Navy
101	Smith, Leroy		Navy-AWPO2
102	Smith, William H.	1840-1925	Civil War Co K 24th Reg PV 12th Art.
103	Snyder, Joseph W.	1851-1927	
104	Snyder, Ralph W.	1891-1934	WWI
105	Spangler, Vincent W.	1916-1990	WWI
106	Stiteler, George W.	1839-1898	Civil War
107	Stiteler, William E.	1836-1904	Civil War
108	Trego, William M.	1925-2000	WWII Navy
109	Turoczi, Joseph	1919-1984	WWII
110	Twaddell, Hibberd M.	1918-1991	WWII Army
111	Twaddell, Thomas	0000-2006	??
112	Vail, John V.	1848-1916	Civil War ??
113	Vogt, Howard P.	1929-2008	Korean War
114	Walleigh, C. Warren	1883-1972	WWI
115	Walleigh, Henry B.	1843-1924	Civil War
116	Walleigh, W. Howard	1875-1932	WWI
117	Webster, I. Donald	1928-1965	WWII Navy
118	Webster, Vernon H.	1934-1965	Korean War
119	Werner, Homer H.	1891-1962	
120	Williams, Irvin G. (Shorty)	1915-1983	WWII Army
121	Williams, Milton	1828-1906	Civil War
122	Windolph, Margaret H.	1897-1986	Army Nurse
123	Wise, Alexander	1842-1912	Civil War CoB 175th Reg
124	Wise, Elmer H.	1876-1953	Spanish American War TR F3rd Calvary
125	Wise, John B.	1888-1960	WWI Sergeant CoD 6th Inf

126	Witmer, Warren W.	1922-2007	WWII Army
127	Woodland, M. Lucy	1922-2004	check on this ???
128	Woodland, Benjamin F. Jr	1921-1985	WWII Army Tech Sergeant
129	Ziegler, Harry D.	1921-2004	WWII POW Air Force

PASTORS

From the time of organization until 1830 some of the dates of the pastorates are unknown.

1811	Rev. Frederick A. Herman 1811 to Rev. Jacob W. Dechant to Rev. Casper Wach to	
1830-1182	Rev. Jesse B. Knipe	
1882-1888	Rev. S. P. Mauger	
1888-1889	Rev. Jas. R. Lewis (Supply) Oct. 1888 to May 1889	
1889-1890	Rev. F. C. Yost 1889 to 1890	
1891	Rev. I. Calvin Fisher	
1892-1895	Edward F. Wiest	
1895-1897	J. Lewis Fluck, Ph.D.	Supply
1895-1901	William A. Korn	Supply
1902-1910	Edward D. Miller	
1911-1930	Lloyd M. Knoll	
1930-1931	John Lentz, D.D.	Supply
1930-1931	John H. Sando	Student Supply
1931-1936	Ralph E. Stout	Student Supply
1931-1935	Louis W. Mitchell	Student Supply
1935-1936	W. Miller Price	Student Supply
1936-1937	George E. Herbert	Student Supply
1937-1958	Robert F. Brillhart	
1958-1963	Ann B. Cordray	
1963-1969	David A. Horn	
1969-1972	Frank P. Garvey	
1973-1980	George S. Siudy, Jr.	
1980-1987	William M. Thompson	
1987-1988	Sheldon E. Mackey	
1988-1991	Milton E. Gockley	
1991-1997	Paul R. Hetrich	(also 2006)
1997-1998	David Langerhans	(also 2006-2007)
1998-2006	Frank L. Lamson	
2005-2007	James Zehmer, Co-Pastor	
2007-present	Douglas Hanson	

REV. JESSE B. KNIPE

1804—1884.

Taken from Minutes of Synod, 1830

The Rev. Jesse B. Knipe was the son of Frederick Knipe and Margaret, his wife, both of whom were members of the Lutheran Church. He was born near the present town of North Wales, in Montgomery County, Pa., September 12th, 1804, and baptized June 20th, 1805. His early life was spent with his parents on the farm, where he was engaged in agricultural pursuits. Growing up amidst rural scenes, his life and character naturally received the impress of these peculiar surroundings. He was simple hearted, pure and unaffected—a child of nature. His general training, both of heart and mind, was such as we would naturally look for in one who grew up under the genial influences of country life and in the bosom of a Christian family. He was confirmed as a member of the Reformed Church, April 15th, 1827. His early education was somewhat defective and incomplete, such as the ordinary country schools then afforded. His theological training Father Knipe received under the supervision and instruction of the sainted Rev. George Wack, at one time a prominent minister of the Reformed Church in that section of country, who was called home February 17, 1856, aged 79 years, 11 months and 14 days.

After completing his theological studies with this truly excellent and learned man, Father Knipe was licensed and ordained to the Gospel ministry, September 30th, 1830, at the meeting of the Synod of the U.S., held in the Reformed church at Hagerstown, Md., in that year. The committee on ordination included the Revs. Dr. Lewis Mayer, George Wack, A. Helffenstein, Sr., and James R. Reily. The sermon was preached by the Rev. Dr. Mayer. At the same time a call was presented to him from the Pikeland congregation, in Chester County, Pa., which was confirmed, and Mr. Knipe installed as pastor of the congregation soon afterwards. This relation continued to exist for fifty years, with an additional service of about two years as supply.

Father Knipe's first sermon was preached in Boehm's Reformed church, June 10th, 1827, whilst he was prosecuting his theological studies, as was then customary. His first sermon at Pikeland was preached on September 10th, of the same year. This congregation was then served by the Rev. Casper Wack—father of his preceptor—at the advanced age of eighty years.

Of the ministerial and pastoral work we have only partial and somewhat imperfect records. The following statement gives U.S. some idea of his labors and their success. During his early ministry he organized St. Paul's congregation, in Uwchland Township, which he served regularly and with acceptance for nearly fifty years. He likewise organized St. Matthew's congregation, in West Vincent Township, Chester County, Pa., and served it as pastor, with certain interruptions, for the space of about thirty years. St. Vincent, also, was served by him as supply, for about twenty-five years. With this extensive field of labor committed to his care, he had great responsibilities resting upon him. His duties as a minister of the Gospel he discharged faithfully

and to the best of his ability. Without intermission, in season and out of season, he preached the Word of life faithfully and earnestly to thousands of his fellow-men during these stirring years of Christian activity. His efforts to do good were richly blessed. He officiated at two thousand funerals, solemnized four hundred and ninety-six marriages. No accurate account of the number of baptisms and confirmations could be obtained. This is to be regretted, as from his general activity and zeal in the work of the Master, there is no doubt but that the number of those whom he introduced into the covenant and Church of God by baptism, and of those whom he confirmed is very great. Many of these his spiritual children will rise up and call him blessed.

Father Knipe relinquished the pastorate of his first and only charge with the close of his active ministry, and only when he felt the weight of years pressing heavily upon him. But even after being released from these binding duties as a regular pastor, he still continued his labors of love, aiding as frequently as his strength would permit, his younger brethren in the ministry. His public labors were brought to a close with his ministrations.

In his social life Father Knipe was modest and retired. His natural disposition inclined him to seek the privacy of home and its pleasures. He was married September 3rd, 1839, to Miss Mary Mosteller—the service being performed by the late Rev. J. F. Berg, D. D., then pastor of the Race Street Reformed church, in Philadelphia. They shared together the joys and sorrows of life for nearly forty years—his companion having been suddenly called to her spiritual home on high, November 16th, 1878, aged 73 years, 3 months and 3 days. The stirring and eventful life of Father Knipe himself ended on Wednesday, June 18th, 1884, when he calmly fell asleep in Jesus, aged 79 years, 9 months and 6 days.

During the weary months of his last and severe illness, he bore his sufferings with patience and Christian fortitude—meekly submitting to the dealings of his heavenly Father—pronouncing many a blessing upon his children in the Gospel. He has gone to his rest—to be "forever with the Lord," and no more appropriate epitaph can be placed on his monument than the saying of our Savior in regard to the good Nathaniel: "Behold an Israelite indeed, in whom is no guile." His modesty, simplicity, gentleness and freedom from all pride were characteristic and striking.

The funeral services of the sainted father were held in the Pikeland Reformed church, on Monday, June 23. At the request of the venerable father, his successor, the Rev. S. P. Mauger, preached an interesting and instructive sermon on Heb. 12: 14—"Follow peace with all men, and holiness, without which no man shall see the Lord"—words highly suggestive and beautifully characteristic of the man and the work of his calling! Brief addresses were delivered by the Rev. Drs. Klopp and Van Home, and Rev. H. M. Kieffer. In addition to the above, the following Reformed ministers were also present and assisted in the solemnities—Revs. Sechler, Evans, Wettach, Spangler, Johnston, Stoner, Butler, Sorber, and the Rev. Dr. Clapp, President of Catawba College, Newton, N. C. The following ministers of sister Churches were likewise present: Lutheran—Revs. Weaver, Raby, Hackenburg, Deck and Neff; Baptist—Revs. Griffith and Irey; Methodist—Rev. Quimby; Presbyterian—Rev. W. S. Knipe. The funeral services were

largely attended by his former parishioners and other friends who came to show their appreciation of the sainted father.

The following additional facts in regard to the life and labors of father Knipe were furnished substantially by the Rev. S. P. Mauger. In his early ministry he preached in various school houses in connection with the congregations composing his regular charge. His first place of residence was near Lionville, Chester co., where he lived about sixteen years. He then bought a home a short distance north of Chester Springs, where he spent the remainder of his long and useful life. In addition to his pastoral work he also taught school occasionally during the early part of his ministry—thus making himself useful to the young and rising generation. Father Knipe never had any children of his own; but he showed his appreciation of the young men of his time by aiding many of them in the way already indicated, and also by furnishing the necessary means to some who felt themselves called to prepare for the work of the ministry. Among these were the sainted Hannabery and Pennypacker, who preceded him to the eternal world. His kindness to the poor was very great. The various benevolent operations of the Church also received his cordial approbation and liberal support, which his modesty did not suffer him to make known to the world. He was a man of peace—simple, quiet and unostentatious in his habits. In his younger days he was active—quick in his movements. He preached principally in the English language. In the early part of his ministry he wrote out his sermons, while his later efforts were mostly extemporaneous. His last sermon was on the second coming of Christ.

His remains were placed in our cemetery beside those of his wife—the faithful companion of his life and labors—awaiting the resurrection of the body and the life everlasting in the world to come. "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit that they may rest from their labors; and their works do follow them."

Meet Some Early Families

The King Clan – Original Conveyors of Our Property

KING, John.-Among the many emigrants to Pennsylvania between 1735 and 1740, from Germany, was Michael King (then written Koenig), a native of Wittenberg, who located in West Pikeland township, near Pikeland church. He was born in 1714, and was the son of a baron in the Fatherland. Upon his eldest brother succeeding to the real estate, he took his part of the patrimony in money and came to the New World, the others of his family remaining in Germany. He purchased 160 acres in Pikeland, 300 acres in Charlestown, and a tract in Uwchlan. His children were Lawrence, John, Philip, Conrad, Mary (m. John Moses), and Catharine (m. John George Snyder). Of these, John married Maria Snyder, and had the following children: John, Elizabeth (m. George Moses), Philip, and George. He married, second, Elizabeth Wagoner, by whom he had two daughters,-Catharine, m. to Samuel Griffith, and Anna, m. to John Funderwhyte. George married Catharine, daughter of Isaac Smith, by whom he had the following children: Isaac, Samuel, Thomas, Abraham, John, Mary Ann, m. to John Fry, Sarah, died unmarried; and George.

In 1771, the Pikeland Lutheran Church was established. Michael King, the emigrant, gave the land upon which it was erected, and otherwise contributed most liberally to its construction. He was an active patriot in the Revolutionary war, and freely aided the colonists in their struggles for independence. He died in 1790. The King family were thrifty agriculturists, and John the elder was an active business man. His grandson John, the son of George, was born in Charlestown township, April 9, 1822, and when four years old removed with his parents to Pikeland. Here in the subscription schools he was well educated, and prepared himself for a teacher, and taught for some time. He married, Sept. 28, 1843, Rebecca, daughter of William and Mary (Brownback) Emrey, who came of an old and respected family. Her father, William, was a substantial farmer of Pikeland, a good and public-spirited citizen, often called upon to fill positions of trust and honor. They have had one child, William Albert, who was born July 22, 1844, and married Mary E. Hallman, by whom he has two children, John DeAngeli and Orville Tilden. John King, some four years after his marriage, purchased the farm, in the southeast part of West Pikeland, on which he has since resided, and upon which, in 1877, he erected a new residence. Mr. King has ever been an active Democrat, and in 1866 was the nominee of his party for the Legislature, receiving the largest vote of anyone on his ticket, and the almost unanimous vote of his township. He has also been honored with nominations for county treasurer and auditor, and called upon to fill nearly all the township offices. He served one term in the school board, and has been four times elected justice of the peace. He is much engaged in conveyancing and settling estates, but retired from active agricultural pursuits, his farm being carried on by his son. He belongs with his family to the Pikeland Lutheran Church. The King family is noted for its religious ancestry, men of culture and good business qualifications. The original King homestead, where John's grandfather, John, was born, is still in the family name.

Squire King is highly esteemed in Chester County, and enjoys the confidence of the community. In January 1881, he was elected a director of the Phoenixville National Bank.

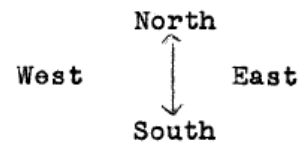
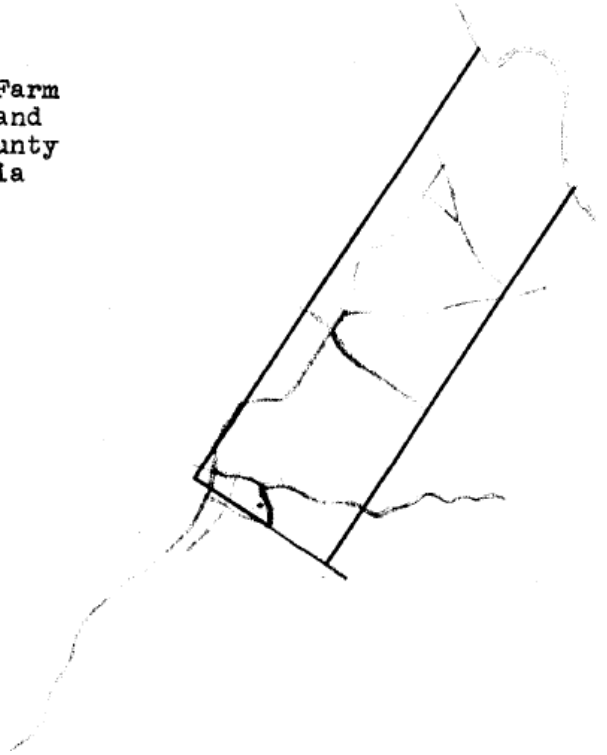
Zetta King's father, William B. King, was born in East Pikeland Township, Chester County, PA in 1865. At the time of his birth his father George King, Jr. was operating the Kimberton Inn in Kimberton, PA and William was born there. He was the fifth of seven children born to George and Sarah Ann (Shoffner) King. For a time he operated a produce store in Phoenixville, PA. For many years he worked as a clerk in other stores in the Phoenixville area. He died in 1932 and is buried in Morris Cemetery in Phoenixville, PA.

George King was born in 1831 in Pikeland Township, Chester County, PA. He was the son of George and Catherine (Smith) King. He served in the 175th PA Infantry during the Civil War. He was 1st Sargent in Company C. Following the war, worked as a butcher and as operator of the Kimberton Inn in Kimberton, PA and the Phoenixville Hotel on the corner of Main and Bridge Streets in Phoenixville, PA. He died in 1902 and is buried in St. Peters Cemetery in Chester Springs, PA.



This picture shows five generations of the Ziegler, King, Hipple, and Nuttal families. It was taken shortly after my father's birth in 1913 and shows his Grandmothers for 4 generations back. Clockwise from left rear: Zetta King/Ziegler, Elizabeth Hipple/King, Elizabeth unk/Nuttal, and Alice Nuttal/Hipple.

Larchwood Farm
East Pikeland
Chester County
Pennsylvania



Ann Gray Large, an active member of St. Peter's has owned this farm since 1955 and graciously provided the following

family, whose story is in turn the history of East Pikeland Township. The Hartman's first lived there about 1750 and probably built the Larchwood Farm house in the latter half of the eighteenth century. They owned the land on which it stands for nearly one hundred and fifty years, until 1906. Its members were prominent and influential from Kimberton to Chester Springs, even west to Uwchlan and south into Charlestown. The Hartman's took up land, built houses, founded churches, and established industries. On or about the site of Larchwood Farm they first prospered in Pennsylvania and descendants of Peter Hartman comprise most of Chester County's Hartman's.

After a year or two, when the fields were cultivated and stone had been turned up, the field stone was adapted to a more permanent dwelling. Because of the prevalent Pennsylvania field stone, there are more old stone colonial homes in this state than in some others. Date stones, of course, belong to the stone house period.

This first emigrant, John Hartman, was taxed in Pikeland from 1765 to 1780 for land ranging from one hundred and twenty to one hundred and fifty acres, two to five horses, two to four cows, three to six sheep. He had a prospering household, but he did not live on the site of Larchwood Farm. A picture of the John Hartman home in the history of that family resembles Larchwood Farm not at all. Nor is it any house along Route #113, one of the oldest roads thereabouts. It was probably located along Yellow Springs Road, perhaps in what is now West Pikeland. This road is known to have been in existence as far back as 1710, when another road indicated starting at a point in Griffith Evans' Road, now known as Yellow Springs Road. It is impossible to identify the first John Hartman house from old deeds because of the peculiar land situation in East Pikeland, which will be explained later.

But that it was not the Larchwood Farm house is incontestable. For John Hartman died in 1787, leaving to his son Peter one hundred pounds, to daughter Abigail Rice the same sum to apply against the sum owed by her husband, to two daughters Elizabeth Carter and Catherine Fuller, eight shillings and four pence each. The "plantation" went to Jacob, he to pay two hundred and fifty pounds to the estate, Jacob was to have the house, and he was to be given the wagon, horses, gears and farm utensils for having built the house.

So we know that Jacob Hartman was the builder of the stone house which replaced the Hartman log house. Records also show that in 1781 Jacob was given half this house, his father and mother retaining the other half, Jacob was taxed in 1783 for the entire property of one hundred and thirty acres, one house, barn, outbuildings, and seven household members, It was a common procedure for a father, as he grew older, to turn the management of his farm over to a son in return for lodging and living for himself and wife. This son then inherited the property, Peter, Jacob's brother, apparently was living apart from his parents as early as 1764, when he was taxed for two hundred acres, eighty of them woodlands. He was in 1764 only twenty four years old. In the year mentioned previously, 1783, the same tax lists which show Jacob as owner of the original family property, Peter is still shown with two hundred acres, and also one house, one barn, one outbuilding, and nine in his family. He was then forty three and apparently had quite a large family. In some of the years between 1764 and 1783 he had one servant, the tax lists show.

Going back to the will of John Hartman, which was made in 1773 and probated at his death about fourteen years later, further light is shed on the two properties owned by Hartman's in the Pikelands. For John not only gave Jacob the home property, but he also urged that Jacob and Peter try to purchase the two hundred acres that were leased... obviously the same two hundred which Peter was being taxed for and was living upon. On this two hundred acres it is known that the Larchwood Farm house was built, one of three houses that are known to have been there as early as 1810.

The Hartman Clan and Larchwood Farm

These houses were the Larchwood Farm house, the Twaddell house, and the Jamison house. George Hartman, grandson of John and son of Peter, was a recognized surveyor and made a draft of the property in 1810 which shows the three homes. It was discovered in a box of old documents relating to the Pikelands in the Chester County Historical Society in West Chester. The story of one of these houses is linked irrevocably with that of the other two. For they are all on the Peter Hartman tract. The Jamison house on Pickering Creek was the first, almost surely the Peter Hartman house. He probably lived there in 1764, surely in 1773 when his father's will mentions the leased land, and in 1783 he was taxed for one house only, on two hundred acres.

THREE HARTMAN HOUSES
East Pikeland
1764-1790



Peter Hartman married first a Catherine Stein and had one son, George Hartman. She died, and in 1780 Peter married Margaret Metzler Schrieber, widow of a Swiss architect named Sebastian Schrieber. If by 1783 there were nine members of his household, it is easy to see why Peter Hartman needed a larger house. Hence it would seem that the Twaddell house was built about this time, certainly by 1798. For in that year Peter Hartman was taxed for a stone barn, and old maps show that the former barn on the Jamison tract had a frame barn. The theory here is that the Jamison house, which is really early in style, was built about 1764 by Peter Hartman, and that he built the Twaddell house around the turn of the nineteenth century. About the time Peter built the Twaddell house his son George was living either in the smaller Jamison house or in the one room cabin type house that now forms the den of Larchwood Farm.

The theory will be further proved by sale notices in 1879 when the three properties are clearly defined.

Before going into detail on the building of the Larchwood Farm house, some general history of the Pikelands is pertinent. From the date of old John Hartman's will, 1773, to his death, 1787, to 1789, the history of the township was changed considerably.

All of Pikeland, East and West, was patented to Joseph Pike, a merchant of Cork, Ireland, in 1705. (Philadelphia Patent Book A, page 238.)

It totaled ten thousand, one hundred and sixteen acres, with a road allowance of six percent. This Joseph Pike never lived in Pikeland and died in 1727. His lands in America went to his wife, Elizabeth, who died in 1733. Their son, Richard, inherited, died in 1752; and two relatives, Nathaniel Newberry and Samuel Hoare, came into the property. Samuel Hoare bought up the interest in 1756 and in 1773 mortgaged all the acres to Andrew Allen. Andrew Allen sold or leased parcels of the land, but he did not pay Hoare.

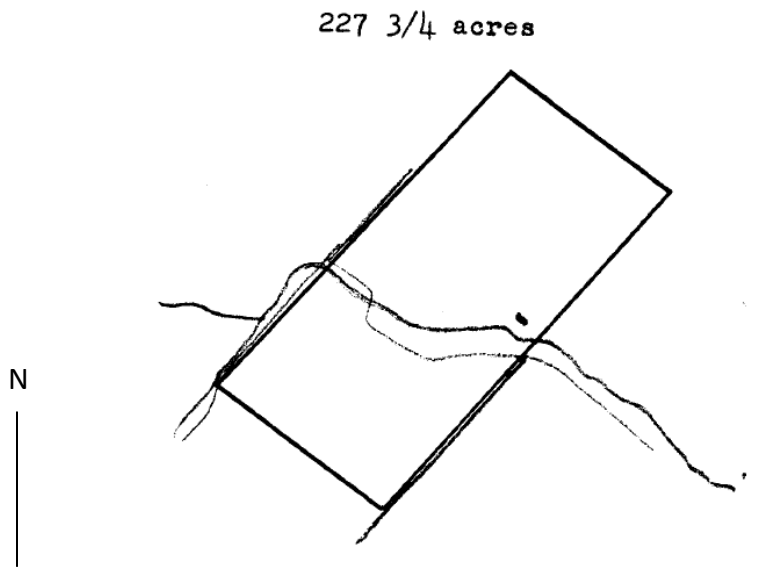
Since John Hartman's will of 1773 mentions that Peter's two hundred acres were leased, it appears that his own farm was purchased outright. By 1789 when John Hartman had been dead for two years, disaster came to all the landholders in the Pikelands. For in default of the mortgage, Andrew Allen's lands were sold by the Sheriff.

Samuel Hoare repurchased them, but every title was lost. The settlers had either to lose their homesteads or remortgage. In this real estate fiasco Jacob Hartman lost the family property and moved westward to what is now Perry County, Pennsylvania. This move took place after 1790, as Jacob was included in the first U.S. Census of that year. But he was taxed after that date. A neighbor who lived just north of Peter Hartman also lost his title at this time. John Hench, who had lived on the Ellis property, moved west also, for the same reason. His daughter Mary Elizabeth Hench married George Hartman, son of Peter, and was the first housekeeper of Larchwood Farm.

Both Jacob Hartman and the Hench family had served Chester County well, Jacob in the Battle of the Brandywine. The seven sons of John Hench, who were all reputed to be over six feet tall, were all lost in the Revolution, yet when the War was over, they found themselves unable to keep their lands.

Peter Hartman, however, was able to remortgage his farm and finally took title to it from Samuel Hoare and his agents in 1791. All deeds in Pikeland date back to 1789 or thereafter; no tract can be defined before that date. That is why the first John Hartman house is untraceable through the deed books.

Peter Hartman from the Agents of
Samuel Hoare, December 30, 1791



Chester County
Deed Book S,
page 5.

There is reason to believe it might have been along Yellow Springs or "Griffith Evans" Road because the Lutheran Church is located there. Tradition tells that old John Hartman with two neighbors, Michael King and George Emerich (Emery) was coming home from the Zion Church (1751) on the Schuylkill Road when he remarked, "I am getting old and tired of this travelling. Let us build a church of our own."

About 1771 a little more than an acre of ground was conveyed to the trustees of this church, which was log until 1811, then replaced. The church too lost its title in 1789, but Samuel Hoare restored it for five shillings.

All the Hartman's belonged to the church along this road. John was of course a founder, and he is buried there. Peter was a trustee, deacon, and elder, and is also buried there, George Hartman, grandson of Peter, was its Treasurer.

Life in this section was keynoted by the old German Lutheran customs. German was spoken among these people long after the Welsh and other emigrants had been absorbed into the colony and dropped their native speech. These German families stayed to themselves economically and socially. They married neighbors' daughters and gave adjacent land to their sons. The way of life that was followed in the late eighteenth century there is apparent from the will of old John Hartman. His second wife Margaret was to:

- "Occupy peaceably that part of my house where I at present occupy".

This was the other end of the house where Jacob lived. She was to have six bushels of rye, four of wheat out of the plantation every November.

Also..."sixty pounds of pork, firewood ready cut and hauled, a cow known by the name of brindle cow, wool of a lamb taken out of my flock, a small garden, and twenty shillings each November 27 . . . in lieu of five bushels of buckwheat and one quarter acre of flax per her marriage agreement of November 24, 1780. If she should choose to leave and live elsewhere, then sixty pounds of pork, six bushels of rye, and four of wheat yearly. If she should marry again, the cow, lamb or sheep, and legacies revert to the estate.

The kind of produce is an index to the kind of farming - rye, wheat, and pigs, at one time flax. Household activities included spinning, as the inventory of John's estate included: "1 big wheel, 1 pair of cotton and 1 pair of wool cords, and one little wheel."

John Hartman had served in the Vincent and Pickering Guards during the French and Indian War, and the inventory of his wearing apparel contains "1 Blue and White Coat", perhaps his uniform. He had a pair of corduroy breeches, 1 pair of stockings, 1 blue Jacket, 2 shirts, and 1 Great Coat... silver shoe buckles," In times when all wearing apparel was woven and made at home, these items had value in an estate.

All the household implements listed at this time were pewter or ironware. Silver was rare in the early colonies, and in the 1777 tax on plate only two inhabitants of Pikeland were shown as owning any.

Like his father, Peter Hartman served in the colonial wars. He was a drummer boy in the French and Indian War, being on an expedition to Kittanning and at Quebec with Wolfe, in 1775 he took his father's place on the Committee of Safety and in 1777 was a Major of the First Chester County Battalion.

Peter had been apprenticed to a sugar merchant in Philadelphia but joined the Continental Army. After the Battle of the Brandywine he was at home with camp fever and moved from

attic and cellar of neighboring homes to escape detection from the British. During the winter at Valley Forge Peter Hartman and his father took wagon loads of food to the men there, and transported back the wounded to the hospital at Yellow Springs.

As stated, Peter Hartman married Catherine Stein, a widow, and secondly, Margaret Schrieber. In the 1790 census Major Peter Hartman's household contained:

- 1 free white male 16 or over (himself)
- 5 free white males under 16
- 3 females

His son George, who was then twenty five, was taxed separately and was not living at home. This is further evidence that he was living in either the Jamison house or the first part of Larchwood Farm. The former seems probable.

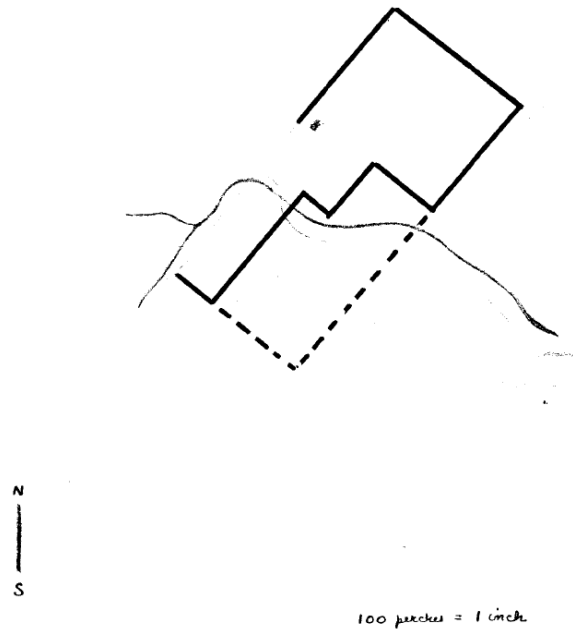
If Peter Hartman built the Twaddell house for his larger family by his second wife, it was certainly the house which is described in the 1798 tax records, A detailed part of them show that his barn was stone, 56' by 30 ' , his log sheep house 25' by 11' and a stone wood house was 29' by 16 ' . These buildings were on the one hundred and fifty three acres where he lived extending from Pickering Road south to a line drawn directly east from the old bed of Church or Ellis Road, George Hartman was living on the remainder of the property which was finally deeded to him in 1806.

Peter Hartman was a striking German farmer, wearing his hair in a cue. He wore knee breeches and silver shoe buckles. When he died, the house darkened in the old German way with even a shroud over the looking-glass.

Peter's son George is the first known occupant of the Larchwood Farm house. His father deeded him seventy five acres in 1806, and the deed specifies only one house on the land. These seventy five acres is essentially the same tract which today comprises the Larchwood Farm acreage. The Jamison house land was included in it at that time, though. And since only one house is shown in the deed, that house was surely the Jamison house. The supposition is that George had married Mary Elizabeth Hench by this date and was living first in the Hartman homestead on the stream and later moved westward to the site of Larchwood Farm. He may have built the rear rooms over there about 1801, or the building may have been too small to bear noting in the deed. But in later records the Jamison house and surrounding fifteen acres are referred to as "the old homestead", meaning the house Peter Hartman first built, Peter's will clarifies this also. He directed his plantation of one hundred and fifty three acres to be sold and proceeds divided among his sons and wife. This plantation was definitely the Twaddell farm, which Peter's executors sold to John Snyder in 1810, Peter's will noted that he left nothing to his son George because he had previously sold him seventy five acres at about half the real value.

Inventory showed silver watch, knee and shoe buckles, and stock. He had also a riding carriage, a twenty four hour clock, and a corner cupboard which was all valued rather highly for the times. He owned the Laws of Pennsylvania in German, valued at \$2.00. A curious listing shows one dozen "Delf" plates valued at twenty cents and one dozen pewter plates at sixty cents,

PETER HARTMAN ESTATE
153 acres



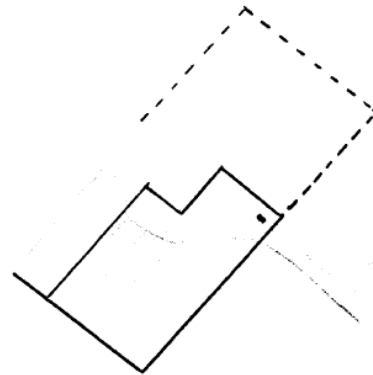
Peter Hartman's children had settled all through this section by his death in 1810, and that is probably why he wished the farm sold. George, as known, was living on the Larchwood Farm tract. Peter II had settled in Charlestown, where his son David Hartman probably built the unusual house on the corner of Hollow Road and Yellow Springs Road now owned by G. Garfield Duncan. Moses Hartman went over to Uwchlan, possibly operating the clover and saw mill that was situated southeast of Vickers Pottery on Route #113. Some of the Hartman's went to Kimberton, where there was also a clover mill. A Hartman Schoolhouse was south of Kimberton.

But George Hartman, who apparently built the Larchwood Farm house, stayed on the old homestead, possibly renting the homestead house when he moved to the new home westward.

PETER HARTMAN AND MARGARET
TO GEORGE HARTMAN (son)

May 30, 1806

75 acres



Deed Book A-3
page 101



100 acres = 1 inch

Like his father, George Hartman had been a drummer, serving in the Revolution when only twelve years old. He was later to become Sheriff of Chester County, an appointed office at that time. The deed books of the Recorders' Office list countless transactions under George Hartman because he was of course the conveyer in all sheriff sales. Thus, his own personal real estate ventures are difficult to detect.

Starting with the seventy five acres which George Hartman received from his father in 1801, we have the story of the Larchwood Farm house to reconstruct. We know in 1790 he was married and living on the tract, with only one house. We know that Pickering Road was in existence, and Church Road was not. This is sure. Yet the house at Larchwood Farm is in three definite periods, the latest addition of course being easily identifiable as a skillful and very compatible addition that blends with the older portions.

The first part is, of course, the rear room with its eight foot fireplace interestingly placed in a corner. One certain German trait here is the inside chimney, which was in contrast to the fireplaces of the English settlers who built their chimneys outside. This is one very definite characteristic in separating the houses of German settlers from others in the province. This rear room has walls uniformly about twenty inches all around, proof that it was an entity in itself. It was probably a small house two and a half stories high, one room to a floor. The staircase must have gone up beside the chimney on the north wall, as windows were seldom placed there. The worn old step at the west door and wooden pegs from a former porch indicates that the small

first house faced toward the stream. Beaded beams also show that the ceiling was open. Such was the tight, solid unit of one room up and one room down with half an attic, the primitive and utilitarian first house of George Hartman. Lack of cellar under the room may mean that it even had a dirt floor.

Although such a way of life seems rough to people today, this kind of house was common before the Revolution and even up to 1790-1800. After the War, however, came a period of prosperity, peace, and increasing American trade with Europe. Then the more commodious houses were built.

The 1806 date stone on the Larchwood farm house coincides perfectly with known facts except that the M L was probably once ME for Mary Elizabeth Hensch, wife of George Hartman. When an old stone is traced out, sometimes a letter is hard to identify unless the names of the builders are known beforehand.

The western end of the barn with the stone 1825 may have been later than the other portion, as the masonry is in two separate sections. The front two rooms of the house are quite clearly 1800 style. These two rooms which George Hartman and his wife added in 1806 were spacious and hospitable. The fireplaces balanced artistically. The one in the west living room is almost identical in inset pricked detail with another house on Reeds' Road in East Brandywine, also known to have been built in the early 1800's.

Styles in this period were changing from the crude and practical to the more elaborate and decorative. While the Chester County houses planned in this time were still simple farmhouses compared to those of the Philadelphia merchants, still they were fitted to a more gracious kind of living than the rear wing had been.

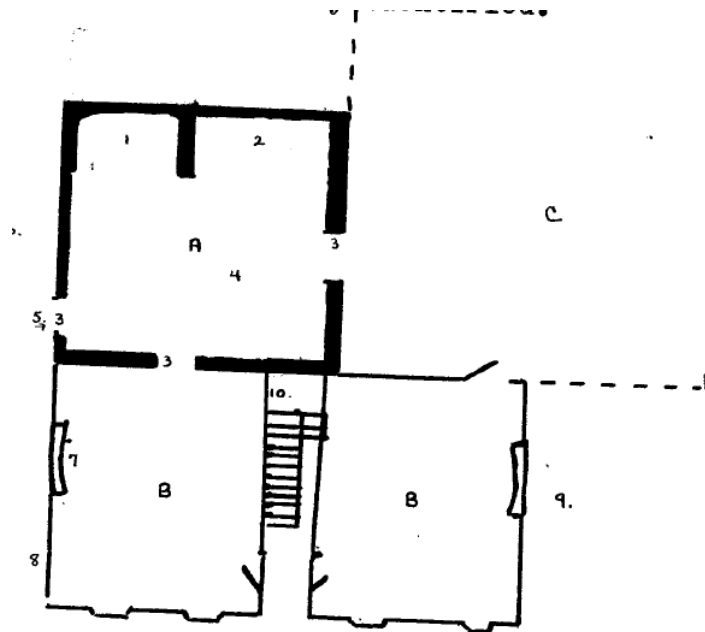
Changes in taste seem to come in a cultural era and locale where money is being made. The Hartman's, Peter and George, were prospering by 1800; they were both able to build this gentleman farmer's kind of house.

The most logical theory about Larchwood Farm is that about 1800 George Hartman decided to move from the house by the creek over northwest and nearer to Yellow Springs Road. The rear structure may have been there, or he may have built it himself between 1790 and 1800 or even 1801.

HOUSE AT LARCHWOOD FARM - 1955

- A First one-room house,
 - 1) 8 foot fireplace , chimney inside wall,
 - 2) Probably stairway.
 - 3) Exterior walls , about 2 feet thick.
 - 4) Beaded beams indicating open ceiling.
 - 5) Worn stone step of original house,
 - 6) Wooden supports in evidence of old porch showing first house faced west.

- B 1806 addition
 - 7) Fireplace with pinprick indentations, 8 sided stars,
 - 8) Old cellar entrance built into masonry, indicating early cellar.
 - 9) Dates tone in chimney above this fireplace.
 - 10) Dividing point in stairs where two houses are most easily identified.

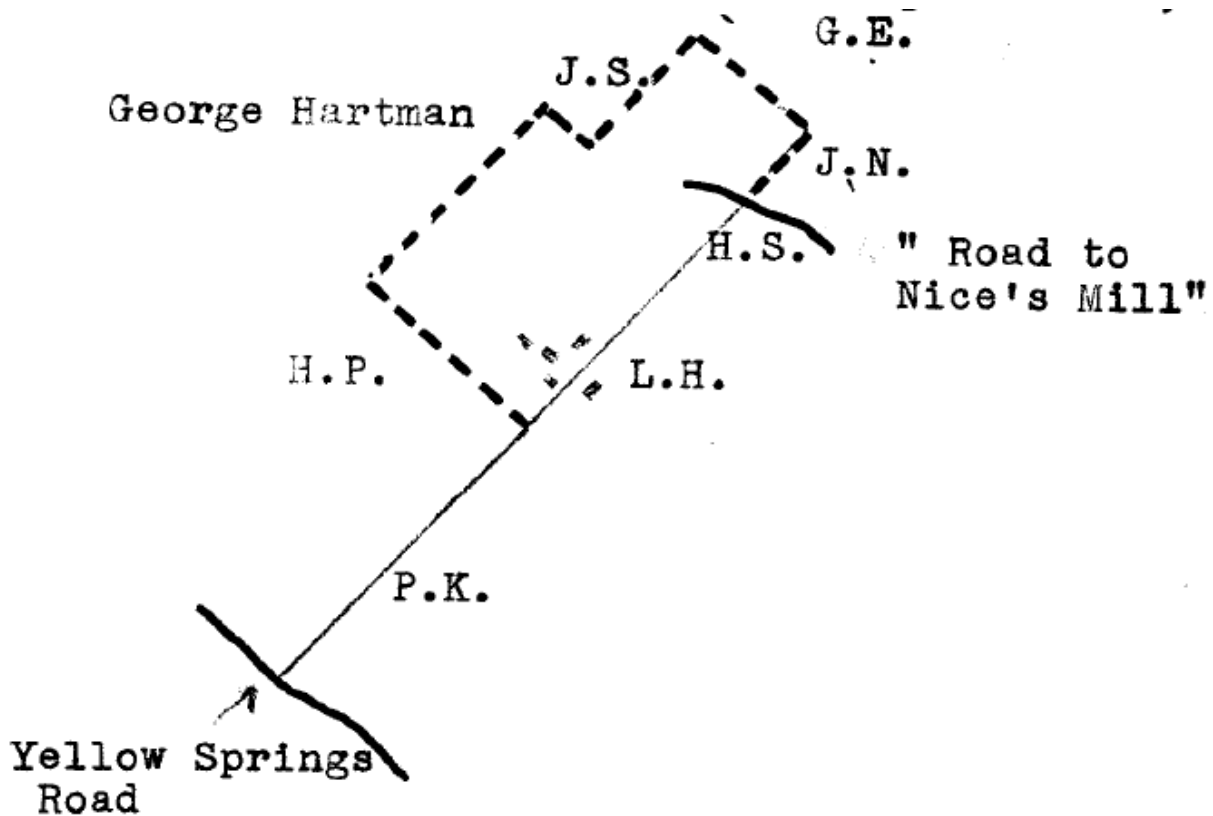


C Recent addition in colonial and 1800 style.

George Hartman was definitely living on Church or Ellis Road in 1816, for in that year he petitioned the Commissioners of Chester County for a road - "your petitioner labors under great inconvenience for want of a road or cart way from the road known as Yellow Springs Road to a public road beginning at or near the corner of Peter King's land in the line of Harman Pennypacker in the township of Plkeland, thence easterly to a road leading to Jacob Nice's mill." Nice's Mill was near Merlin, and in many old records Pickering Road is called "the road to Nice's mill." The road for which George Hartman petitioned was laid out in that same year. Volume 32, page 128 of Chester County road papers contains a contemporary draft showing the exact location of the road with four buildings on Larchwood Farm - probably the house, barn, springhouse, and shed - and also the Cornell house, which was then the home of Lawrence Hipple.

CHURCH ROAD 1816

"Beginning in a stone in Yellow Springs Road, in the line of Harman Pennypacker and Philip King by Roger Little, George Hartman,



Laurence Hipple, Henry Sloyer, Jacob Nice, John Snyder to George Emery ... North thirty nine degrees. East two hundred and seventy four perches to a point in the road to Nice's Mill . . . all in Plkeland."

Chester County Road Records, Volume 32, page 128

When his father Peter Hartman died in 1810, George Hartman renounced his entire claim to the estate. The one hundred and fifty three acre farm was sold to John Snyder and then to David West in 1829. In 1830 George Hartman Jr. bought eight acres to the north out of the West farm and added it to his father's seventy five.

This was the beginning of transactions which George Hartman Jr. was to undertake for a quarter of a century, finally acquiring the whole tract which his grandfather; Peter, had once owned.

George Hartman Sr. died in 1831, leaving no will. His farm passed to his wife "Lizzie Hench Hartman. (Perhaps the date stone M L was for Mary Lizzie, although all records refer to her as Mary Elizabeth except the settlement of her husband's estate.) When she died in 1840, her only child George Hartman Jr. inherited. He had probably been managing the farm before that, though he seems to have lived in Uwchlan. Settlement of the estate of George Hartman Jr. shows rent for the Plkeland farms from his son, George Washington Hartman.

George Hartman Jr. had trained for the merchant marine before the War of 1812 Intervened. He then served In a volunteer company, and later in 1840 was Major-General in the 65th Pennsylvania Regiment. He was doubtless away a great deal, and for some of his life the house at Larchwood Farm was rented. He was Recorder of Deeds for this county from 1839 to 1843.

A popular surveyor and mathematician, he drew the sketch of the Hartman properties which has been discussed and which showed the three houses. Inventory of his estate showed "a surveyor's compass and fixings."

In the years from 1830 to 1856 George Hartman increased his farm holdings in East Pikeland until he owned practically the same tract his grandfather Peter had acquired in 1791.

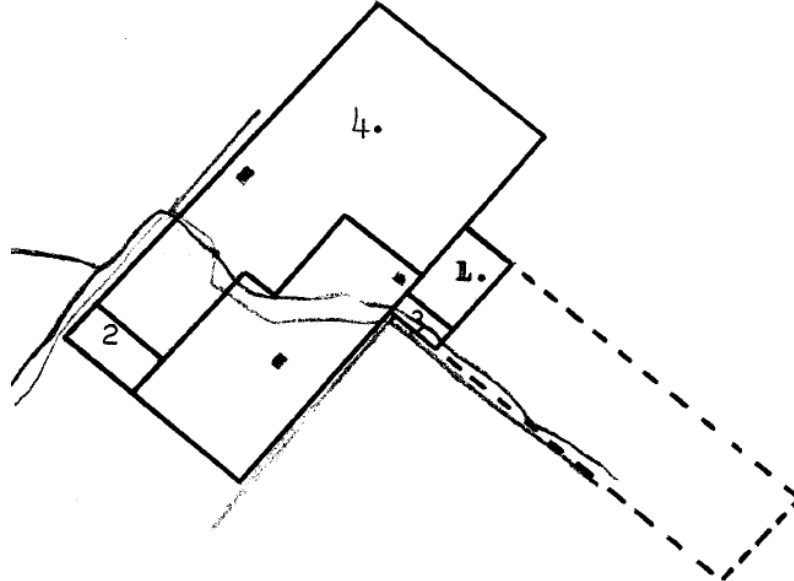
Additions in real estate included the following:

In 1829 he bought eleven acres south of the Jamison house from Caleb Stroud. This had been part of the Nice property extending south all the way to the mill at Merlin. Three more acres of the Nice tract were added in 1834. These two tracts with the Jamison house constituted a small farm which in 1879 was referred to as "the homestead farm".

In 1830 David West and Elizabeth sold to George Hartman, Jr., eight acres north of his house, part of the 153 acre plantation Peter Hartman had ordered sold in 1810. Finally in 1856 the remaining one hundred and forty seven acres were sold back to the Hartman farm by the West family. At this time, then, the estate included three houses with barns and buildings, ninety nine acres "more or less", which was called the Homestead, and one hundred and forty seven acres called the West Farm, not for its location but because it had been in the West family for about twenty five years.

George Hartman, Jr., lived in Uwchlan and got his mail at Lionville Post Office. Most of the occupants of the Hartman houses in East Pikeland received their mail at Pickering Post Office down in Charlestown, or later at Kimberton.

REAL ESTATE ACQUISITIONS OF GEORGE HARTMAN, JR.



1. From Caleb Stroud (part of Nice's Mill tract)
11 acres, 77 perches, April 6, 1829
Deed Book B-4
page 318
2. From David West (part of Peter Hartman estate)
8 acres, March 25, 1830
Deed Book C-4
page 558
3. From John Reed, March 5, 1834, 3 acres
Deed Book G-4
page 408
4. From Thomas West, March 26, 1856, 147 acres,
(remainder of Peter Hartman estate)
Deed Book D-6
page 1

A daughter of George Hartman, Jr., married Reverend Peter Raby of St. Paul's Church at Lionville. One son Granville S. Hartman ran a saw mill and machine shop on Pickering Road just over the border from Charlestown. A cousin David Hartman lived in Charlestown in the white pillared house north of Hollow Road on Yellow Springs. They were a thrifty and hard-working family of good reputation. Dr. William Dell Hartman of West Chester was a well known naturalist and scientist.

Final accounting of the estate of George Hartman Jr. lists ten shares of the National Bank of Chester County valued at \$550 but later sold for \$660.

The Daily Local News for September 25, 1879 contains revealing sale notices for the property of the late George Hartman, Jr.

"A PUBLIC SALE OF GENERAL GEORGE HARTMAN.

FARM # 1 near Chester Springs - 85 acres, a large stone mansion house with a stone barn. (The Twaddell farm today.)

FARM #2 adjoining # 1 - 90 acres - stone house, stone barn - orchards. (Larchwood Farm)

FARM # 3 part of the old homestead - 15 acres - stone house - frame stable, (Jamison)

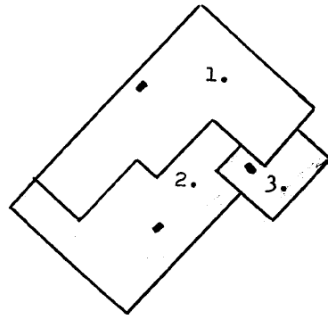
On Farm #3 was the old homestead, clearly the Jamison house which Peter Hartman first lived in about 1764.

The Local of November 25, 1880 contains an item to the effect that Daniel (David) Hartman of Charlestown had bought the "Old Homestead" of about one hundred acres from the estate of his cousin, George Hartman, Jr., for David's son John S.H. Hartman.

The same paper also carried a story that George Washington Hartman (who had been living in the Twaddell house) was planning to move to Kimberton. The Twaddell farm was sold to William John in 1881.

Final settlement of George Hartman Jr.'s estate shows: " Proceeds from sale of the homestead farm, \$9,945; from the sale of the West Farm, \$8,463.33." The price of the first is what David Hartman paid, according to the deed transferring the property from the executors of George Hartman, Jr., for ninety nine acres in East Pikeland.

FARM PROPERTIES OF GEORGE HARTMAN,
ADVERTISED FOR SALE, DAILY LOCAL NEWS,
September 25, 1879



1. 89 acres... part of 153 acres. Eastern tract sold previously.
2. 90 acres (approximate).
3. 15 acres (approximate)" part of the old homestead".

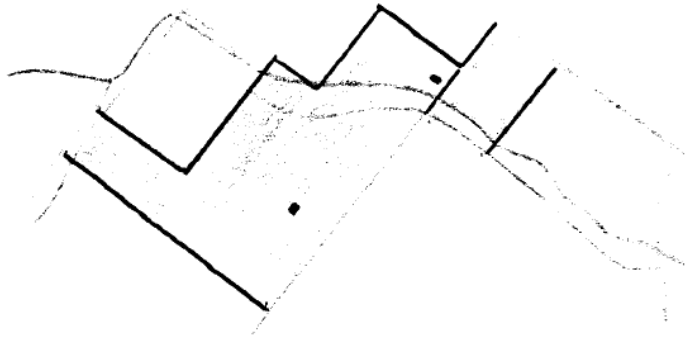
An 1873 map of East Pikeland in detail shows three houses for George Hartman, with the Twaddell house marked "Residence" It was George Washington Hartman who was living there, farming the property, and later moved to Kimberton when the farms were sold, about 1881. From 1881 on the farms were probably rented and not much of import happened. Apparently the son for whom David Hartman bought the ninety nine acres did not take them up, as in 1884. Isaac P. Walker bought them. But in 1903 for a judgment against Isaac P. Walker held by Elisabeth Raby, who had been a Hartman, it was sold again. Mrs. Raby had for a time lived in the Larchwood Farm house, but in 1905 she was in Phoenixville and sold ninety two acres to a man named Matthew O'Connell. Eight acres had been previously sold by Walker. Eight more acres were taken out by 1919, and what remained was the seventy seven odd acres now belonging to Ann Gray Large, a current member of our church.

DAVID R. HARTMAN OF CHARLESTOWN

FROM EXECUTORS OF GEORGE HARTMAN, JR

April 1, 1881

99 acres and 73 perches



Deed Book K-9
page 614



100 perches = 1 inch