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ANNUAL TIADAGHTON ELM CEREMONY

Sponsored by  
Jersey Shore Rotary Club, July 4, 1964 — 10:30 a. m.

THE TIADAGHTON ELM  
(Also Known as the Pine Creek or  
Independence Elm)

It was under this tree—now over 500 years old—still growing on the west bank of Pine Creek in Clinton County just west of Jersey Shore—that the Fair Play Men—a group of largely Scotch and Irish settlers in the West Branch Valley—declared their Independence from England on July 4, 1776—not knowing that the Continental Congress at Philadelphia had done likewise on the very same day. —Marion Evans

A short distance from the mouth of Pine Creek where the creek forms a junction with the West Branch of the Susquehanna stands the Tiadaghton Elm, a magnificent old tree with a circumference of 18 feet and with great spreading limbs.

If the old elm could speak, it could relate rich and varied tales of what has occurred beneath its branches during the changing centuries.

To the descendants of the first settlers, the event that means most today is the historic meeting held under the Tiadaghton Elm on July 4, 1776 when the Fair Play men wrote and signed their own Declaration of Independence, renounced their alle-

giance and declared their independence to Great Britain. This was known as the Pine Creek Declaration of Independence.

PROGRAM

Flag Presentation—Relay Run from Jersey Shore, Jersey Shore High School Track Team

"Star Spangled Banner"—Jersey Shore High School Band, Mr. Frank Schoendorfer, Dir. Pledge of Allegiance to Our Flag—Area Boy Scouts

Invocation—Rev. Robert W. Tanguay, Pastor of First Presbyterian Church

"America" (In Unison)—Led by William Cohick

Introduction of "Bright Canoe"—By William Cohick, M. C., Mohawk Chief of Coughnawago Reservation in Canada

Introduction—Dr. George Wolfe, Professor of History, Lock Haven State Teachers College

Address—"Pennsylvania and the Nation's Heritage"—Dr. S. K. Stevens, Executive Director Pennsylvania Historical and Museum Commission

"America, The Beautiful" (in Unison—Led by William Cohick

Selection—Jersey Shore High School Band  
Benediction—Rev. Robert W. Tanquay

"RECEET" FOR WASHDAY

By REV. RAYMOND SHAHEEN

Grandmother's Receet. Years ago when my mother was a bride, my Kentucky grandmother gave her her "receet" for washing clothes. This treasured bit of writing now hangs above my gleaming automatic washer.

1. bild fire in back yard to het kettle of rain water.
2. set tubs so smoke won't blow in eyes if wind is peart.
3. shave 1 hole cake of lie soap in bilin water.
4. sort things, make 3 piles, 1 pile white, 1 pile cullord, 1 pile werk briches and rags.
5. stur flour in cold water to smooth then thin down with bilin water.

6. rub dirty spots on board, scrub hard, then bile, rub cullord but don't bile just rench and starch.
7. take white things out of kettle with broom stick handel then rench, blew and starch.
8. spred tee towels on grass.
9. hang old rags on fence.
10. pore rench water in flower bed.
11. scrub porch with hot sopy water.
12. turn tubs upside down.
13. go put on cleen dress—smooth hair with side combs, brew cup of tee—set and rest and rock a spell and count blessins,

## LOYALSOCK AREA OLDTIMER'S MEETING

By LUTHER R. LUNT

The annual Old Timers Day of Loyalsockville Area was held Saturday, September 12, 1964 at the P.O.S.A. Hall Loyalsockville, Pa. This was the seventh time for this event. Luther Lunt was general chairman. The Dinner arrangements were prepared by the Auxiliary of the Post. The master of ceremonies was Past 16th District Commander Thomas Harris, Jr. After the Dinner the Guests and Old Timers were called upon for remarks. The Commander of the Post introduced the Post Auxiliary members. This annual event is sponsored by the Hanna-Frantz Post No. 932 American Legion, Loyalsockville, Pa.

The following guests were present:

Thomas Harris, Jr., Past 16th District Commander, American Legion.

Richard W. Snyder, Grand Conductor, Voiture Department of Pennsylvania.

Hugh Cunningham, Central Vice Commander, American Legion.

Charles Norwood, 16th District Commander, American Legion.

William Strong, Commander Post No. 572, American Legion.

Walter Carrol, Past 16th District Commander, American Legion.

Robert Hanner, Commander, Post No. 932, American Legion.

The following Old Timers were present:

B. C. Rothfuss	1900
Dr. E. Lloyd Rothfuss	1892
Charles Stiger	1887
Wilbur M. Smith	1902
George Kohler	1902
Martin Kehrler	1891
Roscoe F. Bryan	1891

Chester Betts	1891
George Myers	1878
*Frank Haines	1871
Harvey Grey	1905
Alfred Jacoby	1893
Harry Hakes	1893
Russell Fry	1904
C. F. Biehl	1893
Harry Clees	1882
Isiah Kebler	1883
Frank Braker	1889
Harvey Guinter	1887
Andrew Watson	1897
Walter Easton	1896
Walter Springman	1885
John H. Walters	1880
Arthur Tallman	1896
Russell Woolever	1892
G. W. Hanner	1879
Dr. L. E. Wurster	1887
Joseph Kaiser	1887
Elmer Entz	1895
Carl Entz	1899
Harry G. Fry	1897
George H. Parke, Jr.	1897
Ernest Fulmer	1899
Lee Westbrook	1887
George C. Williams	1890
Boyd Biehl	1886
Henry Reeder	1892
Howard D. Eder	1885
James Eder	1880
Charles Eder	1892
Darall Biehl	1891
Thomas Keys	1897
*John Dewald	1876
Earl H. Remp	1896
Russell Kehrler	1896
Clarence R. Kempf	1898

\*Denotes Spanish American War Veteran

## THE WRECK OF FAST FREIGHT NO. 83

By CARLTON E. FINK, SR.

As the rays of the oil headlamp fell upon the rails of the Philadelphia and Erie (now P.R.R.) bridge crossing Lycoming Creek, the boundary between Williamsport and Newberry, Pennsylvania, William Connolly shouted at his companion, "My God, Mike, look at the bridge."

Michael Kanary, like most railroad men do, had been watching the engine which under a full head of steam and with throttle wide open was pulling the train at a speed of thirty-five miles per hour.

Glancing down at the bridge, Kanary saw that the flood had washed away one of the piers; the remaining rails and ties sagged in the middle.

At that instant the engine ran onto the eastern span of the four span, two-hundred foot bridge. Its headlight quivered for a moment, then disappeared. The roar of the waters was drowned out by a terrible crash and the screeching of the brakes as the air pipe was broken and the brakes applied in emergency, clamping the wheels in a death-like grip.

It was 6:00 a.m., Sunday, December 15th, 1901.

Kanary, a brakeman for the New York Central, and Connolly, a brakeman for the Philadelphia and Reading in the Newberry Junction yards, had quit work at 5:40 a.m. and started for their homes in Williamsport. At the Lycoming Tannery, just west of the creek, they met William Turley, an engineer doing day duty in the Reading yard. Turley told them that they would have to cross the creek on the railroad bridge to reach the city. Looking down the track they saw the headlight of a train approaching. Kanary wanted to hurry and cross over ahead of the train but Connolly objected saying it was a fast freight and they had better slow up a little and let the train pass over before they crossed.

The engine lay partially buried in the mud on the bottom of the creek in twenty-one feet of water. The cars kept tumbling, rolling on, one right after and over the other, until seven of them were piled on top of the engine. As they left the track they dropped the trucks and wheels from under their ends. Two others torn loose from the rest of the train were visible on its eastern

span. The swirling, rushing, icy water closed over the engine; seven cars and the bodies of Engineer John Martz, fireman Frederick Glass and the head brakeman George Hartley who was substituting for the regular man on this trip. All other sounds were drowned out as the torrents rushed against the remaining piers, abutments, and submerged wreck with a sullen roar.

The men were all married with families and had resided in Sunbury, Pennsylvania.

For a moment Kanary and Connolly, stifled by horror, stood still, then, fearing the cars might come tumbling down upon them, they ran back a short distance. When the silence told them there was nothing to fear, they ran back to the bridge.

Connolly hurried the short distance to Good's Grist Mill. Fortunately there was a man at the mill, and calling across the race Connolly asked him to notify the yard office at Walnut Street, Williamsport. He then ran west on the track to flag any eastbound train. Remembering that the wrecked freight would have the right of way to Jersey Shore, thirteen miles to the west, and that the east-bound trains would be held at that point, he returned to the bridge.

Kanary, being a railroad man, knew there would be three men on the engine. In the hope that one or more had jumped or been thrown clear, he crawled to the end of the span of the bridge still standing. Leaning out as far as he safely dared over that terrible gap, he called out. Hearing no other sound than that made by the water and feeling the span sway, he crawled back, reaching the abutment as Connolly returned.

The conductor, Charles Harman, and the rear brakeman and the flagman were just settling down for the run to Jersey Shore when there was a sudden shock. They were thrown violently about in the caboose. The grind of the air brakes told them there was something seriously wrong or they never would have stopped with such fearful force. Bruised and cut from contact with the contents and sides of the caboose, they got up off the floor, grabbed their lanterns, lit them, and started out to investigate. The flagman headed back to protect the rear of



his train. The conductor and brakeman moved forward along their train looking it over and wondering what could have happened to cause the emergency stop. They had no idea as to the trouble until they reached the swollen, turbulent stream.

On the other side of the stream Connolly and Kanary, seeing lanterns moving about, called at the top of their voices, but the three could not hear them. After looking in vain for the slightest trace of their fellow crew members, they gave up the search and went to the yard office in the city with their sad news.

The pressure of the current dislodged all but one of the cars, and free of trucks and wheels the cars floated down the creek crashing against the Philadelphia and Reading bridge two hundred yards below. As they pounded against the bridge they weakened it and moved it several inches making it unsafe for traffic. One of the cars lodged against a pier while five others slipped under the bridge and moved to the West Branch of the Susquehanna River, a few hundred yards farther down stream.

Kanary and Connolly, going to this bridge, saw the dangerous condition and from a booth located there telephoned the yard office at Newberry Junction, one mile to the west. They then crossed the creek on this bridge and went to their homes. Both men reported off duty that evening, as neither had been able to sleep that day.

When the news of the disaster reached the railroad office, an engine and crew with railroad officials was dispatched to the scene. The eastern span on which two cars sat had given away, and span and cars had disappeared. The remaining twelve cars were pulled back the mile and a half to the Williamsport Yard.

The train was dubbed the "oyster train" because this time of year it was largely used for the shipment of oysters and fruit. On this trip the two head cars were entirely filled with oysters.

No. 83 traveled at almost express train speed. The train was one of the fastest of its kind in the country. Because of various difficulties it left the Williamsport yard two and one-half hours late. It had been held there a short time due to a heavy land slide at Hyner, Pennsylvania, forty six miles west. The slide had delayed the "Midnight Express" due in Williamsport at 1:30 a.m.

and the "Buffalo Flyer" due at 2:30 a.m. When it became known that these two fast passenger trains would not reach the city as early as expected, it was decided to advance No. 83 to Jersey Shore, twelve miles to the west, and a running order to meet these trains at Jersey shore was issued.

When No. 83 passed the signal tower at Grier Street, Williamsport, the fireman waved his hand at the operator and shoveled more coal on the seething mass in the fire-box. The engineer opened the throttle wider; the engine responding with hoarse puffs, and the train, cutting the cold dark air, raced toward the bridge and its doom.

Had the two passenger trains, which were now running very close together, been released earlier at the point of the slide, it is more than likely that one of them would have hurled itself to the bottom of the creek carrying its sleeping and unsuspecting passengers to a watery grave. The horror of such a calamity can hardly be imagined.

Many living close to the creek had been up all night. William Berger, a sixteen year old lad, taking a lantern went up the tracks to the bridge to see how the creek looked. He saw some obstruction lodged against the bridge. It made an unusual noise as it bobbed up and down. Moving down the track toward the city he saw the headlight of the approaching train. He swung the lantern violently across the track but was not seen and the train roared past him. A minute later he heard the crash. Running to a telephone, he notified the Walnut Street yard office.

Oysters being of a perishable nature, and the railroad, having the salvage of the train and the rebuilding of the bridge on its hands, left their gathering to any one who wanted them. People came with every manner of conveyance and every imaginable container and carried them home. Many securing more than could immediately be consumed put them in barrels of ice water and fed them cornmeal. Oysters raw and prepared in many ways were eaten for quite some time by the industrious. Barrels of them were found along the river for many miles below the wreck. One farmer asked what the company proposed doing with them, saying by way of explanation that his boy had found a few, and he didn't want the boy to get himself in trouble. It was later learned that the boy had secured eight

barrels of them. They were nearly all caught between the wreck and Muncy Dam, a distance of seventeen miles.

The water at the site continued high for the next ten days due to the flood in the river backing into the creek. When it dropped so that the engine was visible, it was seen that its entire front had been knocked off as it came in contact with the pier. Great scars were visible on the stones of the piers. The solid masonry had been hurled over by the impact of the engine's fall.

As the materials for a new bridge at Queens Run were stored there, they were quickly loaded and moved to Williamsport.

As the building of the bridge progressed, the engine was dragged to the east side of the creek and picked up.

Thinking that perhaps the bodies of the men would be found floating down the river patrols were placed on all downstream bridges. A diver was employed to search the waters. The bodies of engineer Martz and fireman Glass were not found. Gravel was piled up several feet deep by the current just below where the engine lay and it was presumed that they lie buried there.

Another disaster had been recorded in the history of American railroads. The End.

## DATA ON WILLIAM WINTER

By J. KENNETH WINTER

From "History of Center and Clinton Counties" by John Blair Linn

Published 1883 by Louis H. Evarts, Center County, page 221

William Potter, Esq., a grandson of General James Potter of the Revolutionary War, was born at Potters Mills, December 18, 1792. Mrs. Lucy Potter, widow of Hon. W. W. Potter, died in Bellefonte, May 30, 1875, aged eighty-four years, nine months and two days. Mrs Potter was a member of a large and rather remarkable family, her father having been born in 1728, married in 1747, died in 1794, children to the number of nineteen being born to him, the eldest in 1790, their births extending over a period of forty-two years..

William Winter, the father of the deceased, came from Berks County to Northumberland, now Lycoming County, in the year 1778, having purchased the farm lately known as the Judge Grier farm, near what is called Newberry, but within the corporate limits of Williamsport. Mr. Winter was twice married.

His first wife was Ann Boone, sister of Col. Daniel Boone, famous in the early annals of Kentucky. His marriage took place in the year 1747 in the then province of Virginia. By this union there were issue eleven children, four males and seven females. His eldest daughter, Hannah, married in Rockingham County, Virginia, Abraham Lincoln, the grandfather of the ex-president Lincoln. Shortly before his death, Lincoln, who was killed by the

Indians, visited his father-in-law at what is now Williamsport and John Winter, his brother-in-law, returned with him to Kentucky, whither Mr. Lincoln had removed after his marriage, John being deputed to look after some lands taken up by Col. Daniel Boone and his father.

They traveled on foot from the farm by a route leading from where Bellefonte now is the "Indian Path from Bald Eagle to Frankstown". John Winter visited his sister, Mrs. Potter, in 1843, and wandering to the hill upon which the academy is situated, a messenger was sent for him, his friends thinking he had lost himself, but he was only looking for the path he and Lincoln had trod sixty years before, and pointed with his finger the course from Spring Creek along Buffalo Run to where it crosses the "Long Limestone Valley" as being their route.

Upon the death of Mr. Winter's first wife, in the year 1771, he again in 1774 married. His second wife was Ellen Campbell, who bore him eight children, three males and five females, of whom the latter, the subject of this sketch, was the youngest. The father of Mrs. Potter died in 1794, and in 1795, Mrs. Ellen Winter, his widow, was licensed by the Courts of Lycoming County to "keep a house of entertainment" where Williamsport now is, where she



lived and reared her children as well as several of her step-children. Here all her daughters married, Mary becoming the wife of Charles Huston, who for a number of years adorned the bench of the Supreme Court of this state; Ellen, the wife of Thomas Burnside, who was a member of Congress, judge of the Court of Common Pleas and finally a Justice of the Supreme Court; Sarah, wife of Benjamin Harris, whose daughter, Miss Ellen Harris, resides on Spring Street in Bellefonte; Elizabeth, the wife of Thomas Alexander, a carpenter and builder, who erected one of the first dwellings in Williamsport, at the corner of what is now Pine and Third Streets in that city, and many of whose descendants still live in Lycoming County. Mrs. Potter continued with her mother's family in Lycoming County, frequently visiting her two sisters, Mrs. Huston and Mrs. Burnside, who resided in Bellefonte, where in 1815 she was united in marriage by Rev. James Linn with William W. Potter, a young and rising lawyer and son of General James Potter, one of the early settlers of this county. Here with her husband until his death and then upon the marriage of her niece, Miss Lucy Alexander with Edward C. Humes, she made her home, having lived continuously in this town since her marriage.

From Publications of the Genealogical Society of Penna. Vol. XIV, p. 27, abstracts of Wills of Northumberland County.

June 11, 1794. Letters of Administration on the estate of James Campbell were granted to Jean Campbell and Samuel Reed. Sureties Robert Martin and John Winter.

Ibid p. 27

Will of William Winter of Loyalsock Township, County of Northumberland. Will dated June 18, 1794, proved August 2, 1794. Wife of Eleanor to have use of my negro Tom. Henry Miller, husband of my daughter Hannah. Daughter Jane Campbell the house and garden she now holds. Daughter Phebe Jones and her children 200 acres adjoining the tract I gave my son William. Thomas Linkhorn (Lincoln, my son-in-law. Daughter Ann, wife of George Crawford. Sons John, James, Elias, and Archibald; daughter of Sarah,, Mary, Elizabeth, Eleanor and

Lucy. Grandson Thomas Linkhorn (Lincoln) a bond. Land in Kentucky patented in my name. Sons William, John and James. Executors son John Winter and William Hammond, Esq. Witnesses Samuel E. Grier, William Vanderbilt and Isiah Voras.

From "Chronicles of Central Pennsylvania" by Godcharles.

William W. Winter, native of New Jersey, died June 29, 1794.

Aged 66 years, 3 months and 2 days.

Had two wives and 19 children.

Buried in old cemetery near Corner of Third and Rose Streets, Williamsport.

From "The Williamsport Sun,

Tuesday, March 15, 1949.

Miss Gertrude Allen, one of the oldest residents of Montoursville, and descendant of one of Williamsport's earliest settlers, died Monday, March 14, 1949, at the home of her niece, Mrs. William Schenck, of 29 North Arch Street, Montoursville. Miss Allen was 89 years old. She was the great-great granddaughter of William Winter.

William Winter was one of the first settlers in what is now Williamsport. He had taken up lands and made improvements on a plot east of Lycoming Creek and was among those driven out by the Indian troubles of the Revolution.

In the Summer of 1778, following the Big Runaway, in which the West Branch Valley was vacated, and the tardy dispatch of troops to guard the valley, Winter and others returned from Berks County to his home site, for the purpose of cutting hay to feed stock he intended bringing up in the Fall. Some of the men were in the field near the river cutting hay and others were at the cabin when a party of Indians attacked, killing four of the mowers. Winter was among those at the cabin. They hid themselves in the woods until night and were not detected by the Indians. They found the bodies of their slain companions, covered them with hay and hurried back to the protection of downriver points. Next Spring, returning to the scene, they found that the bodies had been preserved beneath the hay, according to an account of Meginess' "Otzinachson." The victims of this attack were buried, with other massacre victims, at Fourth and Cemetery Streets.

Miss Allen traced the descent from this pioneer through Sarah Winter, a daughter

by the second marriage of William Winter. His first wife had been Annie Boone, through whom President Lincoln traced descent.

\*\*\*\*Through various marriages, the family traces ties with two justices of the Pennsylvania Supreme Court; Charles Huston, of Lycoming County and Thomas Burnside, of Clinton and Centre Counties; with Elias Winter, early sheriff of Lycoming County; and with William W. Potter, congressman of a century ago.

From "Otzinachson", a History of the West Branch of the Susquehanna.

Court held at the home or barn of Eleanor Winter near the present corner of West Fourth and Rose Streets, Williamsport. Records show that on September 11, 1797, the commissioners issued an order to pay Mrs. Winter \$30 rent for holding three courts.

From "Gazette & Bulletin", Williamsport, Feb. 22, 1909 by Col. Thomas W. Lloyd. On file at James V. Brown Library, Williamsport. Time: March 2, 1909.

"Life in Early Williamsport" — from Rose Street west to Lycoming Creek.

Originally, this was a farm known as "Ormeskirk", consisting of 579 acres, deeded to one Richard Peters, a close friend of William Penn. On November 23, 1772, Peters sold it to Philip Francis, a cousin of the celebrated Englishman, Sir Philip Francis, an author. Amariah Sutton obtained the west half of the farm, adjacent to Lycoming Creek, south to the river. Sutton's home stood on the east bank of the creek, near the main road to Jersey Shore. He formed, in 1791, the first Methodist Society north of Northumberland. Turbott Francis sold the east part of the farm to Hawkins Boone in 1775, and William Winter, the first settler in Williamsport, came in possession of it in 1778. His original log house stood near West Fourth and Rose Streets. When Captain Hawkins Boone was killed in 1779, he deeded his half to William Winter.

William Winter raised a large family of fifteen children (sic) at his homestead in Williamsport. One of the interesting stories of the family came when a son, John Winter, married Miss Ellen Harris. Their honeymoon included a trip to Steuben County, New York. Enroute Young John decided it would be nice to show his wife the life in a maple sugar

camp at Ralston. Workers in the camp busy boiling sugar when the newlyweds arrived. John Winter made his arrival rather auspicious by dressing as an Indian, and along with several of his cronies, charged the camp by yelling like savages. One of the young men working at the camp was so shaken by the surprise attack that he fled all the way back to Williamsport, warning the city residents, "the Injuns are comin!". The local settlement was so alarmed that they started to bake extra bread and gather their cattle. Judge Hepburn got his family ready to leave Williamsport when the truth finally arrived that it had all been a prank of the newlyweds.

The first courts in this area were held in the Winters home, near Fourth and Rose Streets. They were primitive but legal. Mr. Winter finally sold his home through his heirs to one John Rose, whose daughter later married the distinguished lawyer and jurist, the Hon. Robert C. Grier. This eminent Justice of the Supreme Court of the United States spent many a summer here at the Grier Farm as it was known. Many of the William Winter family made prominent marriages. A daughter married Benjamin Harris, prominent of his time. Another married the Hon. Charles Huston, later Justice of the Supreme Court of Penna. A son, Elias Winter was Sheriff of the County for several years. Another daughter married the Hon. Thomas Burnside, also a Justice of the Supreme Court of Penna. And Lucy Winter married the Hon. William W. Potter, member of Congress.

Following data to be rechecked:

Probably taken from "Otzinachson", a History of the West Branch of the Susquehanna.

In September, 1787, William Winters came up from Berks County with several men to cut hay in a meadow near the mouth of Lycoming Creek for the purpose of feeding cattle he proposed to bring up late in the Fall. While William Winters, who led the party, was preparing dinner in the cabin, he had built at present corner of Third and Rose Streets,\*\*\*\* stood their guns against a tree, Indians opened fire, killing three or four the first round. Winters and those with him, hearing the firing, concealed themselves until the Indians had departed, etc.

William Winters family consisted of:  
Sarah, daughter of Elizabeth Tharp, his first wife who was slain in the massacre, born August 22, 1774, died September 19, 1850.

Ruth, born May 23, 1763, died date unknown.

Martha Reeder, his second wife, born February 24, 1763, Died May 16, 1817. Her children were:

Mary, born February 6, 1781, died June 13, 1782.

William, Jr., born August 29, 1783, died .....

Joseph, born September 3, 1786, died July 16, 1870.

Martha, born January 13, 1792, died .....

George Washington, born July 14, 1794, died .....

John, born June 16, 1797, died .....

Descendants reside in and around Williamsport.

## A LETTER TO THE "OLDTIMER"

### EDINBORO, PENNSYLVANIA

Dear Sir:

You ask for an article telling where the name "Gusty Hills" came from and stating also the commercial birthrights of our beautiful valley nestled in the very outer rim of the great Mississippi basin. And I will add, if I may, what seem to me spiritual birthrights of an area whose pioneers and antecedents had vision, courage and character—building their alters and their fires in a wilderness—dedicating their efforts to church and school and government by high and simple living in the fear of God and in the belief of accountability to their Creator.

The first white male child born in this area saw the light of day in William Culbertson's log cabin, on what is now Vunk's Point, in March 1800. This babe was christened John Augustus. John Augustus Culbertson went to the town of Erie in 1816 to learn to work in wood and served an apprenticeship of seven years as cabinet maker. He continued to work in Erie until twenty-seven years of age when he married Clarissa Harrison and returned to Edinboro and built his home on the first hill west of the outlet where Mrs. Etta Anderson Hollenbeck now lives. John Augustus Culbertson made coffins not only for the southern Erie County area but also for a good part of northern Crawford County. Much of the pay was in trade—potash, pearlash, grain, etc. The demand for coffins was steady but not enough to take all of John Augustus' time and he built homes on land given him by his father on the

west side of the outlet and also on the east side. His father (William) gave him (John Augustus) a good part of the land on the hills on the west side and so these hills came to be called "Gusty's Hills." The first rise of land was called "First Gusty" and the second rise "Second Gusty." John Augustus was called "Gusty" for short and the "Hills" took the same short name. John Augustus Culbertson died in 1872. My mother never tired of telling her children what a kind, patient and helpful man "Grandpa" Culbertson was to her, and Harper Cornell, Trim Proudfit and Preston Reeder all have told me kindly things of "Uncle Gusty."

Driving into Edinboro in summer season from the north, from the west, from the east or from the south you will pass by farm lands that speak abundance—that say here is plenty, and you will feel nature's challenge to the tillers of the soil and to all—"Match my prodigality with your intelligence and your labor, and plenty shall be your portion." This district is a natural potato area, a natural apple area for the badwin, the nothern spy and the greening—two great food sources. Our greatest need in this area that can produce so much is, probably, intelligent and organized sale of our products. Other commercial birthrights of our area are the lake, the climate, the beautiful rolling and wooded country-side—all meaning health and happiness to thousands who come among us for a season.

Now our spiritual birthright is all who have gone before who may have added to

our vision, to our understanding or to our courage. I wish to speak of one who was so outstanding and magnifiient, one who has hundreds of lineal descendants in our area, which descendants should find urge and challenge in such heritage. Jane Winters, born in 1762, was the seventh of eleven children born to William and Eleanor Campbell Winters. Through her maternal grandmother, Anna Ball Campbell, Jane Winters was related to George Washington, whose mother, Mary Ball Washington, was a kinswoman (sister or cousin) of Anna Ball Campbell. Jane Winters married James Campbell and bore him six children—four boys and two girls. Campbell died and Jane Winters Campbell married Lytle and Lytle died and Widow Jane Winters Campbell Lytle married Robert Randolph, and Randolph died. Widow Jane Winters Campbell Lytle Randolph, thirty-four years of age, with six children, one horse and one cow left the Williamsport-Pennsylvania area in the fall of 1796 and moved west through the wilderness trail over the Allegheny Mountains to where Franklin, Pennsylvania, now is and from there on up to about a mile south of Edinboro where Widow Randolph and her six children built a log cabin with a lean-to for the cow. There were seven pioneers in this family group—the youngest nine and the oldest thirty-four—and each had an axe. As soon as their cabin with its lean-to was built, Widow Randolph, with four children, took their horse and returned to the Franklin area for the winter 1796-1797, leaving James and William Campbell—fourteen and twelve years of age—to browse their cow stabled in the lean-to, until spring. The only

other whites in the wilderness around were Culbertson, his wife Mary and their year and a half old baby boy, Andrew Columbus. James and William Campbell followed the Indian trail ten miles with Culbertson to Fort LeBoeuff for potatoes that winter. Culbertson would carry a bushel and the boy, not yet fourteen, a half bushel and the twelve year old boy, a peck. The cow which the boys had browsed all winter freshened in March and the boys used the third milking—not waiting for the ninth milking, the usual practice. Widow Randolph and her four children joined the two boys in their log cabin in the spring of 1797.

Descendants of "Granny" Randolph, there is your pioneer background and heritage. Widow Randolph's six children all married. Nancy, the older girl, married Job Reeder and Hannah, the younger girl, married John McWilliams. I propose that "Granny" Randolph's grave in the old cemetery be made a shrine by her descendants and others who visit her resting place, always leaving an attractive stone or pebble, picked up elsewhere, on her grave until the mound will tell the world that the Campbells, Reeders, McWilliams, Taylors, Lytles, Moores, Lewises, Hamiltons, Comptons, Cornells, Proudfits, Langleys, Dales, Wades, Pratts and others have not forgotten. "Man shall not live by bread alone." I call on you to accept my proposal and enjoy your heritage, and the pilgrimages to "Granny" Randolph's grave will follow.

ANDREW A. CULBERTSON

Edinboro, Pennsylvania

July 24, 1940

## PIONEER LIFE (Conclusion)

By DR. LLOYD E. WURSTER

The earliest settlers in the West Branch Valley came from England, Ireland, Scotland and Germany. Many of these immigrants came to America to escape religious persecution. Many others were adventurers. Some were induced to come through the enterprise of the land speculators. Some, particularly the Germans, left Germantown and traveled overland through the region of present day Pottsville, Ashland, Mount Carmel and on to Danville. Crossing the

North Branch at Danville, they followed an Indian trail up Mahanoy Creek to the site of Washingtonville. Thence the route cut through Muncy Hills and descended Glade Run to the West Branch, west of Muncy. From there, they came up to the Loyalsock and many crossed the Loyalsock and traveled into the Bloomingrove area where they took up homesteads. Others settled around the lower Loyalsock area because this flat land seemed to be fertile. It is said that

the settlers that went back into the hills did so because the trees seem to grow larger and they felt that the land must be more fertile. Other settlers came directly up the Susquehanna Valley.

In later days after a railroad had been built from Philadelphia to Harrisburg and a canal from Harrisburg up the West Branch Valley, the favorite means of travel was by rail to Harrisburg and then by canal boat up the valley.

These early settlers were a rugged lot. When a site was selected a log cabin had to be built, the trees had to be cut down and burned in order to have land on which to raise crops. Many of the bolder pioneers were killed or carried into captivity by the Indians, but the most pronounced setback came during the period of the Runaways, from 1778 until after the Peace Treaty of 1784. The successful termination of the Revolutionary War instilled a sense of security in the settlers. Many now rebuilt their hastily abandoned properties and many more came for the first time to take up home sites.

Their household utensils and farming implements had to be made on the spot or be brought in from a great distance. Their meat was supplied largely by the wild animals which they killed. Deer and bear were plentiful. In fact, the predators made it difficult for the farmer to raise animals for food. One of their necessary commodities was salt. It was needed for curing of meat and fish as well as for seasoning. The only sizeable source of salt in Lycoming County was from two wells walled up twenty feet deep, on Salt Run, a branch of Wallis Run. The water pumped from these wells yielded one tablespoon of salt to eight quarts of water. One of the early devices for making flour was employed by Colonel Antes at the time of the erection of his fort in 1776. It was simply a large iron coffee mill run by manpower. As the settlements grew and crops increased, crude mills were no longer able to supply the demands of the population. It now became necessary to load a bag of grain on a horse and travel as far as ten miles to a gristmill, where the customer was often obliged to wait his turn. One of the things needed by the early settler was leather for footwear. About 1800, a small tannery was erected by Mr. Wyckoff on the Loyalsock. Some-

time later another tannery was erected at the site of present Warrensville and still later a large tannery was erected at Proctor and another at Hillsgrove. This was a rather large tannery and we read that the hides used for making leather were shipped to Philadelphia from South America and brought by wagon and then any leather they had to export was taken back the same way.

The reason that the hides were brought so far to be tanned and made into leather was because hemlock bark was used in the tanning process and it was easier to transport the hides than it was to transport the bark.

A very important person in the community was the blacksmith. He shod the oxen and horses, made irons for the wagons, cranes for the fireplace, and even made the door hinges and nails. The pioneer woman had to be endowed with marvelous energy and endurance. They helped to cut the grain with the sickle and helped to dig the fields with the mattock. They had to care for the flax from the sewing to the pulling, the break, hackle, spinning wheel and loom to the finished cloth, then they completed the process of making the cloth into garments. The women also raised the sheep, sheared the cool, carted, spun, and wove the yarn. After the cloth was wove, the women made the clothing for the family and knitted the socks and stockings.

Maple Syrup and honey took the place of butter. Bear's fat was used for shortening. Fried cakes were baked in pots of bear and racoon fat. Ground rye, peas and beech-nuts were substituted for coffee. The bark of sassafrass roots was often used for tea.

Schools were few and far between and I find no record of the location of early schools in the Loyalsock Valley.

A policy of the Penn Government was to award tracts of land to individuals who had done outstanding service for the colony. Among these was a grant to Andrew Montour containing eight hundred and eighty acres lying on both sides of the Loyalsock Creek. Another was a grant to Colonel William Plunkett at the mouth of Plunkett's Creek for whom the stream and township was named. Colonel Plunkett had studied medicine in Ireland and came to Northumberland rather early in life where he distinguished himself by leading a body of

troops against the Connecticut Yankees who had come down from Wyoming and began taking up land in the neighborhood of Muncy. He drove these settlers out of the valley and back to Wyoming. Colonel Plunkett was the first President judge of Northumberland County and his career was stormy and boisterous. He died at Sunbury in the spring of 1791, age nearly one hundred years.

One of the early land speculators was Samuel Wallis, of Muncy. He purchased a number of tracts of land on the Loyalsock for colonization purposes, some of which tracts were afterwards purchased from Mr. Wallis by Joseph Priestly, Jr. The latter was the moving spirit in the settlements on the Loyalsock, which settlements were the first permanent English settlements is what is known as Sullivan County.

Mr. Priestly's father, Joseph Priestly originally owned a large number of tracts of land on the Loyalsock and its tributaries. He was greatly interested in the settlement of the rich lands of Pennsylvania and after his death, his son Joseph carried on with this colonization project. The first settlements on the upper Loyalsock and vicinity were reached by what is known as the Corson Road which was built in 1793 by Samuel Wallis in order that he might transport supplies to the surveyors who were locating the land which he had purchased from the state.

The laws of the state provided that from 1792 to 1814 land could be sold to individual settlers at six and two-thirds cent an acre, plus the cost of survey and of issuing the warrant; but no more than four hundred acres could be sold to one person.

Mr. Wallis built his road from Muncy, Pennsylvania to the summit of the Allegheny Mountains, thence to the Loyalsock at Hillsgrove and up the Loyalsock to Forks. It was a mere footpath or pack horse road.

The Genessee Road which was opened in 1800 from Muncy to Monroeon, was one of the main roads from central Pennsylvania to the Genessee River, over which the early settlers reached the southern part of New York State in the northern part of Pennsylvania. This road passed from Muncy over the mountains to Huntersville, Highland Lake, down Ogdonia Creek to the Loyalsock, up the Loyalsock to Hills-

grove to Elk Creek, up Elk Creek to Lincoln Falls and thence over the mountains to Monroeon. Another road was built from Forksville to the Edkin farm on Muncy Creek, and it was over this road that the early English settlers on the upper Loyalsock came and over which they hauled some of their supplies.

The names of some of these early English settlers were Molyneaux, Burd, Huckell, Ecroyd, Endred, Little, Hill, Green, and Brown. Probably the most noted family of this group was that of Samuel Rodgers who located where Forksville now stands probably prior to 1810. He had four sons, William, George W., John and Thomas, who settled in the neighborhood of Forks. The Rodgers built a sawmill and a woolen factory at Forks. This was built in 1810.

During the War of 1812, they furnished cloth for the Army and several teams of horses were constantly employed in transporting the fabrics to Philadelphia and bringing back raw material and supplies for the settlers. Two of the Rodgers boys drove the teams from Forks to Philadelphia and returned, making the round trip in six weeks. The men drove eight horses to heavy strung wagons. The flood of 1816 destroyed the woolen mill at Forksville and the dye kettle was washed down the creek for several miles and lodged in a deep hole from which it was later salvaged and was kept on the lawn on the Rodger's homestead in Forksville. Since the death of the Rodgers family, this dye kettle has been moved to the museum at LaPorte. They then built another woolen mill on Big Bear Creek at the present site of Dunwoodie. This factory was built about 1826. The activities of the Rodgers family would take too much space to include in this story.

#### LUMBERING ON THE LOYALSOCK

As stated earlier in this paper, the Loyalsock Valley was covered with a heavy growth of pine and hemlock. Lumbering, therefore, became the chief industry in the valley. Sawmills were built along the streams and the principle sawmills were located at Millview, Forksville, Benjamin Little Farm, Charles Brown Farm, Point, Hillsgrove, Lippencot's Farm, Scaif's Farm, Barbour's Mills, Millers Dam and Slabtown. These trees were sawed into lumber and then made into rafts and floated down the



creek. The rafting days date back to about 1830. The men who floated the rafts down the Sock had to have real grit, and unusual courage. They had to know the crooked, rocky, rugged course of the Loyalsock, and its bars, narrow channels, and sharp, right angle turns so as to competently steer or pilot the regular size rafts on the stream. This required wit, courage and manliness and plenty of active brain cells and quick insight. The ordinary raft was from eighty to one hundred feet in length, sixteen feet in width and one and one-half feet in depth and it was pinned and boned for a rough voyage on the Loyalsock and the river.

The raft was manned by a first and second steersman and a first and second pilot; and was run with oars at the front and rear ends. These oars were stems, about twenty feet long, usually made from small hemlock trees, seasoned; to each was spiked a tapering plank from fourteen to sixteen feet long, the oar being balanced so as to work to the best advantage.

The raft men were good feeders and demanded good sleeping quarters as they were very active. Often starting from the mouth of the Loyalsock at Montoursville at two o'clock in the morning, hiking to near Forksville and returning on a raft to Montoursville on the same day. Sometimes these men made these trips daily for ten days at a stretch. This rafting could only be done in the Spring of the year when the rains and snow raised the water level suf-

ficiently to enable the rafts to float over the rocks.

In order to assist in floating the rafts, splash dams were erected at intervals and when the water from one of these dams was released it might raise the level of the water three or four feet.

Some of these rafts were floated down the Susquehanna river to Marietta. Here the lumber was sold for eight to ten dollars a thousand and later on it increased to ten to twelve dollars a thousand. So one can understand how it was impossible for the lumberman to make much money on the Loyalsock.

Some of the logs that were cut in the Loyalsock Valley were floated down to saw-mills at the mouth of the Loyalsock. These log drives made rafting rather dangerous. The logs were cut in the woods during the winter time and hauled to the creek where they were piled up awaiting the high water in the spring. They also utilized splash dams to float the logs down to the mills.

Much more could be said about the early history of the Loyalsock but time and space will not permit. Let it be said, however, that the valley of the Loyalsock is unsurpassed for beautiful scenery. Nature has done a lot for the valley and you cannot excell nature's work. Travelers who have gone the world over, often take the trip up the Loyalsock. Nowhere is there anything more beautiful; nor do you tire of the scenery; it changes almost every minute as you transverse the valley.

## EARLY PRESBYTERIANISM

By REV. ROBERT COX

Bringing the gospel according to the Presbyterian system of belief to north central Penna. in the early portion of the 18th century required a ceaseless missionary effort. Before, during, and even after the Revolution communities were sparsely settled. Where clusters of houses located there were of necessity forts, like Augusta, Freeland, Hoyt's, Brady's and the one at Antes Fort. The one farthest west in our immediate area was at Lock Haven. Meginness says no one of these boasted a cannon for many years, were simply fortified stockades where women stayed while

men dared to tend the fields or hunt — always in danger of attack.

The migration here came from two areas. To the south of Williamsport and in this area people came from New Jersey and the Philadelphia region. To the north and into Williamsport finally came people from Canada, New York and New England. There was a well travelled trail northward from here to Fort Ticonderoga and Fort William Henry on Lakes Champlain and George respectively. People struggled over roads which were merely well worn Indian trails, came along river banks or by canoe

on the river branches, or over the mountain ridges. Later the roads would be broadened for ox-carts and lumber wagons—and with the great lumbering boom railroads inched up the broader valleys to haul logs.

Earliest existence was eked out from farming the valleys along the main river. During the first century of this historical report however, mining developed to the north, and lumbering became the great occupation as men began denuding the hills of their virgin stands of timber. The times called for stout-hearted men. Those who dare to struggle for homes in a wilderness, to claim new lands, while often adventurous self-sufficient in nature are frequently also God-fearing men. Out of these grew the history of our churches. Wherever men threw up houses in sizeable clusters, they shortly set up places of worship. Since many were of Scotch origin, or Irish Protestant, they were likely to be Presbyterian in conviction.

We must in a sense start about the year 1745 to indicate a time-span for tonight. Long before any claim could be made that Presbyterianism was firmly established here, Rev. David Brainerd, the great missionary to the Indians, thrice visited the Susquehanna Valley. We know he was in the Lycoming Creek area in 1746 for he says he preached July 25th to Indians where the Sheshequin Path crossed the trail to the river about 2 miles east of Williamsport. In 1745 he had apparently preached at "Shamokin" which is now Sunbury; he says he was "kindly received but had little satisfaction by reason of the heathenish dance and revelry they held within the house where I was obliged to lodge. Chief Shikalamy encouraged him however, and he did speak to about 50 Indians who were sober." Brainerd travelled on horseback, later afoot when his mount broke a leg in the "midst of this hideous and howling wilderness."

For some general dates indicating slow advances being made let me mention:

1763 when the United Synod of New York and Philadelphia voted to answer the request that "some missionaries be sent to preach to the distressed frontier inhabitants and to report their distress, and to let us know where congregations are forming and what is necessary to be done to spread the gospel among them, and that they inform

us what opportunities there may be of preaching the gospel to the Indian nations in the neighborhood."

By 1770 ministers named John "Fighting Pastor" Elder; Tate, and Steel were assigned to the Fort Augusta (Sunbury) and Fort Freeland (Warrior Run) area. Equally skilled in gospel and musketry these men often preached with a muzzle loader beside the pulpit. They had power to organize congregations; following their visits we begin hearing the names of Old Buffalo, Chillisquaque, Warrior Run and Northumberland, from about 1774. Buffalo lists organization as 1773, but had supply speakers for its first 15 years.

July 16, 1775 Philip Vicars Fithian preached in the original Warrior Run log church on the river bank in what is now the park at Watontown. This church was never finished, burned down in the Great Runaway of June 1778, and the church moved to a new building right in front of the present Warrior Run church which presbytery deeded to the Penna. Historical Society. Fithian, licensed by the first Phila. Presbytery November 6, 1774, had received honorable dismissal to labor outside its bounds April 4, 1775, as no vacancies in churches existed. He came up the Susquehanna as far as Bald Eagle (now Mill Hall) then turned southwest and travelled to Pittsburgh. Many intervening towns recorded his preaching in passing.

The year 1776 saw a large emigration of people from New Jersey to Williamsport area according to Meginness. Apparently some formal worship began in this area, for the Presbyterian Society of Lycoming Creek area was mentioned in a transfer of authorities 1786 from Donegal to Carlisle Presbytery. Previous to this time all Penna. outside Phila. was Donegal territory. It is worth noting that during the Revolution not a single member of Donegal was able to attend Presbytery for 3 years. In 1786 the Presbytery of Carlisle was formed out of western sections of Donegal.

May 20, 1794—eight years later—G.A. ordered, and on April 14, 1795 came into being in 15 central Penna. counties (not the present county boundaries, Huntingdon Presbytery, named for the Countess of Huntingdon a friend of Whitefield. Let me give you one more early date then return to this 1790 era. Sixteen years later, May 16, 1811,



Northumberland was ordered formed; there had been requests as early as 1807. The area was beginning to show some population and adolescent churches. October 1, 1811 884 souls became the presbytery of Northumberland. It began "at the mouth of the Mahatango Creek, ran northwest to the west branch of the Centre and Lycoming County lines, leaving eastward Revs. Asa Dunham (Danville Mahoning) John Bryson (Warrior Run and Chillisquaque) Isaac Grier (then at Sunbury) John B. Patterson, Thomas Hood and their charges and the vacant churches of Great Island, Pine Creek and Lycoming."

Typically Presbyterian they spent the first order of business drawing up a "system of rules, mainly concerned with the mechanics of the judicatory. The next was more interesting, called "the application for supplies." It resulted in appointment of Rev. John Bryson and Rev. Thomas Hood to bring in a draught of supplies. Men were assigned to vacant charges one Sunday a month. It would be reasonable to assume these special appointments were for the ministration of the sacraments, although later appointments specifically spelled this out. In other words there were some travelling evangelists—the next item appointed Rev. Isaac Grier and Rev. John B. Patterson to inspect the credentials of travelling ministers within the bounds of presbytery and to make their appointments. These men were licentiates from the seminary who were in training. Also Asa Dunham was assigned to spend as much time as possible in missionary effort within the bounds of the presbytery.

#### WILLIAMSPORT AREA

To get into the development of churches around us we must now go back to the 1776-1786 period. The N. J. emigration brought a large number of people into the vicinity. They were Scotch-Irish, whose Scot ancestors had settled in Ireland by the edict of James I of England. Much persecuted and dissatisfied great numbers emigrated starting as early as 1680, and pushed steadily up the Susquehanna to the unsettled lands. Reaching their destination along the West Branch at the mouth of Lycoming Creek they discovered it was disputed territory, claimed by both whites and Indians; by the purchase of 1768 Penn bought the "land lying westward of Tiadaghton Creek."

The treaty availed nothing for peace for the wily Indians claimed Lycoming Creek was the water mentioned rather than Pine Creek (as later admitted). Attempting to avoid bloodshed Penn's proprietors proclaimed the land disputed territory reserved against settlement. But settlers had paid cash for land. They had titles, and found it advantageous to become squatters on the finest farming land of the area.

Among these squatters was first Joseph Haines, then the Kings, Carothers, Caldwell, Hughes, Mahaffey, Suttons, Griens, Hagerman, Hays, Updegrafs, Toners and others, names handed down until today within the Lycoming congregation. The names of charter members however are unknown.

We mentioned work in the Lycoming Creek area in 1786; one might conjecture occasional services of sorts for several years. We are told by Meginniss that James Cummings, James McMeens, Andrew Culbertson, William Culbertson and Judge William Hepburn attended here.

Record exists that licentiate Isaac Grier stayed with Hepburn June 22, 1792, passed word around of preaching services and preached June 24th. On June 26 he went to Pine Creek and repeated the announcement, preaching June 28, 1792. A bit of biography about him is pertinent. "A very correct classical scholar," he was born 1763 in Franklin County, studied under John Ross at Chambersburg, and graduated from Dickinson College in 1788 at age 25. Theological studies continued under Dr. Nesbit with licensure by Carlisle Presbytery December 21, 1791. He then spent 2 years in travelling missions (not unlike today's Mormons!) first from Harrisburg to Pittsburgh, then along both branches of the Susquehanna and as far north as Ticonderoga. Note the time lapse in his history—events moved slowly because transportation and communications were slow and arduous. His first appearance was June 1792.

October 3, 1792 Lycoming was organized. With Great Island and Pine Creek it offered a call to Rev. John Boyd; he considered it a while, declined. On June 19, 1793 the church called Rev. Isaac Grier. Someone must have had to find him on the travels, for he accepted only by October 2, 1793. His ordination by Carlisle was not until April 9, 1794 when he was installed.

The first church building 1792 or earlier was described as a quaint log building, which stood on the bank of the run. It had galleries in each end which were reached by flights of rough stairs on the outside. The pulpit was English type or the wine-glass order, with a sounding board in front. The door opened on the south side in front of the pulpit. Fire gutted it September 16, 1816. This church had no means for heating, but nothing discouraged people from coming to this only church within 25 miles save Pine Creek. They came as far as Pennsdale (Pennsdale between Trout run and Bodines). Two services were held regularly with a half-hour intermission for lunch.

A stone building 66x60 ft. went up in 1817. The pulpit was elevated, stairs on either side, pews high, straight backed and very uncomfortable. It was very cold (Charistically Presbyterian). People apparently their own contractors and builders. Young men of the congregation dismantled it in 1850 when it was decided to rebuild using brick. The stones were used for a wall around the cemetery which is now Memorial Park.

It is reported that Lindsey Mahaffey, nearest building committee member in the 1850 rebuilding often anticipated payments of pledges, kept work active and most of the work was done in 1851. This was a more modest 40 x 36 ft. building. It was dedicated June 2, 1854 with Rev. John H. Grier, a former pastor and then very old, preaching. On the site of the present sanctuary it faced east, had two stoves for heating, and was of colonial architecture. It cost \$6,500.

#### WILLIAMSPORT FIRST

For 40 years after Lycoming was organized it was the only point of Presbyterian worship in the area; people of what is now Williamsport proper had to travel to Newberry to worship. As the city developed back of the lumber mills and a business section expanded activity began to establish a congregation near the hub of the county seat. Distance was already beginning to be a factor in proper churching of communities (Paranetically it is unfortunate more determined planning was not done from this very early era as is being done today by strategy committees).

A church was organized February 23, 1833. Some 38 members of Lycoming living

east of the Creek had worshipped in the court house with supplies; their organization into a church took place in the Keno Post Hall GAR (just demolished) with Alexander Sloan, Andrew D. Hepburn, John Torbert and John B. Hall as elders. They obtained use of the German Lutheran and Reformed building for several years, and were supplied by Rev. D. M. Barber, Phileas B. Marr, and S. S. Shedden. By 1841 they bought the lot at corner of Market Street and Tom Alley which is now Willow Street apparently built a log church. It burned in April 1849. Nothing daunted they rebuilt immediately only to see that burn 1859. It was promptly rebuilt that year, for in 1860 the Synod of Philadelphia met there. The new building was to last until 1883 when the present church at Third and Mulberry was erected.

One organizing elder should be singled out at this point: John B. Hall. By 1840 the Old School—New School theological controversy was beginning to heat up. He with 14 other people, mostly emigrants into the city from Western New York who were of New School sympathies, pulled out of 1st to organize in the old stone church

#### SECOND CHURCH

of the Immanuel Evangelical Lutheran congregation on E. Third Street December 12, 1840. They also used the court house one year, then in 1843 dedicated in October a church on the corner of Market and West Fourth Street. Flood ruined it in 1865; it was rebuilt in stone by 1867. Floods of 1889 and 1894 caused havoc, and fire on February 14, 1897 gutted it. At that point it decided withdrawal was the better part of valor. The lot was sold to the Masonic order and is now the temple. The church moved to West Fourth and Center and became dedicated October 2, 1898 as the Church of the Covenant.

#### THIRD CHURCH

Second had storms within as well as from without, during part of its history. A mission under its auspices was organized into Third Church on May 3, 1869, a generation after its own organization. Sixteen people were charter members, 12 of them colonizing from Second. Be it said Second contributed heavily to erection of the "two-horned church" building, dedicated July 4, 1869.

Rev. Abram Hawn was its first pastor.

A parsonage, one of the earliest mentioned, was built next door for \$4600—a large sum in that era. By 1892 Rev. Eliot C. Armstrong, one of the great names of Williamsport and presbytery, was pastor.

One horn, or spire of this church was blown down by heavy winds in 1898. A few years later the other was removed to prevent accidents in future storms.

Presbytery shortly thereafter recognized the strategic value of obtaining a better location close to the Campbell Street underpass which many people use to avoid Penna. R. R. crossings as they came from the Hill area to worship. Third rebuilt at 807-11 West Fourth Street where we are now meeting and changed its name to The Central Presbyterian Church. This was done after an exhaustive survey of the expanding city.

In January 1924 a committee of ten from Central and Covenant made a further study which can be found detailed in Presbytery's minutes for that year, with the resulting merger of these two congregations as THE COVENANT-CENTRAL CHURCH.

Rev. E. Everest Granger, pastor of Covenant, was called by the newly created congregation. It has had an illustrious succession of pastors during the past generation, whose ministers have been singularly connected with the Presbyterian Board of Christian Education. Rev. Ganse Little became chairman of General Assembly's committee. Rev. Frederick E. Christian has served as a member of the same committee. Rev. William A. Morrison, predecessor to the present pastor, our host of the evening. Rev. Robert A. Allen, is now secretary of the entire board.

#### BETHANY PRESBYTERIAN CHURCH

Until 1885 there was no Presbyterian church north of the Penna. Railroad tracks in the city proper, which effectively separated many residents from easy access to worship. Two mission efforts were begun which resulted in two petitions to presbytery to organize churches. One came from the First Findley Sunday School on Anthony Street. The superintendent was H. R. Laird, and the membership some 300 people. Presbytery denied this petition which was sponsored by some 18 people. However another from 46, asking to be organized as the Bethany Presbyterian Church was looked upon favorably, and on July 6, 1891

some 30 people with 2 elders were organized. The organizing committee was composed of Rev. J. D. Cook of Renovo, Rev. P. S. Kohler, Rev. I. M. Paterson and elder H. B. Hume. The Rev. L. C. Rutter, then serving Linden, was appointed moderator of the fledgling congregation. In 1892 a yoke was established between Bethany and Lycoming Centre church of Hepburnville that called Rev. Rutter to serve the two churches.

On June 28, 1915 Rev. William C. Watson was called to serve this church which had built on Green Street just south of Louisa. He was one of the great saintly spirits of our community, and served the congregation until his retirement in January 1958. Thereafter the church was unable to call a pastor; it was placed under a commission in 1959 and dissolved January 19, 1960. The building was subsequently sold by presbytery to the church of the Nazarenes who had been worshipping in a dwelling on Campbell Street not too far distant.

#### NORTHWAY UNITED PRESBYTERIAN CHURCH

In early years new congregations often came into being through the primary activity of old established congregations; Lycoming of Newberry, has "mothered" almost all the churches of the city and Linden, Bethel of Bottle Run and Lycoming Centre of Hepburnville, not to mention churches at Trout Run and north of that village, which are no longer in existence.

Today this practice no longer pertains. The denominations which cooperate through the Councils of Churches plan far ahead, agreeing not to establish competitive churches which would result in weakness for each worshipping group. Such is the case in Loyalsock Township. The Methodists were granted permission about 1949 to enter this rapidly expanding development, organized the Faxon-Kenmar church, and have grown steadily to sizeable strength. By 1953 it was evident there would shortly be room for another Protestant denomination. Comity was secured by presbytery from the Williamsport Council of Churches. Studies were made in cooperation with the Presbyterian Board of National Missions, and in 1958 permission granted to secure an organizing minister.

The Rev. Kenneth N. Wood was called

from seminary in July 1959. He established residence on Sheridan Street, gathered worshippers first in the Frye Lyon Dancing School hall, later in the Four Mile Drive restaurant, and the congregation was organized with some 117 members on January 3, 1960. Services continued on Four Mile Drive until a five acre lot was bought on Northway Road and a fine first unit constructed for approximately \$73,000. The church presently lists some 210 communicant members.

These are the Presbyterian churches of Williamsport city. Time does not permit discussion of others near-by unfortunately, except to mention a few highlights.

Lycoming Centre, Hepburnville, was organized in 1845 in Thompson's school house. It was not until the 1887-1895 era that the present church building was erected through the labors primarily of one man, Mr. George Taylor, an English immigrant stone mason, who cut stones on Bobst Mountain winters, and built the walls with a single helper during the warmer weather. December 15, 1895, a Sunday, was set for dedication. A special train was secured to bring people from Williamsport at 26¢ each. The minister in charge noted that it would be a shame to dedicate a building with \$3000 still owing, and continued to take offerings and pledges at the service until the dedication could be completed debt free. Lycoming Centre had its first full time resident pastor in 1958, has since built an educational wing.

Linden, seven miles west, was organized by Lycoming members living outside the city, August 12, 1859 as "an old school" congregation. Andrew Stewart and Thomas Johnson were the first elders. This congregation is scheduled to become a single church pastorate in January 1965 for the first time. It is presently being served along with Allenwood by the the Rev. Sinclair W. Reid.

Bethel, on Bottle Run Road, started when members of Lycoming began worshipping in the school house under Rev. Alexander Henry in 1880. It was not until January 26, 1899 that formal organization was accomplished for 42 persons, with elders Christian Sholder and Joseph P. Bennett comprising the session. Rev. Charles Tevis, well known and beloved by the community served here from December 5, 1909 until November 1, 1916. Under his paastorate the brick building to which now has been added an educational wing, was dedicated March 1, 1914. Bethel was established as a single church pastorate in 1960, when the Rev. John E. Clement was called from seminary. Earlier it had been served jointly with Montoursville, which had been separated for the same purpose in 1957.

Missionary effort and evangelization never ends, as this talk must because of time. It is a continuous, on-going, and hopefully and expanding work. May God prosper the efforts of all our churches as together we seek to bring the gospel to every person.

### The Oldest Church in Lycoming County (Continuation)

By BECKY KANE

She left the baking in care of her half-grown daughter, Mollie, who was usually quite capable and reliable. After brushing live coals from the oven with an old split broom, Mollie set the broom down beside the shed. The smoldering broom set fire to the building and by the time the funeral party returned, the fire was well underway. Every building was destroyed except the Hartman home and the McBride home which were isolated from the others. The destruction included the old log church.

Burning shingles carried by the wind fell onto the roof of the church and before the flames were observed the fire had gone too far to be extinguished by the people. John Carothers had the presence of mind to save the pulpit Bible which contained the records of births and marriages in the community. After the church had burned, the congregation met for worship in a grove along the creek until a new church was erected.<sup>5</sup>

The destruction of the old church in



1817, resulted in the building of a stone church, which was made possible by Mr. Henderson. It was a large edifice for that time, measuring 60 feet by 60 feet on the ground plan. It had doors on the south side and had sixteen windows. The pulpit was high with stairs on each side and was surrounded by a large raised dias enclosed with a hand rail. This enclosed section was occupied by the choir. The pews were very high with straight backs and reputed to be uncomfortable. It was said to have been a cold, uncomfortable, forbidding place, so large that the people seemed scattered and unneighborly.

There is a story told of a certain reputable citizen, who conceived a plan to break up the desecration of this place of worship. "Apparently the children made of it a playhouse during their school days to the annoyance of their elders. One day in the midst of their play, the children were horrified to see the figure of a skeleton robed in red and white slowly rise from behind the pulpit into full view. At the same time the man behind the scenes blew a resounding blast on a tin horn to add reality to the experience. The effect was an instant stampede amid screams of terror. Naturally a few of the boys mustered courage to make a stand at the door, and the identity of the ghost was discovered.

In June, 1850, this church was dismantled by young men of the town. The stone was used for building a wall around the graveyard (now Colonial Park beside present church).<sup>7</sup> A new brick church was then built measuring 40 ft. by 36 ft. on the ground plan. At the entrance was the stately bell tower with its tall steeple. The rectangular pulpit platform was on the west end of the building, facing Arch Street. To the pastor's right was an "Amen corner" having three pews, while to his left was the choir and organ. There were three tall, rectangular, double windows on each

side of the building. These windows were of frosted glass having a diamond shaped design and were memorial windows. Running the full length of the building were two parallel aisles between which was the block of pews. There were also blocks of pews along each side wall, and about half way down the length of the room were two stoves, one near each side wall. The furniture was painted light oak in color and trimmed in chestnut.<sup>8</sup> The furniture was dedicated Friday, June 2, 1854. A former minister, John H. Grier gave the dedicatory sermon for both this church and the previous (stone) church.<sup>9</sup>

By 1885, the small stone building which stood opposite the church was growing too small for the Sunday School. So a Chapel was built. It was dedicated on the first Sunday in January, 1885.<sup>10</sup>

When Mr. Hawn became their pastor, the people promised to build a manse for him. They erected a neat two story cottage having nine rooms on the site of the old stone church. It was completed in the fall of 1867. During the summer of 1868, the interior of the church was thoroughly renovated, painted, and carpeted.<sup>11</sup>

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5. *Historic Lycoming Presbyterian Church*, pp. 8,9.
  6. *Historic Lycoming Presbyterian Church*, p. 9
  7. *Dedication of the Lycoming Presbyterian Church (Addition)*, pp. 3, 4  
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  8. *Historic Lycoming Presbyterian Church*, pp. 12, 13
  9. *Lycoming Presbyterian Church, Newberry*, p. 2
  10. *Lycoming Presbyterian Church*, p. 2
  11. *Historic Lycoming Presbyterian Church*, pp. 15, 16