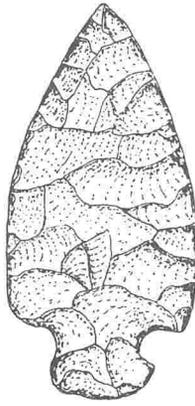
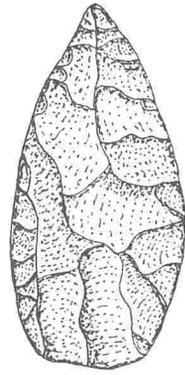


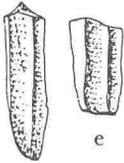
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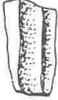
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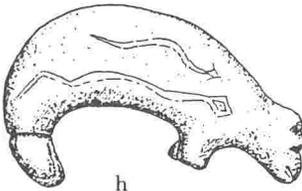
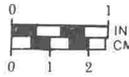
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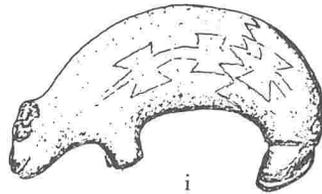
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of the  
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COVER PICTURE: a, b, blades or points; c, cache blade; d, e, bladelets; f, platform pipe; g, wolf effigy pipe; h, i, two views of incised effigy (PLATE XX of *Man, Land and Time* by William A. Turnbaugh).



## RECENT LIFE MEMBERS

During the past year the Historical Society has added twelve names to its list of Life Members:

Miss Margaret C. Brown	Miss Elsie Harding
Mrs. Frances T. Davis	Mrs. Lucille P. Metzger
Dr. and Mrs. George A. Durrwachter	Miss Grace Irene Pealer
Miss Helen Foucart	Miss Gladys Tozier
Mr. and Mrs. A. William Gehron	Mrs. George Walters

Life Membership payments of \$150 are placed in the Lycoming County Historical Society Trust Fund. The income from each member's contribution returns to the Society every year the equivalent of the annual dues.

SOCIETY PROGRAM FOR 1976-1977

September 16, 1976, 8 p.m.

Presentation to the Society of the flag of the local chapter of the Spanish American War Veterans and a Pennsylvania State flag which was flown at the South Pole. Mr. Andrew Grugan will relate the history of the flags on display from the permanent collection of the museum.

October 16, 1976, 9 a.m.

Organizational and group interest meetings of the North Central Pennsylvania Historical Association to be held at the Genetti Lycoming Hotel. Mr. James C. Humes will be the luncheon speaker.

November 18, 1976, 8 p.m.

Lycoming Presbyterian Church Choir will present "A Bicentennial Tribute" featuring music of periods of American history.

November 20, 1976

A fifty-mile bus tour of sites of local historic interest will be conducted by Mr. Andrew Grugan.

December 2, 1976, 8 p.m.

Annual Christmas program featuring "Religious Freedom in America" and the opening of a month-long exhibit on the same subject.

January 20, 1977, 8 p.m.

Mr. James P. Bressler will speak on the subject, "Recent Archaeological Findings in Lycoming County."

February 17, 1977, 8 p.m.

To be announced later.

March 23, 1977, 6:30 p.m.

Dinner meeting at Eldred Township Fire Hall, Warrensville. Dr. Homer T. Rosenberger will speak on "Highlights in the History of the Philadelphia and Erie Railroad."

April 21, 1977, 8 p.m.

Annual meeting; program to be announced.

November 1, 1976

Dear Members:

It is with regret that we announce the resignation of Mrs. Kathryn J. Clute as Executive Secretary of the Society and Editor of the Journal, effective August, 1976. Kathryn has been a very loyal, dedicated, and efficient officer for the past six years and has contributed much to the program and work of our organization during her tenure in office. We deeply appreciate her fine work and wish her well.

We were fortunate to find a very capable person, Miss Dorothy E. Shultz, to replace Mrs. Clute. Many of you already know Dorothy, and I am sure all of you will soon recognize her as a valuable addition to our staff.

You have already received announcement of the programs for the 1976-1977 season. Please plan to attend as many of our meetings as possible.

On October 16 our Society was host for a meeting of over ninety interested members of historical societies in North Central Pennsylvania which resulted in the organization of the North Central Pennsylvania Regional Historical Association. Objectives of this new organization include promotion of wider awareness of historical treasures in the area, the enlistment of financial aid for their preservation, and gaining support from legislators and public officials for zoning and sustaining properties of historical significance. The following officers were elected: Thomas R. Deans, president; Thomas T. Taber, 3rd, George L. Fisher, Everett R. McLaughlin, and Charles M. Snyder, vice presidents; Craig N. Newton, corresponding secretary and newsletter editor; Miss Linda Mensch, recording secretary and Robert D. Smink, treasurer. Speaker for the noon luncheon was James C. Humes, author, historian, lecturer, and speechwriter, and a former president of our Society. You will be kept informed of the progress and plans of the new Association.

The Director of our Museum, Mr. Andrew K. Grugan, continues to receive accolades on the quality, educational value and significance of the exhibits he prepares. During the summer vacation months of June, July, and August, more than 3,500 persons toured the Museum. Many of these were "on the road" because of the Bicentennial and came from all over the United States and beyond. The consensus of these folks was that our Museum is superior to many, if not most, museums of larger size.

The problem of a balanced budget remains with us. While our efforts during the past year have helped to increase all classes of our membership, our costs of operation and maintenance still far exceed our income in membership fees and grants from various sources. At present we are seeking to make up this deficit by contributions to a prize drawing. Please support this effort which was explained to you in our recent letter to the membership.

We hope to have your continued interest and support for our efforts to maintain the Museum as a valuable educational and cultural asset of our area.

Sincerely yours,  
Robert D. Smink, *President*  
Lycoming County Historical  
Society

## THE PENNSYLVANIA INDIAN'S BROAD HORIZONS

By William A. Turnbaugh

(An address presented at the Lycoming County Historical Society meeting, January 15, 1976.)

### *Introduction*

What can be known of Pennsylvania's Indians comes to us largely from the writings of the early settlers, missionaries and traders who had contact with them, or perhaps through the findings of anthropologists and archaeologists who have studied the first Pennsylvanians during the past fifty years or so. In any event, what has been written of these native people has been recorded by white men, since the Indians developed no written languages. We see the Indian, then, through European and American eyes, and from time to time it becomes apparent that our vision could be clearer.

One instance regards the ability of Pennsylvania's prehistoric occupants to find their way across great distances of the American landscape and to maintain communications and trade connections between widely separated areas. Because of the European viewpoint, which considered the wilderness to be nearly impenetrable and repulsive, the Indians have not generally received acknowledgment for their accomplishments in sustaining wide circles of interaction before and during early Colonial times.

### *The European Concept of the American Wilderness*

For the colonizing European approaching America's shores, the New World was at once inviting and forbidding.

On the one hand, most of the newcomers had left Europe because of the social, political, economic, military or religious problems of the Old World, or because a desire for wealth, adventure or missionary activity beckoned them to a fresh stage. From these standpoints, of course, America was the most desirable land in the world.

Upon their arrival, however, most of the newlanders were content to occupy the fringes of the continent. Their settlements hugged the coast and bays from the rocky shores of New England to the sandy margins of the Carolinas. Villages and towns were invariably small in area, though the houses might be closely clustered behind the protective stockade walls. Activity was confined to the immediately surrounding area, except on the seaward side, where ships anxiously maintained communication and commerce between the coastal settlements and the mother country across the Atlantic.

Penetration of the interior took place with surprising deliberation. Although free land was available to the horizon and beyond, most families and individuals would rather suffer the high prices, heavy taxes, and alarming filth of the towns than move on. Contrary to the popular view, westward expansion did not really result from a yearning to see what lay over the mountain or a hankering to square off against the Indians. The vanguard of civilization was largely an unwilling lot, except for the missionaries and traders who found their business in the wilderness. For the others, it was land pressure resulting from overcrowding or soil depletion which urged them on. Or it was the economic or social pressure felt through the agencies of high taxation, political disenfranchisement, or intolerance which prompted some groups to move to the frontier. Then there were the latecomers, those Germans, Scotch-Irish, and others who arrived after 1700 and found themselves forced to settle Pennsylvania's hinterlands, each successive group further removed from Quaker Philadelphia.

Only a part of the reluctance to take up residence in Penn's Woods had anything to do with threats from the Indians. Redmen aside, Pennsyl-

vania's physical landscape alone was enough to offer the white settler a psychological and physical deterrent to Westward expansion.

In 1737, for instance, the famous ambassador to the Indian nations, Conrad Weiser, somewhat reluctantly became the first white man to travel up the Lycoming Creek valley. He was on his way from present-day Shamokin to New York's Finger Lakes region to attend a great council, and his account of the trip suggests a less-than-enthusiastic first impression of the backwoods:

"(On the 21st of March) we ventured to proceed on our journey to Onondaga. There were now five of us, as Shikelimo accompanied me, and we were joined by a warrior who had been on a war expedition to Virginia, and was going home in the same direction as we were traveling... In the afternoon (of the third day) we came to a thick forest, where the snow was three feet deep, but not frozen so hard, which made our journey fatiguing. We were between two high and steep mountains; a small creek flowed through the valley in an opposite direction to our course. The valley was not broader than the bed of the stream, and on both sides were frightfully high mountains and rocks, overgrown with (thick forest). The passage through here seemed to me altogether impossible, and I at once advised turning back. The Indians, however, encouraged me to persevere, stating that in a little distance the mountains were farther apart, and that we could easily proceed. I agreed at last to go on...

"The Indians took the lead, and clambered with hands and feet along the side of the mountain; we followed after. I had a small hatchet in my hand, with which I broke the ice to give us a foothold.... (The snow prevented us from walking rapidly.) We proceeded along this stream between two terrible mountains; the valley being,

however, now about a half mile in width, and the stream flowed now against this and then against the other mountain, among the rocks... There was considerable danger of freezing our feet, as we were often obliged to cross the (waist-deep) stream, and had no space to keep our feet warm by exercise.... We had to suffer from excessive cold, because the hard frozen snow was still eighteen inches deep in the valley, and prevented us from walking rapidly.... The wood was so thick, that for a mile at a time we could not find a place the size of a hand, where the sunshine could penetrate, even in the clearest day.... In three hours we had not advanced one mile....

"It is such a desolate region that I have often thought I must die of oppression."

Such descriptions as these have provided the basis for the conception of the American setting as the "forest primeval", or "trackless wasteland" or "dismal wilderness". But such views are at best semi-legendary and are certainly misleading to an extent. There were immense forested tracts, but even these were split by streams, pocked by glades, and dissected by the trails of numerous wild game animals.

And more to the point, Indian paths crisscrossed every part of Penn's Woods and provided access to far-distant regions.

### *Pennsylvania Indian Trails*

For people possessing no horses or mechanical vehicles, the Indian trails which threaded through the forest were very satisfactory. These prehistoric routes were well laid out, with an eye to both speed and convenience. Trails were not built up, smoothed or graded like a modern road, but they generally maintained their level so that boggy spots and hard climbs were avoided wherever practical. Most trails were fairly high and dry since they followed terraces or ridges when possible. Occasionally, seasonal flooding, the results of

windstorms, or fires created problems which were best met by the use of alternate routes.

Indian trails were much more than simply counterparts to the paths left by wild beasts. They were usually direct and ran for considerable distances. Often they were provided with rude comforts for the traveler. Lean-tos were erected along the trails and left for the use of those coming after. Trees were blazed or stripped of their bark and painted to inform of trail conditions or war parties. Very often, unconsumed portions of deer or bear meat were left by the fortunate hunters for trail followers. The supplies must have been used cheerfully by those who had been subsisting on cornmeal mixed with maple sugar for several days.

The Indian knew and used his trail network advantageously in matters of both war and peace. Trade, visits to relatives or friends, hunting and scalping expeditions, all made the trails active with comings and goings.

For the white man, though, the paths were less than satisfactory. Most of the difficulty arose when the newcomers insisted on using their horses. The trails were simply not suitable to such luxurious forms of conveyance! The quadrupeds would not stoop as low, step as high, climb or wriggle the way a human traveller on foot was required to do on occasion! Given the situation, it is easy to understand Bishop Spangenburg's plight as he passed through the Lycoming Creek valley on his way to the Indians of New York in 1745:

"The forest is so dense that for a day the sun could not be seen, and so thick that you could not see 20 feet before. The path, too, is so bad that the horses were often stuck and had to be extricated from the bogs. And at other points it lay full of trees that had been blown down by the wind, and heaped so high that we were at a loss whether to turn to the right or to the left."

Our present-day roads often preserve the routes of the old Indian paths. The trails have simply been modified to accommodate motorized, wheeled vehicles. Despite the obvious improvements, however, the tunnels, deep rock cuts, fillings, bridges and other amenities have not significantly reduced the distance between two points; most of Pennsylvania's roads are not shorter than the Indian trails which preceded them.

The most travelled highways in our area today, following the most practical routes, have been laid over the old foot-paths of the native Indians. Thus, Route 14-15 to Canton, following Lycoming Creek, approximates the Sheshequin Trail to the Iroquois country, while Route 220 follows the Great Shamokin Path west through this area to the Ohio region.

#### *The Prehistoric Connections of Pennsylvania Indians*

The network of trails and paths through the region permitted various kinds of activities to take place involving considerable distances. Included were migration, travel, and trade, as well as the spread of political influence. Each of these areas will be briefly examined.

**Migration and travel** are the most fundamental ways by which Pennsylvania's Indians maintained wide horizons. Throughout prehistoric times, most Indians followed a mobile hunting-and-gathering lifestyle which took them across large territories. So many groups came and went, or passed through this province, that it is difficult to speak of any one body of "Pennsylvania Indians"; in a few weeks or a season they might be New York or Virginia Indians. They followed a cycle of the seasons, exploiting selected resources in productive localities, so there were undoubtedly periods of the year when north-central Pennsylvania was virtually unpeopled.

The first Indians to enter Pennsylvania were descendants of the Asian

hunters who had crossed the Bering Straits during the last Ice Age to become the first Americans. About 12,000 years ago these wanderers reached this area, probably in pursuit of migrating herd animals such as caribou or mastodon. They no doubt passed through the area many times, for some of their distinctive tools and points have been found along the major streams of the county.

Successive groups of Indians over the next ten millenia continued the same type of wandering lifestyle up until the development of farming a relatively short time before the European arrival. Distance evidently counted for very little among these people, for they visited with each other, traded, and hunted for food over wide territories.

**Trade** was a major reason for establishing and maintaining contact with groups in far-flung regions. The differential allocation of natural resources, people, skills and crafts, and even good fortune, offered the potential for exchange among the Indians.

In many cases, this trade dealt with the basic commodities of life. In particular, food often passed between areas as a response to need or as a sign of friendship or good will. At other times, good flint or other stones for manufacturing projectile points and axes were offered. The exchange of marriageable women between groups was undoubtedly commonplace since most Indians were required to marry outside their local bands. These few examples will suggest that trade was important for providing some of the more necessary elements of Indian culture.

Trade for non-essentials or luxury products was also active. Among most Indian peoples the general level of technology and the basic food resources were likely to be similar, and yet commerce was desirable as a means of insuring communication and friendship.

As a case in point, items which were considered by the Indians to be valuable, exotic, or even luxurious to

some degree were traded into this area and have been recovered on local sites. While sometimes including raw materials (such as colorful flints or slates), most often the finished goods made from these materials entered the West Branch Valley. Among them are ornaments and tools, high-status items, ritual offerings, and small pieces of art. Rituals provided the major stimulus for this exchange, and many of the pieces were intended to accompany the dead to the spirit world.

Sometimes the exchange of these exotic materials encompassed a thousand miles or more. A partial listing of some of the items and their source localities indicates the breadth of the exchange network in prehistoric times. They include Ramah chert from the Labrador coast, ground and polished slate items from Maine, Rhode Island graphite, flints and cherts from various quarries in New York, shark's teeth and marine shells from Chesapeake Bay, quartz from Maryland, colorful chert and slate from Ohio and Indiana, copper from Michigan, catlinite or pipestone from Minnesota, and even obsidian from the Yellowstone region in Wyoming! Even more commonly encountered are specimens from other parts of Pennsylvania, such as argillite, jasper, rhyolite, and steatite or soapstone.

It is likely that this procurement activity was not always carried out by the individual group. Much more likely would be a network of cooperating exchange partners along the routes between the source areas and the recipients. A lengthy waiting period might pass between the desire for a product and its fulfillment, and many transactions might take place along the way, but such a system probably would prove to be more efficient than the do-it-yourself alternative.

Wherever trade connections were maintained, other types of influence could usually ride along. In this way, various prehistoric groups were able to establish **religious and political influence** over wide areas, often including

Pennsylvania. For example, the Adena and Hopewell cultures of about 2000 years ago seem to have made inroads into this area; evidence of their religious practices, which focused on a cult of the dead, has been found many times. A culture given the name Mississippian for the area of its homeland seems to have had a direct impact on the development of the Iroquois nation in this vicinity. The Iroquois themselves later established political domination over local Algonkian tribes in the Susquehanna Valley by the time the white men arrived. Other examples might be cited, as well.

### *The Trail's End*

Ironically, it was the white man himself who unwittingly provided the best testimony to the effectiveness of the Indians' wide-area connections. Since the native Americans did not originally have the use of glass, refined metals, cloth, guns, etc., it is relatively easy to follow the movements of these items after their introduction into Indian culture by European traders. The trade items themselves act like tracers injected into the native commercial arteries. By studying historical writings or examining the artifacts from dated archaeological sites, it can be seen how fast and to what extent these objects altered Indian culture and life.

The white man's civilization usually outpaced the man himself. Material objects, products of European technology, passed into Indian hands and swept quickly from group to group through the aboriginal trade routes. Sometimes Indians travelled for hundreds of miles by canoe and land to reach an outpost where they could secure goods directly from the whites. In other instances, Indians unable to deal directly had to pay exorbitant prices in furs or food for such items as the intermediaries were willing to forfeit. At the trading post, a beaver fur could purchase a blue glass bead from the white man. The original buyer might then sell his bead to a member of a neighboring tribe for two beaver skins, and possibly return

to the white man to exchange for two more beads. In time, perhaps, the first blue bead would find its way further westward through tribes which had never seen such items and who therefore desired them all the more. Many beaver skins might be needed to secure the prize by that time, and it eventually might end up far beyond the frontier outpost where the white man and his Indian customer first haggled.

American and European observers were amazed at the extent and efficiency of Indian trade connections. The accounts of Lewis and Clark provide many examples. Marquette and Joliet, the first white men to travel on the upper Mississippi River, were surprised to encounter on the banks of that stream a village of Indians dressed in French cloth! And Capt. John Smith of Jamestown, meeting some Susquehannock Indians during a reconnoiter of Chesapeake Bay, observed that these Indians had many hatchets, knives, and pieces of iron and brass which they had obtained through trade with other tribes. In fact, recent archaeological work suggests that the Susquehannocks had had this material for as long as two decades prior to coming into direct contact with the whites.

Unfortunately, the white man's influence did not have altogether wholesome or uplifting effects on the native peoples of the New World. Pennsylvania's Indians, being among the first to come into contact with him, were among the first to reap the results.

It has been remarked previously that wherever trade penetrates, other elements likewise can tag along. In many cases, the bearers of the blue bead bought with beaver furs were at the same time carriers of the white man's diseases. Measles, smallpox, tuberculosis, and even the common cold decimated large portions of the Indian population--much of it before the white man had even made a personal appearance on the scene.

### *Epilogue*

Pennsylvania's Indian cultures were completely disrupted by the mid-1700's. Most groups were reduced to the status of refugees in their own land, feverishly seeking a haven with neighbors who were as desperate as they. Ravaged by disease, broken in spirit, uprooted, landless and hopeless, tattered remnants of the tribes which had once inhabited the middle Atlantic region passed through Pennsylvania for the last time on old trails that had become one-way. Only a few of the warriors would return again--brandishing tomahawks and scalping knives--but their fierce efforts came too late.

Long after the Revolution, the problem of Pennsylvania's vestigial Indian population remained. Near the end of his term as President of the United States, George Washington signed the first U. S. Indian treaty, setting aside a portion of the upper Allegheny River drainage as a reservation for the Cornplanter Indians, a Seneca group, in perpetuity. "Perpetuity" came to an abrupt end when the oldest Indian treaty was violated in order to allow the construction of the Kinzua Dam in 1962.

With the removal of this last group, the Indians' broad horizons no longer encompassed the forested hills of Pennsylvania.

☆☆☆☆

### *Bibliographic Note*

Conrad Weiser's quote was drawn from Paul A. W. Wallace (1945), *Conrad Weiser: Friend of Colonist and Mohawk*, pp. 80-82, published by the University of Pennsylvania. The extract from Bishop Spangenburg's writing appeared in William M. Beauchamp (1916), *Moravian Journals Relating to Central New York, 1745-66*, p. 10, published by Dehler Press, Syracuse. The best study of Indian trails is Mr. Wallace's 1965 book, *The Indian Paths of Pennsylvania*, published by the Pennsylvania Historical and Museum Commission, Harrisburg. Archaeological evidence to document the wide horizons of Pennsylvania Indians has been selected from the author's book, *Man, Land, and Time*, published in 1975 for the LCHS by Unigraphic Press, Evansville. Some of the general conclusions of the present paper have appeared in a broader study by the writer, published as "Wide-Area Connections in Native North America" in vol. 1, no. 4 (1975) of the *Journal of American Indian Culture and Research* by the University of California Press.

## A GIFT REMEMBERED

By Mrs. Abraham H. Lipez

It was our first Christmas -- my twin sister's and mine -- and we were four years old. We did not know the story of the Christ; we were of the Jewish faith.

Father was crippled, bedridden, and in great pain -- I recall his suffering. Because it was necessary for him to give up his work, mother bought a candy and stationery store that she might support her family and keep them together. How she managed to nurse father, look after the store, and take care of sister and me, I will never know. I recall so vividly the room back of the store in which there was very little furniture -- there were a few chairs, a sewing machine, and a table. Mother made all our clothes and dressed us exactly alike. Most of all I remember a tall, pier glass with a marble base in that room. I don't know if mother found it in a second-hand store or if it just came with the house. It had an elaborate gold leaf frame and must have been very elegant in its day. But now the gold leaf had worn away and great chunks of the plaster were missing, so that some of the cherubs that framed the mirror had distorted shapes, with noses missing, a curl or two, and half a buttocks, here and there. But we adored that mirror -- sister and I. We played ladies in front of it. We were always dressing up and play-acting, and that mirror was our stage. We spent a great deal of time in the room with the mirror because mother could keep her eye on us there and tend store; or she could be in the kitchen, which was directly back of it, and still watch us.

One cold winter morning we awakened, and mother helped us dress as she usually did. It was she who had to fold under the long woolen drawers at the ankles, so there wouldn't be ugly bulges in our stockings, and dampen and comb our curls, and tie on the hairbows.

I remember that on that particular morning mother wouldn't let one of us go downstairs before she was finished

with the other. I don't remember the reason she gave us.

We will never forget the sight that greeted us as we came down the stairs that led directly into the room where we played. Such squeals of delight and surprise! In front of the pier glass mirror was a sight to dazzle the eyes of all little girls. On a small table covered with a pretty cloth was set the most beautiful pink-and-white china doll dishes we had ever seen. And seated at the table in two small chairs were two big beautiful dolls with real hair and ruffled dresses -- one had a pink hairbow and one a blue bow. Mr. and Mrs. Bird were standing there. They had brought the gifts to us.

The Birds were an elderly, childless couple, who had a real estate office across the street. I cannot recall their features; I can only recall that they were dear and that we loved them, that we visited them often, and that there were always treats of goodies. I remember that they were both small, that Mrs. Bird wore pretty boudoir caps in the morning that must have concealed rags or curl papers, and that in the afternoon she emerged with pretty frizzy little curls all over her head; and that Mr. Bird had pale yellow hair parted in the middle and a grey and yellow mustache.

We didn't know the story of the Christ child then; we didn't know it was His birthday; we didn't know the Birds were of one faith and we of another. We did know that love was in our home, bringing unforgettable gifts and making of that morning a glowing and shining experience.

It was Christmas -- December, 1909. Two fine Christian neighbors had remembered a struggling Jewish family who lived across the street. The little girls have never forgotten them.

*This was the 1966 Holiday greeting of Judge and Mrs. Abraham H. Lipez of Lock Haven. Mrs. Lipez read the story at the Society meeting on December 18, 1975.)*

## APPLE BUTTER BOILING

In Shafer Memorial Grove

By Blanche Shafer

If you were to drive into the Shafer Memorial Grove during the wee small hours of the night on the second Saturday of any October, you would most certainly pause to look and listen. There, with possibly a full moon shining down through the tall, majestic trees, you would see figures in the flickering firelight of wood fires. The aroma of the burning wood would come to you, and you would wonder what was going on in this as yet unspoiled, beautiful, peaceful grove with its "murmuring pines and hemlocks." It would be the beginning of a long day of shared work and play -- the annual Shafer apple butter boiling which had its beginning in the grove in 1961 when Horace Shafer was president of the family group, and he and Jake Raker were appointed to get the apples and cider for the first joint venture of making the apple butter as a group rather than individual families. This shared venture continues today, and hopefully will go on as long as the younger people carry on this tradition which is so meaningful to many.

This big day starts with planning almost before one apple butter making day is over, and everyone who attends participates in some way or another. Over the years everyone has been eager to help plan and work both before and on the eventful day.

To make the two huge copper kettles (approximately fifty gallons of apple butter), twelve bushels of apples, seventy-five gallons of cider, one hundred pounds of sugar, and 1¼ pounds of cinnamon are used.

I know from what I have read and what I have heard and experienced as a small child, when my parents made apple butter in a copper kettle suspended from a crane over the open fire outdoors and later on the kitchen stove, that even though we adhere to the old traditional way of making it, of necessity we must go along with the ever-changing times

and innovations. Today we contact orchards to buy our apples and cider. Yesteryear we or our neighbors had apples available and had our own presses, or nearby presses, where we made our own cider. But somehow, with all of our today's sophistication, we contrive to have everything in readiness and adhere to the simplicity of another era, which is so nostalgic and brimful with fun and friendliness and companionship.

The night before the apple butter is made, the apples and cider are taken to the grove. Some of the older boys spend the night in the grove to see that all will be well. They doze, but also enjoy being together. They keep a fire going which later, around five a.m., is enlarged when some of the men join the group. Then the cider is poured into the two huge kettles and is placed over the fires. By the time this is completed, the men and boys who are there fry bacon and eggs, using iron skillets on the stove in the shelter.

Between 6 and 7 a.m., a few brave women start coming to prepare the apples. I believe Dot London was the first to arrive in 1973, and we know the Karl Elys had pared and "schnitzed" several bushels of apples the night before at their home. The younger people seem to enjoy running the apple parers and keeping the women supplied with apples to core and "schnitz". In the dim light (aided by a bottled-gas light) one can see the women sitting around a roaring fire in the huge fireplace. While the women core and "schnitz" the apples, they exchange interesting items about their families and children; and although this job of "schnitzing" is a long process, time speeds by with visiting. Although there are no "coffee breaks" as such, coffee and cider are enjoyed along with some of Betty Johnston's luscious home-baked goodies.

Watching Eve Hunt, the matriarch, is a delight. In her 90's, she makes

minute apple slices. She loves the apple butter boiling, and she and Ida Lehman, a young-in-heart older person, test the cider to see when the right moment has arrived to start putting the apple schnitz in the boiling cider. Later, as time passes, everyone waits with bated breath while the above two decide when the exact time is reached to add the sugar and cinnamon. And, after that, again they decide that the apple butter tastes "chust right", and is done. These are momentous decisions, and each year everyone sampling the apple butter exclaims, "Oh, this is the best ever!"

Usually the apples are "schnitzed" and in the huge cauldrons by noon. While some keep stirring the butter with long-handled wooden stirring paddles, others have started to prepare the noon feast of pancakes and country smoked sausage. One of the family members, Dave Albert, brings bottled gas as an auxiliary heat for the kettles, light in the early morning hours, and fuel for the griddles. Dave, too, always brings liverwurst, sorghum, and maple syrup. There are salads and desserts, and everyone leaves the "groaning board" either happy or sad -- happy from having such a bountiful repast and sad because maybe they've eaten "chust a wee bit too much".

During the long process of stirring the apple butter, almost everyone takes a turn (even if only for a moment). The men are the official stirrers, and they rotate this strenuous job. After the sugar is added is a most crucial stage, for it would take seconds of no stirring for the butter to burn.

As the butter thickens, everyone becomes anxious, and Ida and Eve are asked to keep testing it. Since Eve is growing a little older, we depend on Ida, but we want her to teach her daughters Betty Johnston and Jean Green the art of knowing when to announce, "It's ready!" But Ida says these young girls who are in their 40's and 50's are "just not old enough."

When that final decision is made, the women remove the huge kettles

from the fire. They ladle the apple butter into buckets and transfer it to jars or crocks. Each family decides how much they will buy (the cost of apple butter each year is determined by the expenses for the day), and hopefully, they will be able to obtain all they want for their needs or for gifts to special people. I am sure many people have asked to buy some of this none-such apple butter, but family comes first in this never-to-be forgotten family affair!

After the kettles are emptied, there is usually home-made bread to dip into the kettles to sample the newly made butter. This disappears as fast, if not faster, than the pancakes.

After no more apple butter can be found in the kettles, self-appointed clean-up crews get to work; and before long, usually as it is getting dusk and cool in the grove, all the paring knives, dishpans, apple peelers, barrels, stirrers, copper kettles, bushel baskets, and other items used for the apple butter boiling are taken to the various homes and cleaned and stored to wait for that second Saturday in October when the "best ever" apple butter will be made again. (*Eve Hunt passed away in 1975.*)

☆☆☆☆

## LETTER FROM WILLIAM HEPBURN TO MR. JOHN PAINTER

(c/o M. Cowden, Esq., Northumberland, Pa.)

Williamsport, Pa. - January 8th, 1819

Dear Sir:

When I saw you in this place last week you informed me you were about to apply to the Legislature of this State for Compensation for your services on the frontier during the Revolutionary War, and requested me to state what recollections I had of your being employed in the Service of the United States or this State at that time. I have been reflecting on the transactions of that time since I saw you and will now state to you as far as my recollections will serve when I saw you and in what situations during the Revolutionary War.

The first time I recollect seeing you was in the Spring of 1778, you then came to what is now Lycoming County and went as far as Pine Creek, a Lieutenant in Capt. McNahon's Company of Malitia and served out your time on this frontier.

I was then stationed at the Mouth of Lycoming Creek and had the Command of a Company there.

After the great runaway, (as it is called) in July, 1778, I saw you in Northumberland Town, but in what capacity I cannot recall.

There was, however, a Stockade built at the Town of Northumberland at that time. Afterwards in the Fall of 1778 Coln. Hartley came to Muncy and erected a Fort which was occupied by a Company of his Regiment and a Company of Malitia under my command until the Summer of 1779 when the Company left by Coln. Hartley under the Command of Capt. Walker was called off to join General Sullivan on his expedition against the Indians in the Genesee Country and left me with 15 or 16 men and upwards of 30 women and children at Fort Muncy - That shortly after Captain Walker's Company left me at Fort Muncy you arrived there with Robert King on

your way to the West Branch in a Canoe, that after staying one night at the Fort, you proceeded up the River and the night following Robert King returned to the Fort, and gave me notice of the party of Indians and British commanded by McDonald, that you had discovered an advance party of McDonald's troops near the mouth of Lycoming Creek, that in consequence of your information, I sent my brother, James Hepburn, the same night express to Coln. Hunter of Fort Augusta, who immediately sent a boat to take down the women, children and military stores, believing my party too weak to defend the Fort, that Robert King and you remained with me, at Fort Muncy, until that boat arrived and assisted in driving the cattle and such other things as we could take by land to Northumberland and that I am full persuaded that the information given by Robert King and yourself was the only thing which prevented the Garrison of Fort Muncy from falling into the hands of McDonald's party.

The above is all I can recollect at present touching your services.

Yours respectfully,  
Wm. Hepburn

(Copied from the Pennsylvania Magazine of History & Biography, April, 1931, published quarterly at Philadelphia, Pa.)

## EARLY TRAILS AND ROADS IN PENNSYLVANIA

By Gladys Tozier

Even before the time of Columbus, Pennsylvania was covered by a network of trails, for the Indians were constantly on the move from place to place. Undoubtedly the early Indians followed the paths made by elk, deer, bear, and buffalo. But man had a different idea than the animals of where he wanted to go. The Indian went straight for the distant gap in the hills, on a direct, level route, dry and sheltered, if possible. He selected suitable spots for camping, with springs of water and plentiful game nearby, and a viewpoint of the surrounding country. These single-file trails were no more than 18 inches wide and were sometimes blocked when storms levelled trees in a district. Indians bypassed obstacles by going around them, but when necessary to save a great distance, they would cross a swamp or mountain, and even a river.

There were paths for all kinds of weather - wet and dry, hot and cold - and for all kinds of people hunters, warriors, messengers, and just for family parties going over the mountain to visit friends. There was danger of getting lost, not because there were no paths but because there were so many. The best time for travel was in the Spring, after the ice had broken up and before the heat and flies of summer, and also in the Fall, when the mosquitoes had disappeared and the nights were crisp.

The Susquehannock Indians, people of a well-watered land, lived along our valley. On the flat land where the North and West Branches of the Susquehanna come together, there stood an Indian town already old when the first pioneers came to this country. From this place, then called Shamokin but now Sunbury, 12 important Indian trails radiated like the spokes of a wheel. Trails ran along each side of the Susquehanna River and on each side of the 2 main branches, with connecting trails running overland in between. The

Wyalusing Path was a short route between the 2 branches of the Susquehanna. It crossed Muncy Creek more than 30 times.

Some of the great Indian trails, particularly ones of our own valley, are as follows:

The Pine Creek Path led down from the Genesee country by way of Galeton, Ansonia, the Pennsylvania Canyon, Cedar Run, Jersey Mills, and Jersey Shore.

The Great Warrior's Path came from Tioga Point by Wyalusing, Tunkhannock, Sunbury, Harrisburg (then called Paxtang), and on south.

The Sinnemahoning Path followed the West Branch, then Sinnemahoning Creek to Emporium, and over the Portage Path by way of Keating Summit to Port Allegheny.

The Great Shamokin Path, part of it called the Chinklacamoose, led north and west from Sunbury along the left bank of the Susquehanna to Muncy, Montoursville, Williamsport, Lock Haven, and along the Bald Eagle and Marsh Creeks to Snow Shoe, Clearfield, Punxatawney, and to Kittanning on the Allegheny River.

The Sheshesquin Path came north from Sunbury to Muncy and French Margaret's Town at Newberry, to Lycoming Creek just below Hepburnville, and on to Canton, Towanda, and Tioga.

The famous Coudersport Path started at Jersey Shore and went up Pine Creek by Jersey Mills and Slate Run to Coudersport.

The Genesee Path began at Muncy and went by Huntersville and Highland Lake to Towanda Creek where it intersected the path up the North Branch of the Susquehanna.

The Raystown and Frankstown Paths were parallel and led toward the Ohio country. The Raystown Path from Harrisburg went by Shippensburg and Bedford to Pittsburgh. The Frankstown Path led in a more northerly direction, by way of Frankstown to Kittanning. Both became very important in their later use.

For many ancient years there was an Indian town on Musquito Creek. The settlement was first called Musquito, then Culbertson, and later DuBoistown. Long after the white man was well settled there, as late as the 1830's and 1840's, friendly Indians would return to camp at this ideal spot. In 1773 Culbertson purchased a tract of land there and built a grist mill. The Indian trail became known as the Culbertson Path. From Sunbury it came up the Susquehanna River to Allenwood, then by way of Spring Creek valley, up White Deer ridge, over Bald Eagle mountain, down Musquito Creek to the Susquehanna River where it crossed the West Branch from DuBoistown at the lower end of Goose Island to French Margaret's town at Newberry. Later there was a ferry here for Jaysburg settlers. It proceeded through dense forest up the narrow Lycoming Creek valley. At Bodines it joined the Sheshequin Trail for Canton and Tioga. This important trail formed the line of communication from the mouths of the Juniata and Potomac rivers to the Great Lakes section of the north.

It is thought that Etienne Brule was the first white man to explore the Susquehanna valley in 1615. He was sent by Champlain, on behalf of the French, to seek the help of the Andastes Indian tribe in attacking the Iroquois. The Andastes had a palisaded town, it is believed, of about 4000 persons in Muncy Creek valley.

John Zeller is probably the first white man to go over the Tulpehocken-Shamokin Trail in 1722 to work out the migration of a group of Palatinate Germans, who left upper New York, traveled down along the Susquehanna to Paxtang, and on to Reading.

Long before permanent settlers came to western and northern Pennsylvania, white traders were there selling knives, blankets, and trinkets to the Indians and getting furs in return. They are known to have been at Shamokin as early as 1728. By 1730 traders were carrying their wares by packhorses, mainly on the Raystown and Frankstown trails, which led to the Ohio country and beyond. A packhorse train was composed of a string of 12 to 15 horses, tethered together in a line. They might remain in Indian country for months at a time. When the mountain trails were too steep and narrow for the packhorse train, the path would be widened or changed. Packhorse trains were also used by the Army and merchants of inland towns. Farmers united to send a packhorse train to sell their produce and buy necessary articles in return.

The forest was a busy place. Life on the trail was not too dangerous or uncomfortable. The traveler often met Indians on their different errands. The Indian liked to greet the stranger, sit down and smoke a friendly pipe, exchange news, and maybe offer a haunch of deer. The traveler could find plenty of wild game, or food at huts, along the way. Huts, or lean-tos, located along the important paths were made of crotched poles and peeled bark for sides and roof. The open front faced the fire for warmth and cooking. Portions of meat might be left hanging from a tree limb for the next traveler. On old maps and surveys such places are indicated as Cock Eye's Cabin, Kickenspoullins Old Town, The Warrior's Spring, or Kiskiminetas Old Town.

Conrad Weiser was a trusted intermediary between the Provincial governments and the Indians. He made many trips to the powerful five-nation Iroquois up north, Tioga being the meeting place. The shortest way was up the West Branch to Muncy, from there by the Towanda Path to Hillsgrove, up Elk Creek to Monroeton, Towanda, and Tioga. Weiser never used it, perhaps because of the hills or the dangerous ford of the Loyalsock at Hillsgrove.

Some years later, Baron Charles Boulogne, land agent for the Asylum colony, was drowned there. In Weiser's day, one could find a canoe and easy crossing at Madame Montour's town, Otstonwakin. Weiser always took the Sheshequin Path. It avoided the low ground around Williamsport, ran northwest from Montoursville up through French Margaret's town to Lycoming Creek, just below Hepburnville. It followed the Lycoming to its source, through Canton, down Towanda Creek, cutting north from this valley to the Indian town of Sheshequin (now Ulster), a few miles below Tioga. This involved little climbing except in flood time. Today the road from Muncy (on the West Branch) to Towanda (on the North Branch) is 8 or 9 miles longer than the old Indian Path.

About 120 years after Brule's trip, Weiser came this way, in 1737, in the dead of winter, accompanied by the famous Indian chief, Shikellimy. The purpose of the trip was to negotiate with the northern Indians to prevent a war in the Spring. On March 21 they reached Muncy Creek which was dangerously high, but they were taken over it successfully in a canoe. The next day, the canoe of two English traders was overturned and one was drowned. West of Madame Montour's village, Weiser and Shikellimy struck the intersecting Sheshequin Path, crossing the hills north of the present Williamsport. They journeyed up Lycoming Creek, which was a dense and almost impenetrable wilderness called "The Dismal Vale." This narrow, flat valley had steep sides which rose abruptly. It flooded easily, making it necessary to attempt the cliffs. At times windstorms might litter the ground with fallen timber, 3 and 4 logs deep. Bohemian mountain, at the head of Lycoming Creek, had the reputation of gathering storms. There was Swamp-land along Towanda Creek. On a hillside sheet of ice, Shikellimy slipped and slid to the top of a cliff, and his robe caught on a projecting tree limb. Later, the experienced but completely exhausted Weiser sat down, prepared to remain there and die. Shikellimy argued quietly

with him, and Weiser finally rose to continue this hazardous trip.

In 1742, five years later, the famous Moravian missionary, Count Zinzendorf, traveled this path to bring Christianity to the Indians. "We came to the boundary of Shamokin - a precipitous hill, such as I scarce ever saw." The Count traveled with a tent. In later years, Weiser used a hammock.

Two Moravian missionaries record going through a fire. "The fire burnt all around us and made a prodigious crackling."

Bishop Spangenberg, another Moravian missionary, wrote of the Lycoming valley; "This is a wilderness where one does not see the sun all day long. The darkness is impressive. The woods are so thickly grown that sometimes one can hardly see 20 paces ahead."

In 1758, C. Frederick Post came into the wilds of Pennsylvania to cross to the extreme western limits. From Bethlehem he came to Ft. Augusta, then took the path along the right bank of the West Branch leading over the Chillisquaque, Muncy, Loyalsock, and Pine creeks, and crossing the Susquehanna at Great Island. There he struck one of the main Indian paths to the west. After fording Beech Creek, there were forks in the path. One branch led southwest along Bald Eagle mountain to Frankstown and the Ohio country. He took the other one and forded the Moshannon River the first day of August. The next day he arrived at the village of Chinklacamoose in the "Clear Fields," now Clearfield. This was the central point of the great Chinklacamoose Path. He struck the trail northwest, crossing Toby's Creek and the Clarion River, and reaching Fort Venango at the forks of the Allegheny River; from there he went southwest to Kaskaskie, the end of his journey. He was the first Moravian to go west of the Alleghenies. Post wrote, "Thirty-two days I lay in the woods. I prayed the Lord to blind the French as he did the enemies of Lot and Elisha, that I might pass unknown."

For three quarters of a century this path was one of peace as the Indians and the white traveled it in friendly cooperation. In 1755, after General Braddock's defeat at Fort Duquesne, open warfare began.

With the white man came horses and cattle. Paths were widened in the settlements to take care of them, and then widened again for wagons and carriages. As trade developed in the southeastern part of the state, which was settled first, roads were extended to the countryside. In 1700, "King's Highways" were authorized, with trees and brush cut to a width of 50 feet. Built and maintained by the people along the way, colonial roads received little repair and at times were practically impassable.

In 1731 the people of Lancaster petitioned the Provincial Council for a road to transport their produce. Not completed until 10 years later, 1741, it remained a dirt road for many years, with mud holes, steep grades, and Indian ambushes.

In 1758 General Forbes cut a road west from Carlisle for the transportation of cannon and military hardware to attack Fort Duquesne at Pittsburgh, key point to the west, following more or less the old Indian and packhorse trail (the Raystown Path) which passed through Bedford, then known as Rays-town. This became known as the Forbes Road, later the Pennsylvania Road, from Philadelphia to Pittsburgh, now the Pennsylvania Turnpike.

After the "Big Runaway" of settlers from this region, Colonel Thomas Hartley in 1778 assembled 200 men at Fort Muncy to go to Tioga after the Indians to kill the enemy and destroy some of their villages. Colonel Hartley records, "We marched from Muncy with 12 days' provisions." They crossed the Loyalsock at the fording and went up the road to where it intercepted the Sheshequin Path, going up Bouser's Run east of Williamsport and crossing the hills to Lycoming Creek. The Indian Path was very narrow and difficult. "On our route

we met with prodigious swamps, more than a mile square, extending even to the foothills. We waded or swam the Lycoming River upward of 20 times." They reached the Tioga village and burned it, including Queen Esther's palace.

In 1783, after the Revolution, there was a decided movement of white settlers, mainly Quakers and Scotch Irish, to the vast wilderness north and west of the Susquehanna River. To reach Sunbury they had to cross the creeks of Pine, Lycoming, Loyalsock, Muncy, and the river at Northumberland. As late as 1795 there were no bridges across the river and few dwellings in this territory.

The Tulpehocken Path went from Shachamoxon (now Kensington, a part of Philadelphia) to Reading (known there as the Shamokin Trail) and through the Gap at Klingerstown to Shamokin. This was the main path for travel to this area until the Revolutionary War. A part of it, from Sunbury to Reading, became the King's Highway in 1769. To cross the width of Pennsylvania on horseback took three weeks.

In 1790 a land agent named Williamson waited at Northumberland for a group of 500 English colonists who were going to the Genesee country. They could get as far as the Loyalsock, but there was no road on up. Williamson put the men to work building a road, cutting trees and brush, removing large stones, and leveling the ground. The women and children followed, doing the washing and cooking. Shelters were erected along the way. This was a stupendous task through unbroken wilderness. In 1792 it was completed through Williamsport, up Lycoming Creek to Trout Run, over Laurel Hill to Blockhouse, and up to Painted Post. Known as the Williamson Road, it is now the beautiful Susquehanna Trail.

The great push of settlers began after the war of 1812. The legislature granted some money for improving roads, cutting trees and brush, and removing stones. In 1792 the road leading from

the important river port of Middletown to Philadelphia was "very bad and deep, even upon the hills, and the whole of it is very stony and hilly." In 1794 Governor Mifflin had a road built of earth topped by stone. Later, some roads were built of stone, topped by earth and gravel, all work having been done by hand. The State had no money for road building, and it licensed private companies to build them and to charge toll. On the old Forbes Road, now Route 40 in the southern part of the state, an old toll house still stands at Addison. This has been restored and is maintained by the D. A. R. and can be visited. There is another one farther west at Searights.

In 1827, the Great Road from Northumberland continued to Williamsport and Jersey Shore, mostly following the Indian Path which ran through Montoursville and over which trolley cars came later. In 1838 there was stage coach travel from Northumberland to Williamsport. This was the trail that had been traveled by Count Zinzendorf.

The two roads across the barrier of the Alleghenies were the Frankstown and Raystown trails, which became respectively the William Penn Highway and the Pennsylvania road. Thousands of settlers moved by these routes toward the western territories.

As roads improved, the volume of trade grew rapidly. Conestoga wagons were always seen on the roads leading to and from Philadelphia, Baltimore and Pittsburgh. These giant wagons, with their white canvas-covered tops, were painted red and blue. Three and four tons could be carried in the large concave wagon beds. The rumble of their enormous wheels was a familiar sound as the six horses lurched forward with their great load. The Irish traveler Weld reported: "It is scarcely possible to go one mile on the road without meeting numbers of wagons passing and repassing between the back parts of the state and Philadelphia." Stables and sheds at the country inns and taverns along the way were always crowded with wagons and horses.

Harry Sinclair Drago, in his book titled "Great American Cattle Trails," includes the Three-Mountain Trail of Pennsylvania. About 1828 it began at the Ohio border near Pittsburgh and ended at Harrisburg, where it connected with roads to Philadelphia and Baltimore. Within ten miles, this important east-west, 300 mile trail climbed over three parallel mountain ranges: the Blue, Tuscarora, and Kittatinny. Travel was difficult and dangerous on the rocky, steep, mountain trail, only 20 feet wide, closed by snow for a month or more in winter, and by hard rains at times in summer. Thousands of domesticated cattle, horses, mules, hogs, sheep, and even turkeys were driven over this trail for a comparatively long time. An estimated, overall total of three million head was big business.

When the railroad was completed in 1850 to Pittsburgh, The Three-Mountain Trail was finished. Considering the saving in time, railroad fares and freight rates were much cheaper. In 1911 for the first time, a system of roads was constructed (Under Governor Sproul) and maintained by the state. But people flocked to railroad travel and the roads became deserted, unimproved and even weed-grown. In 1917 the Lincoln Highway was a neglected dirt road.

In 1893 the horseless carriage was developed and another change in travel began. Passengers in the early autos were swathed in veils and long coats (dusters). Horses reared and plunged at the sight of these monstrous machines. Farmers' horses pulled the cars out of mudholes, and the cry of "Get a horse" was common. In 1931 Governor Pinchot pledged to "get the farmer out of the mud." Roads improved and railroads deteriorated.

Today's network of roads often follows closely the old, well-located Indian Trails. When you travel along the many delightful country roads around Williamsport,

*"May your mocassins always be dry and your path free of logs and briars."*

## NINETY-FIVE YEARS OF BETH HA-SHOLOM

(Continuation)

By Benjamim Hirsh

### Abraham Hart

Abraham Hart was considered Williamsport's elder statesman and the spokesman for the Jewish community. The Hart family came to this city late in the nineteenth century. They started a clothing store on West Third Street which was operated for many years. When the old wooden structure was damaged by a series of floods, the brothers, Abe and Jack, rebuilt with a modern three-story brick building which was known as the Hart Building. Early in life Abe took a keen interest in all things Jewish, religious, fraternal, and civic.

Because he had a good Jewish background, he was elected vice president of the congregation with William Silverman, and moved up to the presidency when Mr. Silverman left the city in 1895. Mr. Hart served as Temple leader for a quarter of a century, giving much of himself, his time, and money to Jewish causes. It was during Mr. Hart's term of office that the new Edwin Street Temple was built, and it was he who contributed most to its progress. Old timers still recall how Mr. Hart rode through the city streets on the day of the dedication of the Temple, holding in his carriage the two Holy Torahs which he held in his home for safekeeping during the construction period.

Mr. Hart took personal interest in the religious school. He loved to take the part of the schoolmaster, often substituting for the Rabbi and frequently teaching a class. It was during his term in office that negotiations were concluded for the acquisition of the Wildwood Cemetery plot.

When Mr. Hart faced poor health, he disposed of his clothing business to enter the real estate and insurance field, opening an office on the second floor of the Hart building. Mr. Hart was an active and liberal supporter of the 1905 Chamber of Commerce industrial fund,

contributing one thousand dollars to help bring new factories here. He was a member of several Masonic bodies, taking a keen interest in the rites of the lodge.

When he became ill and unable to continue his business, he went to New York City to live with his daughter, Mrs. Theodore Trapp. At his daughter's home, on October 14, 1922, at the age of 71 years, he passed away. His body was brought to Williamsport for burial, and because of the high esteem he held and the service he rendered the congregation, the funeral services and eulogy were held in the Temple sanctuary.

Mr. Hart was highly regarded by Jews of both congregations and the Christian community. Spiritual leaders who served during his term of office included the following: Rabbis August A. Levy, Lewis Schreiber, Alexander Bassil, Herman J. Elkin, Phenoos Israeli, Morris Abele, Louis Brav, Meyer Noot, Emil Ellinger, and Carl Schorr. Harry Lauer was secretary and Samuel Ulman treasurer during much of Mr. Hart's leadership.

### Fund Raising And Building Plans

Williamsport Jewry had not been accustomed to making large contributions to religious or charitable organizations. A one hundred dollar donation was considered a substantial amount. Lemuel Ulman was appointed chairman of the fund raising committee and started a campaign among the Jewish residents, enabling the congregation to start building its Temple.

Among the substantial contributors to the building fund were Moses Ulman, \$400.00; Hiram and Lemuel Ulman, \$300.00; Mrs. Clara Ulman, \$300.00; Meyer Singer and Samuel Singer, \$200.00 each; Henry Myers and Abe Myers, \$100.00 each. Other donations ranging from five dollars to seventy-five dollars

raised the total to nearly four thousand dollars. An additional \$1,000.00, which was raised by the sale of the old Synagogue site, was added to the fund. Members again provided the funds to furnish the interior, and many memorial gifts were made. Several of the major interior gifts included the engraved marble Ten Commandments over the Holy Ark by the Myers family, and the two large seven-branched candelabra were given as a gift from Rosetta Ulman. The Ulman family was also responsible for the two bronze tablets in the rear of the Sanctuary. Names of the early settlers and their families were inscribed on the colored memorial windows.

The firm of Jacob Gehron and Company were engaged as contractors for a low bid of \$5,879.19, with permission to use some of the salvaged material from the old structure. Additional amounts were spent for a furnace, carpeting, benches and pews, electric fixtures, religious prayer books, and paraphernalia. The cost of the building including all the equipment amounted to nearly ten thousand dollars, some of it financed by a mortgage loan.

On September 3, 1904, the new Sanctuary was opened to the public with appropriate dedication ceremonies. Much planning had preceded the formal dedication, many invitations were sent to prominent persons in the city and nearby communities. The dedication committee included Lemuel Ulman, Charles Goldenberg, and Samuel E. Ulman. The building committee was composed of Samuel Singer, Harry A. Jacobs, Julius Ulman, Harry B. Pechter, Henry Goldenberg, and Abe Myers. The Gazette and Bulletin on September 4, 1904, carried the following account of the dedication ceremony: "The dedication of the new Temple of the Hebrew Congregation of Williamsport occurred on Friday evening, September 3, 1904, at seven-thirty, with Dr. Marvin Nathan of New York City as the principal speaker." The paper commented that, "Dr. Nathan's address was one of the most able discourses ever delivered in a

Williamsport church." Rabbi Baisell, representing the congregation, conducted the services and introduced the speakers. The building was designed by architect Meade B. Ritter.

Delegations of Jewish people were on hand from Lock Haven, Milton, Sunbury, Danville, Bloomsburg, and Jersey Shore. The paper also reported that, "The Williamsport clergy were represented by members from each church, two of whom were on the pulpit and spoke for their denominations. Representing the city was the Hon. Mayor John F. Laedlein, who spoke eloquently, congratulating the congregation on its new church building and welcoming it as a worthy addition to the spiritual life of the city." Miss Hazel B. Jacobs, a religious school pupil and daughter of Harry Jacobs, presented the keys to president Hart, who responded with appropriate remarks. Mr. Rosco Huff was in charge of the musical program, while solos were rendered by Trevette Moffett, Miss Blanche Bubb, and Miss Minnie Swartz.

The next twenty years went by without major changes or additions. Religious services were held in the Temple Sanctuary and the social events took place in the Y. M. S. and L. club rooms in the Ulman Opera House building on Market Square. During the early 1900's, many East European Jews migrated to Central Pennsylvania and some settled here. They brought with them old country traditions and cultures, and they found it difficult to accept the Reform Judaism or to assimilate with the established community. They formed their own religious congregation and adopted their own social life, creating an apartheid situation which separated the two Jewish groups.

Congregation Beth Ha-Sholom continued in its course of providing liberal Judaism and attracting new members to its roster. Abraham Hart continued as Temple leader and called upon the new members to take a more active role in the congregation. Benjamin Hirsh replaced Samuel E. Ulman as

treasurer, and Nathan Brozman was elected secretary. Max A. Jaffe, Jack L. Brozman, and Max Brown were elected as new Trustees.

A major Temple expansion was made possible in 1923, when funds were made available to the congregation from the Rosetta Ulman estate. Henry Myers and Max Lindheimer prevailed upon Abraham Erlanger, the Ulman estate executor, to include Temple Beth Ha-Sholom in the distribution of the funds, and over twenty thousand dollars became available to build a Community Center as a memorial to Miss Rosetta Ulman. The brick building adjoining the Temple on Center Street, previously purchased by Mrs. Hannah Rosenbaum, was presented to the congregation. This building was remodeled and enlarged to house the Community Center and the religious school.

#### *Henry Myers*

The City of Williamsport and the Jewish community mourned the loss of one of its illustrious sons on May 18, 1933, when Henry Myers died at the age of 63. Mr. Myers lived most of his adult life in Williamsport and took an active part in all phases of civic, religious, and community affairs. On May 19, 1933, the Gazette and Bulletin carried the following editorial: "The death of Henry Myers removed one of Williamsport's best and most substantial citizens. He was a man of strictest integrity, and the extensive business of which he was head was built on the principles of fair and upright dealing. His word was as good as his bond. He was deeply interested in civic affairs and was a liberal contributor, both in time and money, to everything designed for the advancement of the city of his adoption and the welfare of its people. Broad minded, friendly, and charitable, Mr. Myers enjoyed the highest esteem of the entire community."

Mr. Myers started in the clothing business with Mr. Edward Hecht of Lock Haven, and from there he graduated to his own business when, with his brothers Abe and Morris, he founded the Myers Brothers Clothing Co. in 1897. A few years later, they ventured in a larger community when they opened a store in Williamsport. It achieved the reputation as one of the city's better stores. The brick building on West Third Street still carries the family name of Myers Brothers. His greatest interest and satisfaction was his service to his people and to the community which he adopted.

He was active in the affairs of Temple Beth Ha-Sholom for a quarter of a century, serving in various capacities and as its president for eight years. Even when his health was ailing, he often would hold board meetings in his own apartment on West Fourth Street. During Mr. Myers' leadership in the congregation funds became available from the Rosetta Ulman estate, from which the community center was built. Mr. Myers devoted much time and effort to the completion of this project, and the building became the headquarters for much of Jewry's social, educational, and fraternal life.

During and after World War I, Mr. Myers took a leading part in the fund raising drives for the Jewish relief and war refugees. With Ben Hirsh, Harry Stern, Jack Brozman, and Harry Pechter, they launched an active campaign for funds, resulting in raising a substantial amount and exceeding the assigned quota for the community by many thousands of dollars, setting a new standard of giving for this city. A third generation of the Myers, L. Clifford is following in the family tradition. His father Abe, and grandfather C. L. Myers, were active Temple members during the earlier years. Clifford, an able accountant, is a Temple officer, has audited its books and prepared the budget for many years. Harry Schwab was Temple secretary during this period.

### *The Mantinband Era*

At the annual meeting in March of 1921, Jack L. Brozman, a local merchant, became president of the congregation. His brother Nathan served as secretary. In 1923 Henry Myers was called upon to assume Temple leadership and to engage a new Rabbi for the congregation.

Rabbi Charles Mantinband, a scholarly and talented religious leader, brought his family from Poughkeepsie, N. Y. and continued to serve the congregation for sixteen years, longer than any spiritual leader ever served the Temple. Rabbi Mantinband became interested in many cultural and civic programs. He succeeded in a large measure in bringing about friendly relations with the city's clergy and rendered an important service in all programs of interfaith activity. Of the many activities conducted by him, which spotlighted the civic-mindedness of the congregation, was the Temple sponsored public debate in 1932 between the famous anti-religious criminal lawyer Clarence Darrow and the Rabbi. The question debated was "Is Religion Necessary?" He helped organize the Community Concert Organization and served as chaplain in area penal institutions. Many of our present-day members attended his Sunday School classes and were confirmed by him. In 1941, with the outbreak of the second World War, he asked the congregation for a leave of absence to serve as chaplain with the Jewish Welfare Board. Rabbi Mantinband and his family have visited this community many times, speaking at various functions and renewing old friendships.

During the depression years of the 1930's, the congregation faced many difficult situations, among them a shrinkage in income and the expense of renovation caused by the 1936 flood. The Sisterhood graciously undertook the responsibility of repairing the Community Center. The congregation faced extensive repair bills to the classrooms, heating units, etc. Rabbi Mantinband cooperated by accepting a reduction in his salary

in order to help balance the budget. In 1937 the Sisterhood also established the TBL Fund in memory of Mrs. Max (Teresa B.) Lindheimer, their beloved first president. This fund, active at present, was set up to provide tuition and books to aid worthy Jewish college students.

When Henry Myers became ill and was not able to continue as Temple president, he was succeeded by Max Phillips, Charles Mink, Max E. Lindheimer, Julius Ulman, Samuel Gittleman, and David Lockspeiser. Each sponsored some major events and innovations. Each served the congregation faithfully during his term of office. Not only were our Temple members generous in their contributions to Temple and other Jewish needs. On May 16, 1922, Jacob Brown, with his wife Sarah, deeded to the City of Williamsport a 22 acre tract of land in memory of his brother Max M. Brown. This land, officially known as the Max M. Brown Memorial Park, is known to all Williamsporters as Memorial Park, and is the city's major recreational area.

### *The Depression Period*

The Committee of One Hundred was seeking new industries for Williamsport and were successful in bringing many plants to the city. Among them were Jewish industrialists who became active members of Beth Ha-Sholom, serving in official capacity and as presidents. They included shoe manufacturers William Green and Leo Goodkind; textiles, Herman Trichon and Harry Goldberg; furniture, Nathan Greenberg; and jewelry merchant Lewis Salabes.

It was during this period that a truly outstanding woman of Israel, Mrs. Lewis (Sarah K.) Salabes, emerged to make a remarkable contribution to the Temple as well as to the total Williamsport community. She was one of the originators of the Inter-Faith meetings which are still a major event on our yearly Temple calendar. Her efforts in this area are today memorialized through

the Sarah K. Salabes Inter-Faith Award, which is given each year to a local high school student who has demonstrated his oratorical proficiency on that subject. She was one of the few women who was able to operate a Jewish Braille typewriter, and organized a Sisterhood Braille class. After her death, four volumes for children on the Reform Jewish Movement were donated to the Jewish Braille Institute. Copies of these books are now found in libraries throughout the world as well as in the Library of Congress. Mrs. Salabes was a charter member of the Lycoming Council of Girl Scouts and was active in establishing Camp Lycogis. The Sarah K. Salabes chapter of B'nai B'rith Girls has been named in her memory. She was also the president of the Temple Sisterhood in the early 1940's

As the nation slowly emerged from the desperate conditions caused by the depression, the Temple membership rebounded to the prospect of more prosperous times with a rousing social event. Sparked by the dynamic leadership of William Green, who was elected president in 1945, plans were set in motion for the gala 80th Anniversary Celebration which was held during the weekend of April 26-28, 1946. Features of the event were a banquet held at the Lycoming Hotel with Rabbis Stephen Wise and Charles Mantinband as speakers, and the publication of the Temple's first historical journal, which had been compiled by Ben Hirsh who tirelessly searched out all available Temple records to gather the necessary material.

The 1940's and 1950's also marked a period during which many rabbis served as spiritual leaders of Beth Ha-Sholom. Rabbi Mantinband was followed by Rabbis Aaron Kammerling, Bertrand Pollins, Maurice Galpert, Henry Leon Schwartz, Ephraim Einhorn, and Frederic Solomon.

During the Harry Goldberg administration a parsonage for the Rabbi was erected on Union Avenue. Funds for the project came from endowments provided by Miss Tillie Strasburger and

Mrs. Ella Lauer. A new organ was installed during this period of office, which was a gift from the Samuel Wilson estate as a memorial to his parents, Frank and Elizabeth Wilson. David Lockspeiser undertook the remodeling of the basement of the Temple into modern and attractive classrooms. Mr. Lockspeiser was instrumental in organizing a committee which gave a testimonial banquet to honor Ben Hirsh for his many years of service to the congregation. The affair was held at the Lycoming Hotel on June 14, 1953, attended by 300 guests.

### *A New Generation of Leaders*

The 1950's saw a new group of Jewish men take an active part in the congregation and assume leadership of the Temple. Until this period most of the Temple leaders were merchants, but now industrial and professional men undertook positions of responsibility in the congregation.

In 1953 Harry Blum, a textile manufacturer, was elected president of Beth Ha-Sholom. During his term of office many outstanding social and religious functions were held. Among these was a testimonial dinner at the Lycoming Hotel honoring four former presidents of the congregation -- Samuel Gittleman, Leo Goodkind, Harry Goldberg, and David Lockspeiser.

With Temple expenses mounting and Rabbis' salaries rising, it was necessary to obtain more income and Mr. Blum negotiated a new dues scale calling for \$120 minimum family membership.

Dr. Herman Finkelstein, chairman of the Federation of Jewish Charities and a busy doctor, assumed the presidency of Temple in 1955. During his period of office the Temple observed its Ninetieth Anniversary with a highly successful program and banquet. Harry Blum served as toastmaster for the affair, and speakers included former Rabbi Charles Mantinband and Dr. Jona B. Wise. Once again Ben Hirsh edited and wrote a Dedication Journal.

### *Brotherhood Formed*

The need for an active men's organization became more and more evident, and under the direction of Louis Hirsh and Harry Blum a Temple Brotherhood was formed. Louis Hirsh became the first president of Brotherhood.

Dr. Harold Adelson succeeded Dr. Finkelstein as president and was immediately faced with the problem of securing a new spiritual leader as Rabbi Solomon left for Havana, Cuba. His term of office might well be called the twenty-four months of meetings, as meeting after meeting was called until Rabbi David L. Schwartz came to us after several years in Hagerstown, Md.

With the rabbinical problem settled, Dr. Adelson immediately set about planning for the remodeling and enlargement of our Temple facilities. Many plans and sites were investigated and discussed by a committee under the chairmanship of Harry Wahl, and it became evident that the properties adjacent to the Temple would provide the best solution for our growing congregation. Thus it was that during Dr. Adelson's term the adjoining buildings were purchased and the building program was put into high gear.

A Montgomery manufacturer, Selman Ginsburg, became president in 1959, and it was during his administration that Temple's long-time dream came true. Paul Stapleton was selected as architect; a successful fund raising drive was conducted under the leadership of Dr. Finkelstein and Dan Ginsburg; and plans were approved at a congregational meeting. Under the able supervision of Edwin Harris, who was in charge of construction, the beautiful addition to the Temple was completed and was dedicated on Friday, April 21, 1961, with special Sabbath Services held in the Sanctuary. Rabbi Eugene P. Lipman was guest speaker. A dedication banquet and dance, with Dr. Harold J. Adelson as toastmaster, was held on Saturday evening, April 22, 1961, in the new social hall. At this memorable event,

the guest speaker was Rabbi Balfour Brickner, Director of the Department of Inter-Faith Activities of the Union of American Hebrew Congregations. A Dedication Journal was again published to honor the occasion through the efforts of Ben Hirsh.

The early months of the 1960's highlighted an event which singularly honored the Sisterhood of Temple Beth Ha-Sholom. Our Sisterhood had its humble beginning on August 21, 1869, when it was chartered as the Hebrew Ladies Benevolent Association with Caroline Ulman, Caroline Myers, Clara Ulman, and Tarissa Kuhn as its prime organizers. The group later was known as the Ladies Aid Society, and eventually, in 1921, affiliated with the National Federation of Temple Sisterhoods. In 1960 the Sisterhood was invited to serve as host for the 19th Annual Convention of the Pennsylvania Federation of Temple Sisterhoods. It was at this convention, held during the week of October 16-19, that Rabbi Solomon B. Freehof of Pittsburgh delivered the main banquet address.

Building and additions did not cease with the new dedication, and additional improvements continued to be made because of the outstanding generosity of our members. On November 3, 1961, at Sabbath services, an enlarged pulpit was dedicated to the memory of Isadora Cooper, made possible by the Isadora M. Cooper Memorial Fund. Our pulpit decor was greatly enhanced with the installation of two beautiful pulpit chairs and the redraping of the Ark with a lovely golden glow made possible through the Louis Krim Memorial Fund. Our beautiful pulpit lectern was added through monies contributed to the Harry Goldberg Golden Book and the generous assistance of Mr. and Mrs. Joseph Adler. It was through their deep interest in our Temple that new sanctuary doors were installed. Sometime after our dedication, the kindergarten room was dedicated in memory of Paula Levy through a gift made by Mrs. Nellie Watt. Our beautiful library, replete with many interesting volumes on Jewish life, was form-

ally dedicated as the Harry Wahl Memorial Library (known now as the Elizabeth and Harry Wahl Memorial Library) on Friday evening, following Sabbath services, on February 23, 1962. At this time, too, Mrs. Benjamin Jaffe presented to the Temple the synagogal art work adorning our library in memory of her beloved husband, Benjamin Jaffe. The art work represents the creativity of a local artist, Dr. Henry Mussina. As we walk into the foyer of the Temple, we notice a beautiful modernistic metal design of a Tree of Life presented by the Goodkind family in memory of Leo Goodkind. The large movie screen in our social hall was a gift of the Brotherhood, and the Sisterhood, through its TBL Fund, provided the lettering which designates the entrances to both our Temple and the Recreation Center. In addition, the beautiful Torah covers which adorn our Holy scrolls were a gift of this same fund. The beautiful Torah Crowns were presented by the Hecker family and friends in memory of Mrs. Minnie Hecker, while the Torah Shields were a contribution by Mr. and Mrs. Harry Goldberg and by Kathie, Amy, and Larry Hirsh in memory of their grandmother, Fannie Hirsh.

In the fall of 1965, our Temple lost one of its most outstanding members. Mrs. Harry Wahl -- Betty, as she was known to everyone -- had dedicated her life to her Temple. She was a member of the Board of Trustees and, at the time of her death, was a member of the National Board of Directors of the National Federation of Temple Sisterhoods. Her untimely passing was a great loss both to the Temple and to the community.

Recently our caretaker's apartment was carpeted through the generosity of Mr. and Mrs. Louis Hirsh; and the Rabbi's study was panelled through a contribution by Mr. William Stern. The bookcases in the study were a gift of the Sisterhood. The carpeting in both the study and the library has been contributed by the Wahl Family, while the ever-increasing number of interesting

books in the library is the result of gifts from the Sisterhood and countless individuals who have found this to be a most worthy cause to which to contribute in honor or memory of a loved one, or to remember some event of special significance.

Our Temple has also been the recipient of financial bequests from the estates of Mrs. Betty Wahl and Mr. Henry Heyman.

During this period other presentations were made to the Temple. A Megillah Scroll was the gift of Mr. and Mrs. Louis Hirsh for use at our Purim Services. An Havdolo Spice Box was presented by Dr. and Mrs. Herman Finkelstein in memory of Mrs. Finkelstein's mother. It has been used on many happy occasions, such as our Centennial Service. Our Bibles were given by Rabbi and Mrs. Charles Mantinband, and the beautiful Tribes of Israel wall clock was presented to the library by the Confirmation Class of 1961. A stained glass window in memory of Fannie and Benjamin Hirsh was also endowed through the Ben Hirsh Memorial Fund and the Hirsh family. The Selman and Daniel Ginsburg families gave our beautiful silver tea service in memory of their parents, and a most generous contribution was made to the Temple by Augusta Goldenburg. In addition, various other members have contributed prayer books, Bibles, hymnals, and other valuable gifts.

The 1960's also brought to one of our prominent Temple members a singular civic honor. Joseph Snowiss, active in Temple life as a Board member, became one of the few Jewish men to serve on the Williamsport City Council.

An area of very significant concern to the Temple has been the care of the Temple cemetery at Wildwood. This phase of Temple life has been guided by the diligent interest of William Stern. It was William Stern who graciously contributed the Temple Beth Ha-Sholom monumental marker at the Wildwood Cemetery so that the Temple's area there

could be easily discerned. He has also been most generous in his contributions toward the maintenance and improvement of our Temple facilities. Sometime following the erection of the new buildings, the Rabbi's study was dedicated in memory of Frank and Elizabeth Baer Wilson who were the beloved parents of Samuel and Hiram Wilson by the generous bequest of Samuel Wilson.

All these generous contributions and the heightened interest in Temple life were due, in no small measure, to the inspired leadership we have had from the men who served us so well as presidents during the early 60's. Each of them, Dr. Harold Adelson, Mr. Selman Ginsburg, Mr. Edwin Harris, and our incumbent president, Dr. Herman Finkelstein, have been unstinting and tireless in their efforts in behalf of our Temple.

These past few years have indeed been busy ones -- yet we have cherished every exciting moment because our goal has ever been that of personal dedication and commitment to Temple Beth Ha-Sholom. May it be so, as we stand upon the threshold of our second century of progress.

#### PETER HERDIC!

WILL BUILD RESIDENCE OF ANY SIZE,  
AT ANY COST,  
FOR ANY ONE

On land now owned by him, ONE-THIRD THE PRICE to be paid in cash upon completion of the building, the balance to remain on  
BOND OR MORTGAGE  
for long time. Policies of insurance to be taken and assigned to him as collateral.  
Lots in value

\$250 UPWARD  
And in most eligible locations.  
PARTIES INTERESTED  
may call upon  
E. CULVER, *Architect*,

at his office over the Lumberman's National Bank, where designs and estimates can be had.

(Ad found in the *Gazette and Bulletin* of Thursday, July 6, 1876.)

#### A Salute to Ben Hirsh

We, the editorial staff of this Centennial Journal, wish to pay special tribute to the memory of Ben Hirsh, who, until his death in 1964, was the Temple's official historian. In spite of his many commitments in business, civic, and political affairs, his life-long interest in his Temple was his greatest concern. He served as a religious school teacher for five years, and was not only a member of the Temple Board of Trustees, but was also treasurer, secretary, and chairman of major Temple events.

When it was decided to have a Dedication Journal to commemorate the Temple's 80th anniversary, it was Ben Hirsh who assumed the mighty task of searching through all the available records in the Temple's archives as well as in the files of the local papers. The results of his "labor of love" were the journals which marked not only the 80th, but the 90th and 95th anniversaries as well.

To this truly outstanding man, we owe an enormous debt of gratitude. Without the "ground work" that was so expertly done by Ben Hirsh, the writing of this 100th anniversary Journal would have been almost impossible to achieve.



POPULAR WALL DECORATIONS about the time of the Civil War were hand painted murals such as this which graces the wall of the Squire Hays Homestead, a historic building preserved by Commonwealth Bank and Trust Company. Diane Coledo, a bank employee, admires this work designed and painted by Mr. and Mrs. Bruce Storm, art teachers in the Hughesville and Muncy (Pa.) school districts. Items currently on display are on loan from the Lycoming County Historical Society.

## COLONIAL LANDMARK PRESERVED IN LYCOMING COUNTY BY COMMONWEALTH BANK

Thanks to the generosity of Commonwealth Bank & Trust Company, a historic Lycoming County landmark has been preserved from destruction by bulldozers making room for a new suburban shopping center. The landmark is the old stone house on the Squire Hays Homestead, a building that dates back to 1806, and a property that dates back even farther.

Old Lycoming Township was the principal field of operation of the Fair Play Men, who were all outlaws in the eyes of the authorities and were forced to adopt measures for the security of persons and property, not only against Indians but their less failing enemies -- land-shark speculators. The Fair Play settlers and their land were brought "into the fold" of the Commonwealth by the purchase consummated at Fort Stanwix on August 23, 1784. Ten years later, new settlers moved into this territory, and one such was John Hays, III, (Squire Hays).

John Hays, III, married Jane Horner on May 21, 1795, and in September of the same year they located on Lycoming Creek, about six miles from Williamsport. John's father was granted this tract of land in Lycoming County by a patent dated the twenty-ninth day of May in 1811 (Patent Book N, number 6, page 99). John Hays, Jr., (the father), commanded a company in the Revolutionary War and was in the battle of Trenton. He was born in Ireland, the eldest son of John Hays.

The land where Squire Hays settled was nearly all covered with heavy timber, and for a short time they were obliged to sleep in the wagon in which they had traveled from Northampton County. But in a few weeks Hays had erected a cabin, covered with clapboards, into which they moved. And in this cabin John King Hays, IV, was born on January 15, 1797. He was the only child in the family. It may be truly

said that he was raised in the "back woods." A trough used for the collection of sap from the sugar maples was used for his cradle, and he was lulled to sleep by the wind sighing in the branches of the lofty pines. On this primitive farm he was reared and grew to manhood.

In 1806 Squire John Hays built the sturdy stone house that now serves as Commonwealth Bank's fifteenth office. It was constructed entirely of stone from the countryside, with walls 18 inches thick. Wooden sections of the house were made of 3" x 6" tapered rafters that were dovetailed and held together with wooden pins. The windowsills were of hewn white pine, and the flooring was 2" x 18" white pine boards. The building materials were probably cut from the Hays land, which was thickly wooded. A huge fireplace extended from the cellar to the second floor, with openings on both the first and second floors. The house remained essentially unchanged until sometime after the Civil War, when a two-story addition was made.

Squire Hays was elected sheriff of Lycoming County about the same time the stone house was built. He served the post honestly and ably for three years. In 1821 he died, and two years later his wife passed away.

Lycoming County at that time was composed of the territory in the present counties of Bradford, Tioga, Potter, McKean, Clinton, Sullivan, and part of Clearfield.

On the death of his parents, John King Hays succeeded to the farm, and during his lifetime it became one of the finest along Lycoming Creek. John King Hays died on March 11, 1878, in the 82nd year of his life, leaving behind him the highest of all heritages, a good name and spotless reputation. He was noted throughout life for integrity

and uprightness of character. He was also distinguished for his positiveness of conviction and strong individuality.

John Walker Hays, V, was born in the stone house, came to Williamsport in 1842, and attended the Williamsport Academy. He later learned the trade of tinner at Lewisburg, and in 1852 went to San Francisco, driving a flock of sheep overland to Salt Lake City. Hays returned to Williamsport in 1853 and established a stove and tinware business at Fourth and Pine Streets. He served as a member of several city councils and as county auditor. In 1885 John Walker Hays sold the "homestead" to Samuel B. Waltz and his wife, Christiana King Hays Waltz, who was a great granddaughter of Squire Hays. The property was sold twice between then and 1923, at which time Phillip G. Antes bought it and 120 acres of land.

Phillip owned and operated the Antes Potato Farm for almost 40 years. With the exception of some interior remodeling and redecorating, the basic structure of the Squire Hays Homestead remained unchanged. The well-maintained and prosperous Antes Potato Farm was an asset to Lycoming County. It was the largest and one of the best in the state. In addition to normal operations,

experimental farming was performed in its fields through the cooperation of Penn State University. Here the small red-skinned potato was tested and developed.

In June of 1957 a large storage shed containing 12,000 bushels of potatoes was destroyed by a cyclone. A large barn next to the shed survived untouched, however, and can be seen today along Route 15 near the old stone house.

The Antes family can be credited with having preserved the Squire Hays Homestead into the twentieth century, and Commonwealth Bank & Trust can be credited with preserving this historic landmark for future generations.

Long a familiar site to Williamsport residents, the Squire Hays Homestead will continue to stand as a lasting monument to the courageous pioneers who helped forge a mighty nation from a raw frontier. Commonwealth Bank was recently notified by the Pennsylvania Historical & Museum Commission that the old stone house has been placed in the Register of Historic Sites and Landmarks.

*(January 30, 1975.)*

## CENTENNIAL OBSERVED IN WILLIAMSPORT

(From the *Gazette and Bulletin* of Thursday, July 6, 1876)

*A Happy Time Generally and Everybody There  
That Sham Battle -- The Camp Fire -- The Parade --  
All about the Picnics -- The Fire Works -- The  
Incidents of the Day and Evening*

At about eight o'clock on the morning of the Fourth the various organizations and societies which were to participate in the parade began to gather in the neighborhood of Third and Market Streets. The column formed with the right resting on Market Square, at nine o'clock, and soon after moved to the front of the court house, where the column was massed by divisions.

### *The Ceremonies*

The crowd at this place was great, and the selection of this place for the exercise very injudicious. The melting rays of the sun beat down upon the front of the building and rendered the heat unendurable. No platform had been provided for the speakers, and no awning to shelter them. The double row of trees along the sidewalk served a good purpose to a small portion of those assembled. One of the committee finally obtained a three by four dry goods box as a platform, which, when occupied by a speaker, brought his head up among the foliage of the trees -- completely stifling his voice.

Some excellent music by Repasz band opened the exercises, and then the Rev. D. S. Monroe delivered the following prayer:

### *The Prayer*

O, Thou who art great -- the God who inhabits eternity -- Who art from everlasting, and Whose years cannot be numbered, we join with the million of American hearts that today render unto Thee praise, and honor, and glory for the favor Thou hast shown us; for the blessings of a century.

We thank Thee, O, God, for all our material wealth: for a wide-spreading commerce that carries our flag into all parts of the world, bearing upon its folds freedom and civilization, and in its stars hope for the oppressed of every clime. For our manufacturing industries; our arts; our scientific discoveries; the electric wire that flashes our thoughts from continent to continent; the sunlight painting that perpetuates our memory and visage; the power of steam that does our bidding and annihilates space and time; the hidden resources we may call forth to light our homes and make busy our wheels of labor; for the new discoveries, new inventions, and new triumphs that daily crown our efforts.

We thank Thee for our educational advantages, our varied and extensive literature, our colleges, our seminaries, our academies, our private schools, our common schools, the property and hope of the poor, where all may have equal advantages and where mind only gives the ascendancy, for a free press, bearing to the humblest habitation as well as to the most palatial residence words of cheer, of comfort, of counsel, of religion, and a Bible, that tells the lone voyager and the poor oppressed of the only star by which the bark of man can navigate the sea of life and gain the port of bliss securely. We thank Thee for our political liberties, the right of opinion, the right of free discussion, the right of the elective franchise. For the wonderful extension of those rights of free men during the past century: that today from the granite hills of Maine to the orange groves of Florida and from the sea-beach washed by the waves of the Atlantic to the waters of the Pacific that hides the sun at its setting no slave treads our soil, and

that our land today, through its baptism of blood is

The land of the free  
And the home of the brave.

We thank Thee for our religious liberty: that here every man may worship Thee according to the dictates of his conscience; that Armenian and Calvinist, Unitarian and Universalist, Jew and Greek, Romanist and Chinese, Anglican and African, all may offer sacrifice each in his own temple, "none daring to molest him or make him afraid." We thank Thee for the holy Sabbath, the poor man's rest day, with its hallowed memories and glowing associations; for the Holy Bible that guides the path of human life with the rays of a glorious immortality; O may it ever be found in homes, the counting houses, the shops and the schools of our land. We thank Thee for holy Temples, pointing their spires to heaven, for Sabbath schools, religious and benevolent institutions and societies, and we humbly pray that the ensuing century of our country's history may be more abundantly blessed of Thee. May peace dwell within our borders, and no bloodshed stain our fields, or war's alarm disturb our happy homes. May intemperance, that heavy curse resting upon so many of the fair sons of America, bringing so much of misery and crime and degradation, be uprooted. And as the century just closed is renowned for the abolition of slavery, may the ensuing one be more so for the extermination of intemperance. May all evil be removed, and as a nation may we fear God and work righteousness. And may Thy blessing rest upon the President and congress, upon governors of our commonwealths, upon our municipal authorities, upon all men everywhere, for Jesus' sake. Amen.

### *The Declaration*

The Hon. Robt. P. Allen then mounted the drygoods box and proceeded to read the immortal document. It was read admirably; his voice was strong and clear, and yet, owing to the disadvantageous circumstances, the declaration was not fully heard by over a

hundred persons. Fortunately, a copy or two of Mr. Jefferson's pronunciamiento, to George the Third, is still extant, and those who will take the trouble to read it will find themselves repaid for their trouble.

### *The Oration*

It was announced by this paper that the orator of the day, Hon. William H. Armstrong, would deliver an address worthy of the great occasion. He had taken a deep interest in the proper observance of the day, and had, at the expense of considerable time and trouble, prepared himself for the delivery of a fitting address. But there were no arrangements made for the convenience of the representatives of the press; nothing but tree-boxes on which to write; no seats, in short, no preparations at all except that illustrious dry-goods box. Under such circumstances the speaker could not speak to advantage, and the reporter could not report.

It is our good fortune, however, to present even a meagre synopsis of Mr. Armstrong's address.

The address began with a reference to the Royal charter of Charles the second to William Penn in 1681, and the laying out of Philadelphia in 1683. The histories of the three original counties, Philadelphia, Bucks and Chester, were related briefly; followed by a recital of important events up to the dates of the formation of counties as follows: Lancaster, 1729; York, 1749; Cumberland, 1750; Berks and Northampton, 1752; Bedford, 1771; Northumberland, 1772; Westmoreland, 1773; Washington, 1781; Mifflin, 1789; and Lycoming, in 1795. The latter county at its formation embraced more than a quarter of the territory of the state of Pennsylvania. Owing to the fact of the territory being largely unsettled and to its never having been surveyed, the western limits of the earlier counties as formed up to 1800 were indefinite. This was the fruitful cause of controversy and trouble, as the deeds could not contain a definite description of the property

ceded. In 1683 the Indian tribes deeded to William Penn a tract of land, and the deed described the land as "lying along the Nishominey creek and backward of the same, and to run two day's journey with an horse up into the country, as the said river doth go." Many other deeds were cited and their interesting history related. These indefinite descriptions were the source of great dissension in after years. The settlers passed beyond the lines claimed by the Indians to limit the purchases. The white men, in order to get all the land possible under the letter of the deeds, employed expert walkers where the deeds said so many days' journey, and the walkers pursued a straight course instead of by the way of the streams, as the Indians traveled. These disputes and dissensions helped to drive the Indians into an alliance with the French against the English.

The last purchase by the proprietors from the Indians at Fort Stanwix was in 1768, for lands west of the Tiadaghton. Dispute arose as to whether Pine or Lycoming Creek was intended as the eastern limit -- and thus arose the disputed lands. The settlers thereon were not subject to state law, and therefore perfected an organization and all disputes were settled by the Fair Play men -- three men annually elected by the settlers. Their decisions are today recognized by the courts.

Then followed a very graphic history of Williamsport, from the date of its laying out in 1795, with a great amount of interesting and instructive lore, anecdote and history.

It is utterly impossible for us to do justice to Mr. Armstrong's admirably planned speech under the circumstances as above noted. The next time Williamsport endeavors to celebrate any event, especially a centennial, it is quite probable that such measures will be taken as to ensure a complete success, and that Williamsport will honor and not belittle herself.

Upon the conclusion of Mr. Arm-

strong's address the procession moved.  
The Parade and of What  
It Consisted -- A Vivid  
Sketch of the Participants --  
The Procession as a Whole  
and in Parts -- Honor to  
Whom Honor Is Due.

The column was composed of four divisions. Colonel A. H. Steed, chief marshall of the first, which was composed of the following: Mayor S. W. Starkweather, and Colonel B. D. Barrows, chief marshall in a carriage. Thirty cavalry, two pieces of artillery, drawn by four horses, Repasz band, fifty veterans, and three companies of infantry, with an ambulance.

Dr. J. Stieckel was chief of second division. This division was composed of Stoppers band, Patriotic Sons of America, Bald Eagle commandery, and Order United American Mechanics.

Philip McGirr was chief marshall of third division, which was composed of St. Patrick's Beneficial society, Father Mathews Temperance society, drum corps, and the Cadets of Temperance.

Fourth division was commanded by H. W. Page, chief marshall, in which were the following: Select council in two carriages, common council in five carriages, President of school board, J. Harvey Wheeler, ex-President Nelson Rankle and Col. Corcoran in carriage; Fire department consisting of four hose carts, three steamers and a hook and ladder company; five boys on velocipedes, and a small wagon trimmed with evergreens, with canopy, under which sat a boy. The wagon was drawn by eight small boys.

#### *The Route*

The column marched out Pine to Fourth street, up Fourth to Centre, on Centre to Edwin, up Edwin to Campbell, out Campbell to Fourth, down Fourth to Centre, out Centre to Third, down Third to Chatham, out Chatham to Church, up Church to Basin, out Basin to Fourth, up Fourth to Market, when the column

halted and the organizations left the line. The veterans then marched out to the fair grounds to the camp fire, where a regular old army dinner was disposed of.

The Irish societies were the largest of the procession, and were subjects of high commendation.

#### *The Camp Fire*

Early after the arrival of the "vets" on the ground, they sought the pleasures of the "camp fire." Each man had his tin plate, knife, fork, spoon and tin cup. Tables were spread under a wooden shed and in a little while the tin cups were filled with coffee, and the plates presented goodly piles of pork and beans and hard tack. There was an abundance for all, and all seemed to relish the meal, humble as it was, for it reminded them of the days they were working so hard to save the Union.

#### *The Sham Battle*

Between two and three o'clock in the afternoon, at least two thousand persons had assembled at the fair grounds and places in that vicinity, to witness the great sham battle for which preparations had so long been made. The supposition was that the battle would take place on Billman's hill, and many anxious eyes were turned in that direction.

About three o'clock someone discovered what he thought was the movement of a brigade on the brow of the hill; he thought there were at least twenty men in that brigade. Another party, who had seen some military service, exclaimed: "Now for hot times, boys! Those are the skirmishers you see, coming out of that wood on the hill!"

It was soon noticed, however, that the "skirmishers" didn't deploy; that instead of extending out on each side, it was quite the reverse -- all "closing up," so as to make things look as if there was a tremendous anxiety on the

part of all to be the man in the middle. The cause of this was immediately devised by one of the lookers on, who it was noticed seemed very uneasy. His explanation was given in these words: "I know what's going on up there! The man in the centre of that squad has a bottle of old rye, and it's that which makes the army move. You may bet the contents of your pockets, boys, that every man of the opposing armies is before your eyes." Such, evidently, was the case. The banner of old rye had been displayed by one army, which resulted in an immediate surrender of the other. Why should men fight and hurt each other -- even if one side had no guns and the other side no ammunition?

And still, with all this evidence of no fight being before them, a large portion of that vast assemblage of people sat and stood, under a boiling sun, awaiting a big display of army movements from a score of men in possession of two field pieces, without ammunition, and a lot of cartridges for small arms, but no small arms to make use of said cartridges.

Suffice it to say that the two armies, about half past three o'clock, took up the line of march for home, and -- so did the poor victims of "sham."

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#### *The Picnics -- Something about Those Who Assembled at Herdic and Union Parks.*

The picnic of the church of the Annunciation, at Herdic park, was, as a picnic, an immense success. The park was never in better condition; the grand old trees never looked nobler, their shade was never more inviting, and yet the clouds which came sailing over the horizon from the west deterred large numbers from venturing out. On this account the picnic was probably not the financial success desired and deserved by its managers, who always conduct their entertainments with credit to themselves and to the comfort and happiness of all participants.

The dancing platform was comfortably filled in the intervals of the storm, and the dancers kept time to the delicious music by the Repasz orchestra.

The tables and booths were well stocked with food, luxuries and substantial, and the fair ones who presided seemed to reap a record reward for their courtesy and zeal.

The effects of the storm were much more marked at Union than at Herdic park. The Williamsport Grays here held a picnic. They were at no time during the day favored with such an attendance as they deserved. Stopper's band was in attendance and, as its custom and pleasure, rendered the best of music. The promise of a sham battle had kept thousands of people hanging about on fences and roadsides who would otherwise have gladly enjoyed themselves in these groves. After it was ascertained that the fight was to be a stupendous fizzle the people started for the parks. Then came the storms. The first was unimportant, and served as rather a pleasant cooler. The second was far more business-like. It came dashing down from the west with trouble and disaster pictured in blackness on its brow. The rain fell in torrents, and the wind blew a gale. Three large trees in the vicinity of the park were twisted off; the dead and live branches came rattling down by the score; the various booths and sheds swayed and creaked as if from an earthquake. All these troubles were the cause not only of a great deal of annoyance and discomfort, but the ladies and many of the sterner sex were most thoroughly frightened. The roofs of the sheds served merely as sieves to relieve the water of its purity and imbue it with impurity. It would stain wherever it struck. Of course the ladies in gala costumes were dismayed, but there was no escape. Even the fiddlers of Stopper's band could not protect their cherished violins, which were soaked.

Yet, there was no grumbling. All seemed determined to celebrate whether there were any natural advantages for a jubilee or not. May they have better luck next time.

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*Fire Works Tuesday  
Evening -- Where the  
Displays Were and of What  
Consisting -- Something  
about the Scenes and Incidents.*

*Fireworks In Market Square*

The fireworks exhibition in Market Square was the best ever seen in Williamsport. The brilliant success attached to it consisted mainly in the fact that those entrusted with the management fully understood their business, the committee of arrangements being J. W. Mussina, W. D. Richmond, Dr. Milton Haber, and W. S. Allen.

This exhibition was in no way connected with the other celebrations of the day, as it was gotten up by private subscription from among citizens of Market Square and vicinity.

As soon as it became dark enough to admit of a proper effect, rockets went high into the air, then followed the more fancy pieces, such as double extra triangles in variegated colors; mines of stars and serpents large; mines of stars and serpents in assorted colors; floral bombshells in variegated colors; batteries; large fountains of variegated stars; double revolving radiators, colored; revolving rocks, etc.; large detonating cannon salutes, six-pounders; brilliant fires reflecting colors of ruby, violet, gold, and emerald; exhibition piece -- the golden crown. This piece was a horizontal revolving cascade of variegated colors, surmounted by a golden crown, and a battery emitting showers of brilliant meteors, to a height of fifty feet. Exhibition No. 2 was the revolving cascade, a spray of brilliants first projected upward, then falling in showers of silver scintillations -- the piece standing upon a rapidly revolving variegated base. Exhibition piece No. 3 was the union fountain, composed of red, white, and blue circles, flanked by two brilliant silver jets, surmounted by a battery of meteors. Exhibition piece No. 4 was the national bouquet, consisting of a centre

of beautifully blended and variegated national colors, extending to a fan of brilliant feathers -- the diameter being ten feet. Exhibition piece No. 5 was the American star wheel -- a variegated and radiating circle three feet in diameter, developing prismatic rings in the national colors, red, white, and blue. Exhibition piece No. 6 the centennial dance -- twelve vari-colored fireflies darting around a centre of great brilliancy. Exhibition piece No. 7, Young America -- a revolving Grecian bowl embellished with brilliant rays, emitting a continuous stream of emerald, gold, crimson, and silver marooned stars. Exhibition piece No. 8, Union Battery -- threw a continuous stream of colored stars and meteors from forty to eighty feet in the air. Exhibition piece No. 9, was the Centennial Star, encircled by five smaller ones with silver rays. It was twelve feet in diameter. Exhibition piece No. 10, and the final one, was a portrait of Washington surrounded by stars and silver rays, with salutes. This piece was about ten feet in diameter.

*West End Celebration*

Here the day was ushered in by the ringing of the chimes on Trinity Church. At 7 o'clock, Professor Parker and assistants sent up several balloons. These were followed by a brilliant display of fireworks. Great preparations had been made for this event, and all expectations were fully realized. Just before the closing piece was set off, R. M. Foresman, Esq., announced that the programme would be continued in the Herdic House grounds, to which place the audience wended their way. In a little while thereafter a barouche with four horses attached arrived at the main stand, with the orators and musicians. Cheer upon cheer greeted their arrival, and the band struck up "Hail to the Chief." Mr. Foresman was escorted to the chair as president of the meeting. He returned thanks for the honor conferred upon him, in a neat little speech which was happily received. A Declaration of Independence was read by B. S. Bentley, Jr. The Fourth of July oration was delivered by J. O. Parker, and the reading of Anderson's ode was by A. W.

F. MacCollin. These, together with excellent music by the quartette, were enthusiastically received.

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*The Decorations -- The  
Bunting That Was Hung and  
the Transparencies.*

The stores, business houses, banks, hotels, and private dwellings were very generally profusely draped with the national colors, and decorated with appropriate devices and emblems. The display was so general and so profuse on the part of all that it were an almost endless task to attempt its description in detail. From Loyalsock to Lycoming creek, and from the hills to the river, nearly every dwelling was decked in gorgeous colors. Particularly noticeable was the general office of the Philadelphia and Erie railway. The large front was completely enveloped in bunting, while two locomotive head-lights, one facing east and the other west, served to light up the handsome display.

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*The Day at Montoursville --  
A Unique Procession -- The  
Grove Exercises.*

The demonstration at Montoursville was highly interesting. At the time previously announced the procession was organized, with the band in front, dressed in attractive fantastic costume.

Frank Wheeland officiated as chief marshal, with J. W. Grafius and Jacob Shafer, assistants.

The elephant "Boliver," the three-legged man, and some miscellaneous features also appeared in time.

After the procession had gone over the principal streets, a large number of people, including many visitors from a distance, proceeded to the grove.

The Declaration of Independence was here read by Dr. H. G. McCormick.

The history of Montoursville, prepared by a committee, was read by J. T. Shelly, one of the number.

Superintendent T. F. Gahan then delivered the oration, which was universally pronounced a very able and interesting address.

The company then addressed themselves to the refreshments, which were present in ample abundance. The band had supplied plenty of ice cream, lemonade, etc., for which there was a ready market.

About the time the dancing was to begin, the rain began to "come down." The dance was therefore adjourned till evening, when it took place in the band hall to the satisfaction of all, and to the reasonable pecuniary advantage of the band.

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### *Centennial Observance*

The Pine Street M. E. Church was finely attended on Sabbath last. At 9 a.m. a social meeting for prayer, praise, and the relation of personal experience, was held, and was a very interesting occasion. At 10 a.m. the pastor, Rev. D. S. Monroe, delivered a discourse based on Isaiah 33:6. The Old Fellows, Patriotic Sons of America, and the American Mechanics were present. In the afternoon centennial and missionary services were held by the Sunday School, H. T. Ames, Esq., superintendent, when addresses were delivered by C. C. Brogdon, A. M., president of Lasell Seminary, Massachusetts, and Rev. J. A. Woodcock, pastor of Price Chapel, this city. At 7 p.m. the pastor again preached, his subject being "The Model Statesman." The morning offering was appropriated to educational purposes, and in the afternoon to the missionary cause.