The Unforgettable Five and Ten

by

Manuel and Gale Duque

The O. R. LANEY Co. Five and Ten Cent Store in Mifflinburg, PA. is, in a word, unforgettable! At least it is for most of us lucky enough to have known it, to have walked on its squeaky floors, savored its treats, and marveled at its wide variety of goods. The building, although not in the mint condition it once was, now houses a thrift store, but with the original oiled floors and its reactive boards intact. Alas, things, people and places change, but for many hundreds of O. R. Laney fans, it remains the incomparable 5 & 10 we all treasure in our minds.

Laney's storefront, Chestnut St., March 1990   (J. Russo photo)

Mr. Otha Raymond Laney opened his store in 1936 in the same building on Chestnut Street that had been the Gast Department Store. But that was well before our time; we didn't "discover" O. R. Laney's until the early 1960's when we were working at Bucknell and living in Lewisburg. Newberry's, with its upper and lower floors and with just about everything one needed for home and school,

was Lewisburg's memorable 5 & 10. But O. R. Laney's was more fascinating and more fun to visit. It had a special mystique because of its age and the 19th century look that gave you the odd sense that what was bought there had heightened value because of finding it in that setting.

The Laney store at Christmas time.   Photo courtesy of Jeffrey Mensch

Being in the store could zoom you back in time to childhood days and the 5 & 10 experiences at the Woolworth, Kress and Grant stores of your own hometown. But those stores did not have the unique quality that Laney's had. It was a place we enjoyed going to and taking our out-of town visitors to at least once, but twice or more if they requested it. Many of the useful, usual dime store items, as well as those we considered singular or rare finds, were certainly not expensive in the 1960's, 70's and 80's, but when we encountered the advertisement for the store's First Anniversary Sale (March 1937), we were struck by the truly low prices during the depression: men's neckties and fancy hose as

well as towels and dishes for 9 cents!

Mifflinburg Telegraph, March, 1937

Entering the store through its double doors, we were immediately stopped in our tracks by an unusual, wide wooden structure with numerous glass chambers at a child's eye level, each filled with candy—gumdrops, caramels, peppermints, taffies, teaberry balls and the non-pareils (small chocolate disks with white sprinkles on top) that we agreed had "no equals," as their French name proclaims. Attached to the top of each section was a glass panel that the lady behind the counter lifted in order to scoop our choices into small paper bags before weighing them to determine the price.

The candy transactions ended with the payment for our sweets and the loud "ka-ching" of the old-fashioned cash register. When we spoke to natives of Mifflinburg about their memories of Laney's, the candy counter was always the first thing mentioned. A 25-cent bag of candy was a treat! Saturday nights used to draw people downtown where everyone could see each other, catch up on the latest news, and shop; a visit to O. R. Laney's - especially the candy counter - was always an important stop before going home.
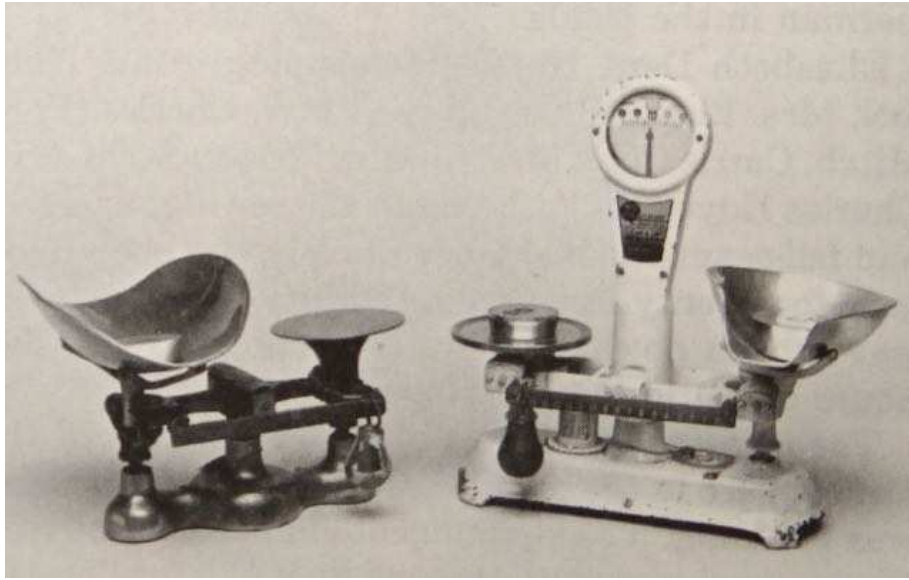
Scales used in weighing candy at O. R. Laney's.   (from Snyder 1992, p. 101)

But back to exploring the rest of the store... Further into the store was a section called NOTIONS. Patterns, fabric, buttons, needles and thread; everything needed for making a dress, shirt, apron or night-wear could be found there. Also in that department were crochet hooks, knitting needles and all varieties and colors of yarn.

In another aisle we came across a fascinating counter displaying all sizes of glass globes or "chimneys" to fit kerosene or oil lamps. Some were a couple of inches high while others reached up to a foot tall. We had never seen such a collection at any other place. Along the wall were all sorts of kitchen supplies: mixing bowls, pots, pans, and baking dishes. Among the other unique things in this section were asbestos pads designed to protect counter tops from hot items just off the stove.

Around the corner we could find a grand assortment of dining equipment. Several sets of flatware were available as were various types of plates, soup bowls, cups and saucers. Anything one could want for the table! As we continued toward the back of the store, our eyes landed on rolls of colored material hanging on the wall. As we got closer we realized that we were seeing oilcloth, all sorts of colors and patterns - flowers, red and white checks, blue, yellow, green solid

colors - all rolled neatly on their long spindles, hung one above the other up and down that wall.

Hanging over the next aisle was a sign that said HOSIERY. Along those counters were many shades of nylon stockings for women along with the necessary garter belts to hold them up. In addition, there were socks for men, women and children, some for work, some for school and others for Sunday. Further along the aisle many other items filled the compartments: pen knives, sunglasses with both tortoise shell rims or plain black (our friend from Florida still has one of each!), rulers and yardsticks with the name of the store written on them, and fly paper to catch those pesky flying critters!

One of the highlights of visiting this store, in addition to the candy counter, was tucked away in the back right-hand corner: a player piano! Seated there was a man-sized figure looking for all the world like he was playing the piano. Popular songs of the day came pealing out of that old piano to the delight of all who visited the store. You could always request to have it turned on while you were shopping.

The "piano player" in action and a
mannequin in elegant "basic black."
Note oil cloth rolls at right.
(from Snyder 1992, p. 101)

With the player mannequin during closing
sale, 1990. Note "Notions" sign, lighting, and
interior look of the old store. (J. Russo photo)

Recalling the many visits to our favorite 5 & 10 aroused our curiosity about the history of the store over the years. Our search led us to the *Mifflinburg Telegraph* newspaper archives where we learned about the store's role during World War II. In support of the war effort, it served as a place to buy stamps and order U.S. Defense bonds. One advertisement indicated that employers were

HIT THE ENEMY WHERE IT HURTS

The More Bonds You Buy, The More Planes Will Fly!

Even as you read this, American sailors and soldiers are in action—fighting for you. One extra plane, tank, or gun can often make the difference between victory and defeat. Your dimes, your dollars invested in U. S. Defense Bonds and Stamps may help to buy that very tank or plane . . . may help to spell out VICTORY. Meanwhile, your money will be safe; it will come back to you with interest, $4 for every $3 you loan, when bonds are held to maturity. Ask your bank, post office, or employer for details NOW, THIS VERY DAY! Make every pay day "Bond Day!"

U. S. Defense BONDS ★ STAMPS

Bonds or Bondage? Make This Your Answer!

JOIN THE PAY-ROLL SAVINGS PLAN

EMPLOYEES! Under the voluntary Pay-Roll Savings Plan (approved by organized labor) you simply save a part of your pay every pay day toward the purchase of Defense bonds. Tell your foreman or department head you want to ENROLL NOW!

EMPLOYERS! Do your part. If you haven't already offered your workers a Pay-Roll Savings Plan, write or wire Treasury Department, Pay-Roll Savings Section, 709 Twelfth St., NW., Washington, D. C. for full particulars.

This Space is a Contribution to America's All-Out War Effort by

The Studio - Mifflinburg, Pa.	O. R. Laney Co. - 5c and 10c Store	Musser Hardware Co.
Stearns Pharmacy	Mifflinburg Fruit Market	Denius Restaurant
Leopold's Clothing Store	Shively Brothers Meat Market	Sechler's Esso Servicenter
Walters' Clothing Store	American Stores Co.	Klose's Service Station
Mifflinburg Hardware Co.	Culp's Store - Mifflinburg, Pa.	Burn's Atlantic Service Station
Koons Store	B. T. Lance Monument Works	Mifflinburg Farmers Exchange, Inc.
Everett M. Baker Store - Main St.	Wittenmyer's Furniture Store	Sterling Brothers Throwing Co., Inc.
Mifflinburg Silk Mills, Inc.	Mifflinburg Bank & Trust Co.	Hackenberg's Restaurant

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Mifflinburg Telegraph May 14, 1942

offering workers a payroll savings plan for the purchase of bonds. Also at Laney's residents could find a chart of the Victory Gardens that were set up to aid in war-time food production and for $1 could sign up for a lot within the garden area, a field owned by the Mifflinburg School district.

WEEK-END SPECIAL!

PERSONALIZED STATIONERY

* 24 Sheets of Paper
* 24 Envelopes

— With Your Initial In Blue —

JUST THE THING FOR YOUR OWN USE OR FOR A FRIEND

Special 5c per box

O. R. LANEY CO.

Mifflinburg Telegraph April 24, 1941

Every year the plain people of the world make the miracle of Christmas. This is our way of saying we're grateful for being a small part of it. We hope you feel as we do. Merry Christmas!

O. R. Laney Co.
5 & 10c STORE
Mifflinburg, Pa.

Mifflinburg Telegraph
Dec. 25, 1941

The newspaper ran ads for sales at the store and during holiday times

published Christmas greetings to the community. We also learned from the paper that, among many other civic activities the Laneys were involved in, the store served as a collection site for contributions of clothing for the PTA Second Hand Sales (Mrs. Laney was president of the PTA).

In addition to providing the wide variety of items for sale in the store and using the store to serve the community in other ways, the history of the building itself was of great interest to us. This structure at 350 Chestnut Street, currently the site of the American Rescue Workers store, was built in 1883 for Henry Gast who operated the Gast Department Store that sold "dry goods, clothing, house wares, and groceries" (Snyder, p.100). Before Mr. Laney bought the building, Weis Market used it for a few years, but in 1936 the O. R. Laney Co. Five and Ten Cent Store opened for its 50+ year run.

The Laneys lived in an apartment above the store for many years before purchasing the Harry Klingler farm property east of town on March 28, 1957, that included an orchard and a house located at 101 E. Chestnut Street. It was sold from the estate of Mary Laney on September 1, 1984 to David and Michele Holman. Parallel to Chestnut Street about 4 blocks south, no doubt at the edge of the former farmland, is Laney Street, a current reminder of that family who left such an indelible mark on the community.

(authors' photo)

Mr. Laney owned the store for 40 years and upon retirement sold it to Donald and Carolyn Haag who ran it until 1990, under the Laney name. The store finally closed when they were unable to find a new owner. (Mr. Haag died

in the spring of 2014.) In March of 1990, we attended the huge auction of remaining goods, shelving, displays — everything that was left over.

Auction day at the closing of O. R. Laney's, March, 1990.   (J. Russo photo)

By chance, close friends from Florida, who loved going to O. R. Laney's whenever they came to see us, were visiting at the time of the sale, so together we witnessed the final days of this memorable 5 & 10.   It's hard to believe that it's now 25 years since the store closed...but what truly <u>unforgettable</u> memories remain with us.

Sign thanking customers, 1936-1990,
still on the wall of the building's
current tenant in 2015   (authors' photo)

Acknowledgements and Sources

The authors thank John Helwig of the *Mifflinburg Telegraph* for our use of the O. R. Laney advertisements appearing in the newspaper in 1937, 1941, and 1942.

Likewise, the authors thank the Hon. Jeffrey Mensch for providing the superb photo of the interior of the Laney store at Christmas time that appears on page 5.

The authors also thank David Holman for the information he provided and Joe Russo for the generous use of his photos.

Snyder, Charles McCool, *Mifflinburg, A Bicentennial History*. Mifflinburg Telegraph: 1992.

✂ **ACCOUNTS** ✂

Lewisburg's Hotels: A Critical Examination
by
Richard A. Sauers

Throughout the history of Lewisburg, the town has been home to several hotels, taverns, temperance hotels, tourist homes, and boarding houses. From its founding in 1785, Lewisburg (then called Derrstown) contained several taverns which served primarily as drinking and social establishments. Some may have contained a limited number of rooms, but the dearth of material available from the early years prohibits modern researchers from ascertaining this type of information. Even details as simple the physical locations and names of these early taverns remain a mystery.[1]

This article examines the histories of the major hotels in Lewisburg. Not covered are a few boarding houses, a number of tourist homes that appeared after World War I, and the motels that sprang up along Route 15 after World War II. Much of the information in this article comes from a close reading of Lewisburg newspapers. These titles include the Union Hickory (1829-1830), Lewisburg Journal (1830-1832), Lewisburg Democrat (1835-1836), Lewisburg Standard (1837-1839), People's Advocate (1838-1841), Lewisburg Chronicle (1843-1912), Lewisburg Democrat (1850-1854), Union Weekly Whig (1851-1852), Union Argus (1855-1854), Lewisburg Journal (1865-1946), Lewisburgh Saturday News 1883-1946), Lewisburg Journal & Saturday News (1946-1947), and the Lewisburg Journal-News (1947-through early 1952 issues). All sources are included in the Notes.

The American House

Located at the northwest corner of Market and Water, this hotel was preceded by a tavern that seems to have been built between 1795 and 1799, located in a two-story log structure, suggesting that this tavern had a small number of rooms on the second floor. John Pollock was the owner when this log structure

was built. Northumberland County tax assessment records show Pollock as a storekeeper until 1802, when his occupation is listed as a tavern keeper, which suggests that the store became a tavern that year. Pollock died in 1806 and the property was acquired at sheriff's sale by Andrew Shearer, who owned the tavern until 1823. During Shearer's ownership, he leased the building as a tavern to at least five individuals, including Nancy Irwin, who may have been the first woman to run a tavern in Lewisburg.[2]

Shearer's death resulted in another new owner, Dr. William Joyce, who purchased the property in 1823 and retained it until 1840, when he sold it to John Balliet, who kept the tavern until 1848. During the period from 1823 to 1848, there were at least seven men who rented the tavern. By 1838, the tavern was called the Washington House. William Petit's ad for his establishment in 1838 noted that "travellers and others can always be provided with separate apartments and every attention will be paid to their comfort and convenience." However, when John Balliet acquired the property, he changed the name to the Spread Eagle House, possibly because the hotel at Market and Second was also named the Washington House.[3]

The building with the long roofline running left to right is the American House, now the Packwood House Museum, in this undated image taken from the roof of the Lewisburg Woolen Mills, looking south on North Water Street. Behind the hotel is the brick building (to the left of the trees) erected in 1860 as a brick stable and carriage house. From the collections of the Packwood House Museum.

Adam J. Weidensaul, owner of a tavern in Hartleton, purchased the Joyce property in 1848. Weidensaul changed the name of the establishment to the American House. In 1851, the Lewisburg Chronicle, in an article on improvements in town, noted that the American Hotel "is enlarged and vastly improved." No other details follow, but we can surmise that Weidensaul built a frame extension to the old log structure and altered its front door from Water Street to Market Street. In 1860, Weidensaul added a brick stable and carriage house to the property, located behind the hotel closer to the corner of Water Street and Cherry Alley. In mid-1866, he added a third story to the hotel. An 1869 room inventory listed a basement storage area, ice house, dining room, kitchen, setting room, bar room, girls' room, and 22 hotel rooms.[4]

This log wall was discovered while some repairs were being done in the Packwood House Museum in the 1980s. The logs are part of the original log tavern built at the corner of Market and Water streets by about 1800.   Courtesy of Jennifer Snyder, Packwood House Museum.

Weidensaul seems to have incurred a lot of debt to enlarge the American House. When he died in 1869, he owed more than $16,000 to creditors. His son John P. S. Weidensaul ran the hotel until 1872, when the property was sold to George C. Wolfe for $5,500. Wolfe leased the hotel to Weidensaul, who seems not

to have been a responsible owner. The American House, perhaps owing to its location near the Lewisburg bridge (until the bridge was washed away in 1865) and the landing places for canal barges coming across the Susquehanna River from the Crosscut Canal, did not have the best reputation in town. A watch was reported stolen from the hotel bar in 1866, and a year later, a youth was jailed on a charge of theft at the hotel. In 1881, Weidensaul was cited for selling liquor to minors (one of them a Bucknell student) and there was another robbery in 1884. When Weidensaul applied for his annual liquor license in 1886, it was held in abeyance pending a court appearance. In May 1886, Weidensaul was found guilty of selling liquor to minor, fined $15, and sentenced to fifteen days in the county jail.[5]

Weidensaul's liquor sales problems spelled the end for the American House. A brief story in the Journal of December 22, 1886, announced that the hotel would be sold at public sale on December 24. The Chronicle's issue of January 27, 1887, indicated that Weidensaul purchased the hotel for $3,350; however, the Journal issue of April 5, 1892, shows that George C. Kelly purchased the old hotel in 1892 for $2,525. Kelly converted the hotel building into a three-unit apartment building, adding a wing in the back that included kitchens and baths for two of the apartments. The old carriage house/stable collapsed in 1903. Kelly rebuilt the structure as a four-unit apartment building, using new bricks in front and salvaged bricks for the kitchen/bath wings in the rear.

After Kelly died, his wife inherited the property. She sold the Water Street property to William C. Kelly, whose widow sold it to John and Edith Fetherston in 1958. Edith's parents owned two of the three units in the old hotel building. After they died in 1935 and 1936, the Fetherstons moved to Lewisburg and began renovating their new home. They purchased the remaining unit in 1938 and proceeded to make the entire hotel building their home. They named it Packwood House in honor of the Fetherston family estate in Warwickshire, England. John died in 1962 and Edith in 1972. Her will established the Fetherston Foundation, which was given the task of turning the old building into a museum to house Edith's collection of central Pennsylvania historical and cultural artifacts. The museum has been open since 1976.

The Baker House

Lewisburg's largest hotel began under now obscure circumstances. Its founder, W. N. Baker, appears on the Lewisburg Vendor List for the years 1878-1881 as an "eating saloon" owner. In January, 1881, the Chronicle noted that Baker had just purchased a saloon property on North Second and would take possession in the spring. A year later, the Chronicle reported that Baker was tearing down a neighboring house to enlarge his establishment into a hotel.[6]

The Baker House opened in June 1882 on the west side of North Second just north of Cherry Alley. The original structure was a three-story frame building. It was ideally located–the depot of the Lewisburg & Tyrone Railroad was less than a block to the north on St. John Street. Baker quickly began to enlarge the hotel, purchasing Dr. Beck's estate for more space and then adding a large frame barn behind the hotel. Baker also established a livery service that was adjacent to the hotel on its south side for the use of both his patrons and townspeople.[7]

This postcard, issued by the Lindig Art Store (which opened in 1905), shows the proximity of the Baker House to the Pennsylvania Railroad (the former Lewisburg & Tyrone) depot on St. John Street. Postcard in possession of the author.

The hotel continued to grow; in 1892, Baker added a significant addition on

the north side that contained fifteen rooms, bringing the total number in the hotel to sixty. His dining room was well-known in Lewisburg and throughout central Pennsylvania:

> The dining room will seat a large number of guests, while the tables
> are spread with the whitest of linen and brightest of silverware, and
> that which is served thereon is of the very best quality, and would
> suit the most fault finding. Mr. Baker butchers nearly all his own
> stock and the vegetables are nearly all raised on his own farm,
> therefore you are assured of the very freshest and best.[8]

Contemporary newspaper reports indicate that the hotel was heated with steam and lit by a combination of gas and electricity. The hotel also contained electric call and return bells, telephone connections, and a first class bar "where only the best of wines and liquors are served, also cigars of both foreign and domestic production." At one time Baker also had an animal menagerie which included two bear cubs. There was a small lawn with "Baker House" spelled in flowers.[9]

Baker retired from the hotel business in 1906 and sold the hotel to J. F. Krause, who moved from Clearfield to Lewisburg to run the revered establishment. A 1912 newspaper article noted that Krause "has made the old Baker House a spot equally as active as of old." This article also mentioned John J. Fausnaught, the amicable clerk of the hotel, who had come to the Baker House from the Cameron House in 1894. "No man in Lewisburg or Milton or anywhere within three hundred miles is better known or more appreciated for his kindness and helpfulness and good cheer than Mr. Fausnaught."[10]

The Baker House came to an abrupt end in 1916. In February, Union County voters approved a ban on the sale of alcohol and suddenly the Baker House and Cameron House both lost their liquor licenses. As a result, both hotels closed in April. The hotel was quickly pressed into service to house workers from a Milton plant that was producing artillery shells for the army. In February 1917, Jacob P. S. Strickler purchased the old hotel. He converted it into apartments and cleared away the barn and sheds on the property. In 1962, the old building was

demolished to make way for a parking lot that would serve the new Weis Markets building on North Second.[11]

The Buffalo House

In November 1856 the University at Lewisburg sold the old Female Institute building to a New Jersey firm. This brick building was situated on the northeast corner of Second and St. Louis, diagonally across from the new Union County courthouse. A Chronicle article noted that the new hotel would open on September 10, 1857, under the ownership of L. H. Lawshe and D. B. Sebold. A year later the proprietors were Lawshe and L. D. Brower, with Brower the sole owner in August 1858. In April 1862, Lewis Geibel became the hotel's new owner.[12]
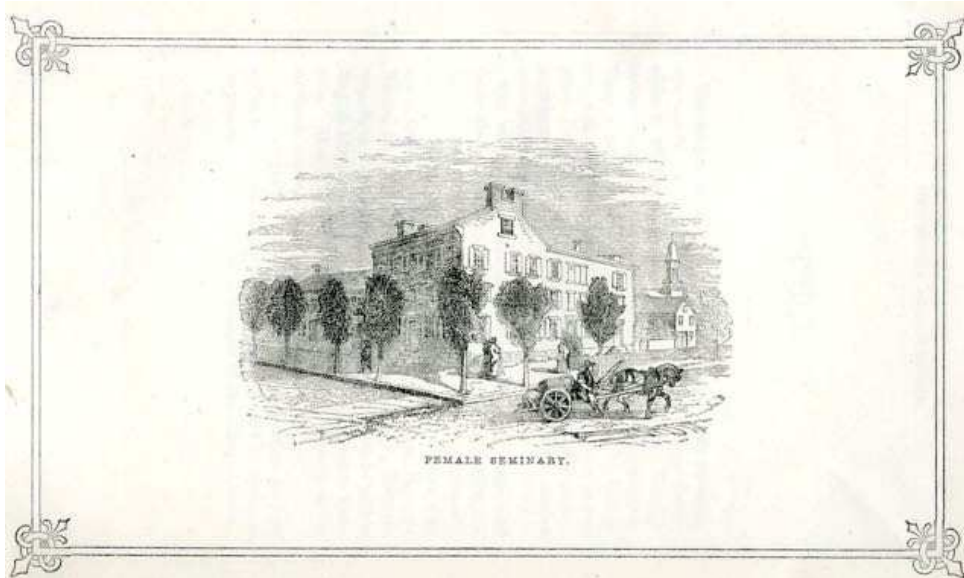
This sketch of the University at Lewisburg Female Institute building appeared in the university's 1852-1853 catalog. This structure was the Buffalo House from 1857 until 1864, then a boarding house until it burned down in 1870. Reproduced with permission from Special Collections/University Archives, Ellen Clarke Bertrand Library, Bucknell University.

The newspapers of the period contain very little information, or advertisements, about the Buffalo House. We may surmise that the hotel was opened to take advantage of its proximity to the county courthouse in hopes of enticing the people who came to town for court appearances. However, the Buffalo House seems not to have done well because it was offered for sale in February 1863. There are no follow-up stories to indicate a sale, but in March 1864 the

university trustees purchased the building for $2,900. Later that year, in September, the trustees offered the building for sale, the sale bill noting that it was a three-story brick building measuring 48x78 feet.[13]

When next we hear of the Buffalo House, we learn that Mrs. Annie M. Moore, formerly of the Mount Vernon House, had reopened the hotel as a boarding house in April 1865. Charles S. Yoder assumed ownership in May 1866, followed by William Quigley in 1869. In July 1870, a fire started in the hotel's stables and quickly spread to the main building, rendering it a total loss. The Tuscan Villa was later erected on this spot as the home of Benjamin K. Focht, congressman and owner of the Lewisburgh Saturday News.[14]

The Franklin House

This hotel, in existence from the 1830s to the 1850s, is perhaps Lewisburg's most enigmatic hotel. Contemporary newspapers report no definite beginning and ending dates, and even the location is subject to controversy. We definitely know that the Franklin House was at the corner of Market and Fourth, but which corner?

The Franklin House first appears in the Lewisburg Journal of March 26, 1831, when a new painting business is noted as opening near the hotel. The same paper, in its April 16, 1831, issue, noted that Joseph Hutchison & Company had just moved into the new brick building at Market and Fourth opposite the Franklin House. In October, 1836, New Berlin's Union Times and Republican Herald noted that a confectionary and fruit store had replaced Hutchison & Company and was located one door west of Peter Kelchner's tavern. The Lewisburg Standard, in its April 19, 1838, issue, noted that Joel C. Kelly had opened a boot and shoe manufactory one door east of the Franklin House.[15]

The first advertisement that I have seen regarding the hotel appears in the People's Advocate on August 18, 1838. Peter Kelchner, the hotel's proprietor, thanked his friends and the public for their past support and wanted them to know that he had "extensively enlarged and refitted his establishment and thus enabled himself to afford satisfactory accommodations to all who may be so kind as to give

him a call."

In April 1839, Charles D. Kline assumed the management of the hotel. "His lodging rooms are pleasant and airy; and his table will at all times be provided with the best the market affords, and his bar with the choicest liquors." Kline managed the Franklin House for only a year; in April 1840, he moved to the brick hotel at Market and Second that would soon be closely identified with him for years to come.[16]

There is no information that I have located to indicate who replaced Kline, but in 1845, the Lewisburg Chronicle noted that Joseph Bright had assumed management, replacing Peter Kelchner. Five years later, in 1850, the Franklin House was under the management of A. H. Blair. The hotel is mentioned thrice more in the 1850s but only to note nearby businesses. The last mention of the hotel seems to have been in September 1855, when it hosted the Union County Whig Convention.[17]

This brick building, located on the northeast corner of Market and Fourth streets, now houses Brushstrokes. The author believes that this was the Franklin House in the 1830s-1850s. From the collections of the Packwood House Museum.

So where exactly was the Franklin House? To solve this enigma, I

referenced the 1857 map of Lewisburg and drew a sketch map that showed the buildings on each corner of Market and Fourth. I then consulted my ongoing, unpublished directory of Lewisburg businesses to list all the businesses that were identified at that intersection. On the southeast corner, John Houghton's boot and shoe business moved into a new building on that corner in 1844, and was there until 1859, when he moved across the street to the north side of Market, taking the old Kelly Temperance House space. On the southwest corner was an old mansion that had once served as the Lawshe Tavern, but by about 1837 was the home of Dr. William H. Ludwig, and after 1860, for Dr. T. A. H. Thornton. The structure was demolished in 1957 to make a parking lot for the Lewisburg National Bank.[18]

That leaves the north side of Market Street as the location for the Franklin House. As noted above, Joseph Hutchison & Company was located opposite the hotel in a new brick building erected in 1831. There were other businesses located in the same building, including J. C. Hartwick, George Luchenbach & B. Jones, F. A. Donehower, and S. C. Sheller. This building was replaced by a new three-story brick building in 1855, when the Lewisburg Chronicle noted that Alexander Ammons [sic] was erecting such a building at the northwest corner of Market and Fourth. Judge Martin Dreisbach purchased this building from Ammon in 1869. It would become the home of Cyrus Dreisbach's hardware store in 1874, which was destroyed by fire in 1941.[19]

That leaves the northeast corner of Market and Fourth as the site of the Franklin House. The hotel must have closed by 1857 because Dr. Thornton moved to the site from across the street. During the period the hotel was in existence, there are no indications that any other business was located in this building, which in future years would house Brough's Men's Wear and Roger's Men's Wear, and today is home for Brushstrokes. The Union County 1976 Historic Site Survey noted that this building was erected in 1835 by Hugh McLaughlin, but this is clearly a mistake. The building began as a tavern by the early 1830s and expanded into the Franklin House; perhaps the rear wing was the addition erected in 1838 by Peter Kelchner. Unless there is some overlooked information somewhere that

contradicts this story, we must conclude that the Franklin House occupied the northeast corner of Market and Fourth.[20]

The Washington House (Kline's)/Riviere House/Cameron House/New Cameron House/Hotel Lewisburger/Lewisburg Hotel

Located on the northeast corner of Market and Second, this hotel is the longest-lived such business in Lewisburg, although two closings interrupted more than 170 years of service to the community. Like so many other early businesses, the origins of the Washington House, the original moniker of the hotel, are somewhat mysterious. The official story is that the hotel opened in 1834 and has been visited by every governor of Pennsylvania through 1901.[21]

The first extant mention of the Washington House is found in a December 1840 issue of the People's Advocate, where it is mentioned in conjunction with a visiting dentist who was located in the hotel. Major Joseph Hutchison is mentioned as the proprietor. His name appears on a list of tavern applications from 1840 through 1843. Otherwise, Major Hutchison is mysterious. The Lewisburg Cemetery does not contain any marked grave, nor are there any wills, and he does not appear in the 1850 census.[22]
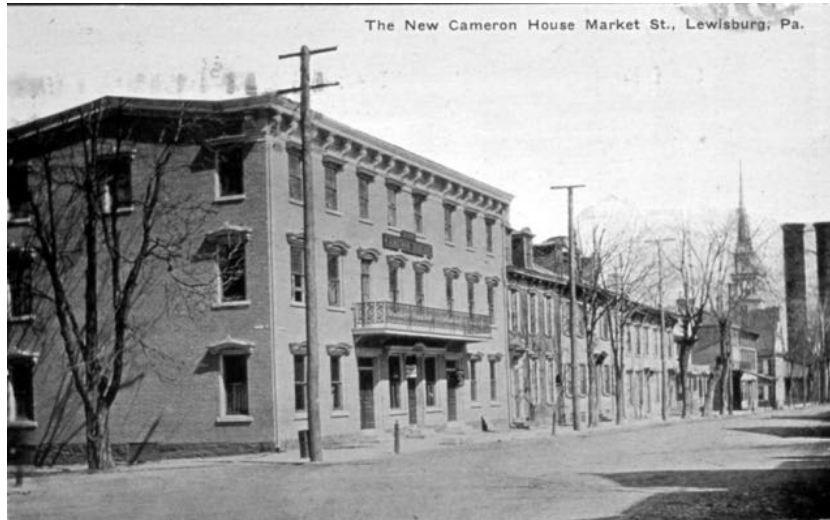
The New Cameron House was the name of the hotel at Market and Second streets from 1921-1934. Postcard in the collections of the Packwood House Museum.

In August 1844, Charles D. Kline moved to the Washington House and assumed the ownership of the hotel in place of Hutchison. The hotel must have

been one of the better establishments in Lewisburg; when the University at Lewisburg was established in 1846, Professor Stephen Taylor, the university's first president, roomed at the hotel from 1846-1851.

In the 1850s, Kline embarked on a modernization of the Washington House, which only a year earlier was described as a "public house" in the newspapers. The Chronicle reported that Kline had completed an "enlargement and renovation" of the hotel. During the summer of 1854, he added a third story to the growing brick structure. By 1856, Kline had retired as owner and manager of the hotel and turned the business over to David Herr. In 1857, Herr opened an oyster saloon (a fad of the time) in the basement.[23]

Kline sold the Washington House to Riviere G. Hetzel of Dauphin for $11,000 in August 1857. Herr remained as proprietor until April 1858, when he went to a Milton Hotel, leaving Riviere to run his new purchase. Hetzel renamed his business the Riviere House, often misspelled as the Revere House in later publications. As the Civil War was ending, Hetzel leased the hotel to C. H. Rhoads, and then in early 1866 Hetzel sold the hotel to three men, J. M. and C. F. Hess of Lewisburg, and John W. Jordan of Virginia. Jordan withdrew from the ownership a few months later, leaving the Hess's to run the hotel, which seems to have retained its old name.[24]

This newspaper ad for Kline's Washington House shows the third floor, which was added in 1854.   From the collections of the Packwood House Museum.

In January 1874, William Cameron purchased the Riviere House for

$8,000. In June, the hotel was rechristened the Cameron House. C. F. Hess left the hotel and was succeeded as manager by George Burr, who announced that he would not sell liquor, although it seems that his alcohol ban didn't last too long because his license applications soon appear in the newspapers.[25]

William Cameron and his wife Eleanor both passed away in the fall of 1877, leaving the hotel to their daughter, Jane Harrison, who owned the hotel until her death in 1932. She supervised the occasional redecorating of the establishment but left the daily management of the hotel to a series of managers. The newspapers of the period include the names of a dozen men who managed the hotel between 1885 and 1916.[26]

A Chronicle article in March 1894 reported that the Cameron House contained 35 rooms, single and en suite, "elegantly furnished and kept scrupulously clean." The dining room, named as one of the hotel's chief attractions, was given high accolades, as was the parlor and bar. A barn in the rear of the property provided "the best of accommodation for horses." The establishment was heated by steam and lit by electricity.[27]

In April 1916, the hotel closed, as did the Baker House, in response to Union County's vote to go dry. The loss of liquor licenses seems to have been a mortal blow to hotels serving alcohol. However, a February 1918 report in the Journal suggested that the last manager, Frank S. Dunkle, was keeping the hotel open, but must vacate by April 1. The shuttered hotel was, for five months in 1919, home to the local Red Cross chapter, which then moved to a house on University Avenue.[28]

The hotel building remained closed until 1921, when Mrs. Harrison leased the property to George E. Irvin, who resigned as manager of Steininger's Café to reopen the hotel. The New Cameron House opened in November of that year, offering the European plan to guests. Irvin retired in 1933 and turned the management over to Thomas C. Peterson, who was quickly followed by George Kohler. By that time, the property was involved in the litigation that resulted from Jane Harrison's will; Kohler was appointed manager by the Union County court on behalf of the estate trustees. Mrs. Harrison had left the hotel property to Philadelphia's Presbyterian Hospital. A number of lawsuits were filed and a

heated legal battle continued until the state Supreme Court settled the issues in mid-1934.[29]

The settlement of the legal issues meant that the hotel would continue. In November 1934, the hotel was leased to Wilbur W. Watkins, at the time the owner of the Hotel Millersburger. Watkins renovated the hotel and it opened in late December as the Hotel Lewisburger. Watkins and his wife moved to Lewisburg in early 1936 and assumed direct management of the hotel. In January 1938, Watkins purchased the building from the Harrison estate. Over the next couple of years, Watkins greatly improved the building. He added the distinctive Mount Vernon portico to the front of the hotel, added thirteen tiled bathrooms, the Orange and Blue room, and the Colonial Lounge.[30]

Beginning in 1938, the Watkins's turned the management of the hotel over to others, and in 1941 signed a ten-year lease agreement with Grenoble Hotels, a firm that managed more than two dozen hotels in nine states. Watkins retained ownership of the hotel and in 1945 enlarged it by demolishing the house behind the hotel and adding a new wing that contained 25 rooms, each with its own bath. In 1951, Watkins improved the lobby by pouring ten tons of terrazzo flooring and otherwise completely redecorating the space; he also installed a switchboard that allowed each room to have its own telephone.[31]

Wilbur W. Watkins died in 1978. Upon his death, his widow gave the hotel to Miss Olive Smith, long-time manager of the hotel. Miss Smith continued to manage and operate the hotel until her retirement in 1986. At that time, Attorney Roger W. Fetter and his wife purchased the property and changed its name to the Lewisburg Hotel. On February 1, 1993, the hotel closed its doors after the Fetters were cited by both the Pennsylvania Department of Revenue and the Internal Revenue Service for failure to pay back taxes totaling more than $132,000. Failure to pay taxes also meant that the hotel would be unable to renew its liquor license.[32]

In October 1995, Mr. & Mrs. Norman Buck purchased the hotel property. The Bucks lived in Watsontown and had revitalized the Watsontown Hotel after it, too, had suffered financial problems. After extensive renovations, including a complete overhaul of the antiquated heating and plumbing systems, a new roof

and kitchen space, the Lewisburg Hotel reopened in November 1997. It remains open and prosperous yet today, the only one remaining of the many old hotels that once graced the streets of Lewisburg.[33]

The Union Hotel

This brick hotel opened in December 1861 and was located on the south side of Market Street between Fifth and Sixth Streets, approximately where the entrance to Hufnagle Park is now located. Levi C. Cromley, born in 1817, was the owner of this establishment. The contemporary newspapers do not contain much information about the Union Hotel. In 1881, Cromley was cited for selling alcohol to minors. In 1889, the Saturday News reported that the hotel had just been overhauled and renovated. Cromley died in 1903; in 1907, hotel owner Dr. Eyer Walter sold the hotel to Lewis Chestnut of Danville for $12,000. The hotel disappears from the literature after 1907, and I have not found any information to

This 1912 view looks east on Market between Fifth and Sixth streets. At right is the brick Union Hotel building, which opened in 1861 and was evidently still in business when this image was taken. Courtesy of Nada Gray.

ascertain its use after that year. The building remained standing until the entire block was demolished after sustaining heavy damage from the 1972 flood.[34]

Temperance Hotels

Protests against the prevalent use of alcohol in American society spawned all sorts of businesses that catered to people who did not imbibe. The rise of temperance hotels was one facet of this anti-alcohol crusade. Lewisburg seems to have been home to at least three small temperance hotels. James Kelly opened one such hotel in a brick building on the north side of Market between Third and Fourth streets. This hotel opened on April 30, 1845. Thereafter, there are few references and no details about the hotel. It is mentioned briefly to describe the location of a nearby business in 1847, and by March 1850, another business was located in the former hotel, identified as being two doors east of the Franklin House.[35]

The second temperance hotel opened in 1854 and was called the Union Temperance Hotel and Ice Cream and Eating Saloon. Mr. and Mrs. Peter Fishbaugh were the owners of this short-lived hotel, which was located in the former residence of William Hayes at Market and Second. In mid-1855, Lewis Overpeck opened a daguerreotype gallery in the hotel. No other details about this hotel appear in the contemporary literature.[36]

Information on the remaining hotels is equally sparse. A Mrs. Black ran a temperance hotel that is mentioned in two newspapers, one from 1838 and one from 1851. Finally, in 1852, $9,000 was subscribed to build a Joint Stock Temperance Hotel on a lot at Market and Fourth, but thereafter this project disappears from the contemporary literature and thus probably never opened.[37]

The Lewisburg Inn

In 1931, John P. Ruhl purchased the Linn family home, located at 101 Market Street, from Mrs. Philip B. Linn. He opened the Lewisburg Inn, which was managed by Misses Sarah Ritter and Rhoda Berg. Ruhl sold the property to the two managers in 1941. They managed the inn until 1951, when it was purchased by Mr. & Mrs. I. A. Neff. The inn remained in business until 2001, when it closed. Although primarily known for its fine cuisine, the inn did contain a number of rooms on the second floor. Since the inn's closing, the first floor of the old Linn

building has been home to a succession of restaurants.[38]

The Mount Vernon House

This short-lived tavern, which may have contained rooms, is another of Lewisburg's little-known establishments. Conventional wisdom dictates that the Mount Vernon House, located on the northeast corner of Front and Market, opened for business in 1868. However, the inn appears in a Chronicle story in April, 1865, which reported that Mrs. Annie M. Moore of the Mount Vernon House had moved to the former Buffalo House and opened it as a boarding house. The same article stated that C. D. Cox had returned to manage the house. Attorney J. Thompson Baker purchased the property in 1875 and converted it to his home. After the Bakers left the area (J. Thompson Baker was one of the developers of Wildwood, NJ), the property was eventually converted into apartments and yet remains an apartment house today.[39]

And the One That Almost Was

"Developments in the hotel situation in Lewisburg have gone forward during the past few days to such an extent that an up-to-date hostelry for this place is practically assured." So reported the Journal in May 1933. This project was pushed by the Lewisburg Business Men's Association, who subscribed the required ten percent cash needed to apply for a state charter for the Lewisburg Hotel Corporation. The May 11 issue of the Journal included an architect's sketch of the proposed hotel. The sketch shows an elegant building more than eight stories in height. If constructed, this building would have dwarfed all the other buildings in town. The project never came to fruition, perhaps because of the issues in locating a suitable site. By June 1933, articles disappear from the newspapers.[40]

This concludes my survey of Lewisburg's historic hotels. I have been reading Lewisburg newspapers ever since Lois Huffines and I collected material for the Arcadia Press's *Lewisburg*, which was published in 2010. By the end of

2014, I had read all the papers except for the Saturday News issues from 1883-mid-1925, and the Home Gazette, which appeared in 1857-1858. Since I now live 1,600 miles west of Lewisburg, I have not consulted census records, liquor license applications, and other such material that may provide some answers to some of the many nebulous areas of research relevant to this article. I am pleased to hear from any readers who can fill in the gaps. My ultimate goal, after reading the newspapers and gathering a team, is to compile a new, accurate history of Lewisburg.

Notes

1. A roster of tavern owners includes the following individuals: Andrew Albright (1800), John Dunlap (1790s), Espy (1810s), John Gray (1790s), Valentine Hahn (1820s), Harris's (1830s), Frederick Henning (1790s), Thomas Jones (1830s), John McFadden (1810s), Daniel Rees (1800s-1810s), and Roland Stoughton (1820s). The various owners of the tavern that preceded the American House are mentioned in that section of this article. Named taverns included the Albright (William Poak, 1790s-1810s), Black Horse (John Lawshe, Joseph Bright, John Hause, Daniel Metzgar, 1810s-1840s), Bull's Head, Cross Keys, and Green Tree.

2. David W. Dunn, "From Adam to Edith: A History of Lot #50 in the Town of Lewisburg," unpublished paper in the Packwood House Museum files, 1980, 2-5.

3. Ibid., 6-9. Advertisements for the tavern can be found in the Union Times, January 22, 1825; Journal, January 22, 1831; Union Times, January 14, June 10, 1837; Standard, April 19, 1838; People's Advocate, June 22, 1840.

4. Dunn, "Adam to Edith," 9-10; Chronicle, October 8, 1851, December 28, 1860, June 29, 1866. The Union Argus of April 15, 1856, contains an advertisement for the hotel.

5. Dunn, "Adam to Edith," 10-11; Chronicle, August 17, 1866, December 6, 1867, June 2, 1881, May 20, 26, 1886; Saturday News, March 22, 1884; Journal, May 26, 1886.

6. Chronicle, January 20, 1881, March 2, 1882.

7. Chronicle, June 8, 1882, April 21, 1887; Saturday News, April 21, 1883.

8. Chronicle, November 5, December 3, 1892; Journal, February 25, 1898.

9. Chronicle, October 23, 1884, March 31, 1894; Journal, June 15, 1892, February 25, 1898

10. Chronicle, April 21, 1894; Journal, January 19, March 30, 1906; Saturday News, January 13, 1912.

11. The county dry vote is found in the Journal, February 25, 1916. Other post-hotel stories are found in the Journal issues of April 7, 14, 1916, February 9, May 25, 1917, February 25, 1918. The Baker House apartments were sold to C. B. Comstock in 1928 and the name was later changed to the Northside Apartments. See the sale bill in the Saturday News, December 8, 1928.

12. Union Argus, November 18, 1856; Chronicle, August 28, 1857, July 2, August 6, 1858, April 29, 1862.

13. Chronicle, January 23, 1863, March 24, September 16, 1864. The Chronicle's April 1, 1864, issue, reported that Mr. Geibel had departed to manage the Tyrone City Hotel.

14. Chronicle, April 14, May 12, 1865, May 25, 1866, March 5, 1869, July 8, 1870.

15. In addition to the articles noted, see Union Times and Republican Herald, October 29, 1836. The Union Times and Republican Herald (April 22, 1837) noted that a millinery had opened next to Kelchner's hotel.

16. Lewisburg Standard, April 11, 1839; People's Advocate, April 9, 1840.

17. Chronicle, April 12, 1845, July 13, September 14, 1855; Lewisburg Democrat, October 1, 1850, April 13, 1853.

18. On Houghton, see Chronicle, March 30, 1844, April 8, 1859. The history of the Ludwig house was detailed in an article in the Chronicle, May 22, 1868. See Thornton's business card address in the Union Argus, November 4, 1857. A photograph of the house is in Lois Kalp, *A Town on the Susquehanna 1769-1975* (Lewisburg: Colonial Printing, 1980), 39.

19. Chronicle, July 13, 1855, December 17, 1869.

20. Historic Preservation Plan of Union County, Pennsylvania, Part I: An Inventory of Historic Sites and Landmarks, prepared for the Union County Planning Commission by the Institute for Regional Affairs, Bucknell University (n. p., 1976), 56, with a photograph on page 57. The Chronicle of April 3, 1857, noted that "Dr. Thornton has bought the former tavern stand, corner of 4th and Market streets, ... "

21. Undated pamphlet issued by the hotel. The 1976 Union County Historic Site Survey indicates that the building dates from 1828 (Historic Sites, 64), with note that "Nearly every Pennsylvania governor between 1831-1900 slept here."

22. People's Advocate, December 19, 1840; e-mail from Elaine Wintjen to author, January 6, 2015, in response to query about the identity of Major Hutchison. In some articles, the major's name is spelled Hutchinson.

23. Lewisburg Chronicle, August 24, 1844, November 11, 1853, January 30, 1857; Union Argus, May 6, 1856; Lewisburg Democrat, July 5, 1854.

24. Chronicle, August 21, 1857, April 2, June 4, 1858, April 7, 1865, February 2, May 11, 1866. Many publications have misspelled the name of the hotel, using "Revere" instead of "Riviere."

25. Chronicle, January 30, May 15, June 12, 1874. Burr's application for a liquor license appears in the Chronicle's issue of April 23, 1875, and in subsequent years.

26. This paragraph is based on a large number of newspaper articles from the Chronicle, Journal, and Saturday News between 1884 and 1916. Names of managers include Henry C. Yoder, Thomas H. Hutchinson, a Mr. Swope, John J. Fausnaught, E. K. Reitmeyer, Frank Upton, McCall brothers, T. F. Moyer, S. D. Watts, Frank Aurand, Peter Burrell, and Frank S. Dunkle.

27. Chronicle, March 31, 1894.

28. Journal, April 7, 1916, February 22, 1918, March 10, August 5, 1919.

29. Journal, September 30, 1921, November 9, December 7, 1933, November 22, 1934; Saturday News, October 26, 1933.

30. Journal, November 22, December 13, 20, 1934, January 3, June 13, 1935, February 27, August 27, 1936, September 9, 1937, January 6, 1938, September 20, 1945; Saturday News, August 4, 1938, September 25, 1941.

31. Journal, June 15, 1941, September 21, 1944, September 20, 27, October 4, December 20, 27, 1945; Saturday News, March 3, 1938, December 28, 1938; Journal-News, March 6, 1947, December 13, 1951.

32. Kalp, *A Town on the Susquehanna*, 334; Bucknellian, February 5, 1993, October 19, 1995; telephone conversation between Betty Cook and the author, January 12, 2015.

33. Bucknellian, October 19, 1995; undated brochure issued by the Lewisburg Hotel.

34. Chronicle, December 6, 1861, June 2, 1881, June 20, 1903, November 2, 1907; Saturday News, August 24, 1889. Dr. Eyer Walter owned two drugstores in Lewisburg. The first operated from 1887-1891, when Harry Hoffman purchased the store. Walter opened a new store in the Harrison block at Market and Third and ran it for only three months in 1893. Although married, he ran off with a 21-year-old from Selinsgrove and his wife closed the store and sold it at sheriff's sale. Evidently Walter was back in Lewisburg sometime after this incident.

35. John B. Linn, Annals of Buffalo Valley, Pennsylvania. 1755-1855 (Harrisburg: Lane S. Hart, Printer and Binder, 1877), 544-45; Chronicle, May 31, 1845, April 8, 1847, March 20, 1850.

36. Chronicle, March 31, 1854, July 13, 1855.

37. Lewisburg Standard, January 11, 1838, November 18, 1851. It should be noted that the 1838 reference does not include the word "temperance." The Joint Stock Temperance Hotel notice appears in the Lewisburg Democrat, March 2, 1852. The location on a lot at Market and Fourth is interesting. This note suggests that when Alexander Ammon began construction of a new brick building in 1855, the previous structure either had been torn down or abandoned. Further research may shed light on this mystery.

38. Kalp, *Town on the Susquehanna*, 175. Mrs. Kalp wrote that the two ladies purchased the Linn property, but see the Journal, October 30, 1941, which indicates that Ruhl sold the business at this time. The Neff purchase is noted in the Journal-News, March 29, 1951.

39. The brochure, Lewisburg: The Middle Years 1840-1880, has the 1868 date when describing the property, as does the 1976 Historic Sites (page 66). See also the April 14, 1865, and April 2, 1875, issues of the Chronicle.

40. Journal, May 11, 18, June 15, 1933; Saturday News, May 11, 1933.

<div align="center">✂ ACCOUNTS ✂</div>

The Mill is Gone, but the Memories Live On
by
Fred Johnson and Beth Johnson Hackenberg

Our grandparents, Fred I. and Blanche V. Johnson bought the mill at Mazeppa in 1930 from Clarence and Suzanna Auten. Grandpa Johnson began his milling career at the age of 17, when he worked at Herbster's mill in Glen Iron. He lived in the mill office during the week. On weekends, he rode his bicycle home to Jerseytown. For several years, after he married grandma, he rented Fought's mill in Hughesville. At that point, they began to search for a mill to buy on their own. Grandpa and Grandma bought a mill in Mainville and calamities that can happen to a mill happened. The dam, which was crucial to running the water-powered mill, went out, and later the mill burned. Grandpa wanted to quit the milling business, but Grandma encouraged him to look for another mill. They looked at a mill in Spring Mills, but Grandma didn't like the location of the mill house. On the way home to Mainville, they stopped to eat in Lewisburg, and

Fred I. & Blanche Johnson (1943)

F. Eugene (Gene) Johnson (1955)

heard that the mill in Mazeppa was for sale. Grandpa preferred the mill at Spring Mills, but Grandma liked the mill house at Mazeppa. With Grandma's Irish

input, Grandpa bought Mazeppa Mills from the Autens and so began the Johnson family milling venture at Mazeppa.

The mill ran with water power which was supplied with water from Buffalo Creek. Grandpa had a series of three dams to control the flow of Buffalo Creek to the mill race and the water from the mill pond. It was a six-acre pond that was three feet deep. The pond was fed by a gate off of Buffalo Creek. My brother Fred recalled Grandpa going out to that gate every evening to open it up to fill the pond over the night and closing off the gate to the mill's head race. In the early morning, he would reverse the operation and raise the boards to the head race to

Aerial view of the mill and adjacent buildings probably taken in the early 1960s. The mill pond is shown in the upper left of the image behind the mill, the large building on the left. The building to the left of mill was the straw shed (Dad sold straw and hay). The large building in the center was the family home. The small building to the right of the house was the smoke house. The larger building to the right of smoke house was the chicken house and wood house. The buildings to the far right side of the picture were the turkey pen, pig pen and garage with the round corn crib.

provide water for the three turbines which powered the milling equipment. A 30 hp turbine drove the flour mills; a 25 hp turbine drove the attrition mill and some older stones, and a 15 hp turbine ran some other machines. (Curt Falck, present

operator of the H&C Grove's Mill, which is the next mill downstream from our mill, recalls that his great-grandfather would know when Johnson's Mill would begin operation because a surge of water would flow on down to Grove's Mill and assist them in providing adequate flow to their turbines.) Grandpa could process a farmer's grist in about an hour. While the work was going on, the mill had a water-powered sharpening stone running in the basement. The farmer could use this stone to sharpen his tools and make good use of his time. Fred saved the sharpening stone from the mill and has it at his home where he also uses it.

Dad and Mother, F. Eugene and Dorothy C. Johnson, bought the mill from Grandpa and Grandma Johnson in 1939. Dad was about 21 when he took over the mill operations. Grandpa stayed on to help him learn the milling business. Dad ran the mill on water power until 1946, when he replaced the turbines with electric motors driven by a diesel powered generator. That foretold the end of the mill pond. But, during the years that the pond provided water for the milling operation, it also provided the area with a recreational spot.

The best things that happened at the mill pond had nothing to do with the milling business. Fishing was the attraction in the summer. We caught sunnies, bass, perch, and crappies. However, one day Fred was the catch. When a friend went to cast his rod, the hook, a deep sea hook, caught in Fred's earlobe. Ouch! Dad had to take Fred to Doctor John Arbogast, Sr., who had to slit his ear to remove the hook. Fish were not the only source of food in the pond. The pond had a host of big lily pads with resident bullfrogs. Late at night, Dad and some friends would go to the pond to catch bullfrogs for a meal of frog legs.

Winter brought a different attraction at the pond. It was the perfect spot for ice skating. The winters were cold and crisp, and the ice would freeze solid. Occasionally, on a winter evening, when mother and dad would be away, Ruthie, the baby sitter, would tuck my brothers, Fred and David, into bed. After the coast was clear, they would sneak out the back door and head to the pond to skate. One Sunday afternoon about 650 people skated on the pond. Many times, the skaters would build a bonfire which added warmth and fun to a major social event. Even Doctor John Arbogast, Sr. was a frequent skater. He not only enjoyed the skating, but was there, just in case someone fell and needed medical attention. In

1955 the banks of the pond had been riddled by muskrats and were bulldozed in. Dad converted the pond area into a cornfield.

Fred and David, and I spent many hours in the mill. Dad would open the mill at 7:00 am and close at 5:00 pm. On Saturday, he closed at noon. Sometimes after hours, Dad would have to unload rail cars of feed and many times, would not finish until 10:00 or 11:00 pm. Fred recalled a typical day in the 40's and 50's. Then, much of the business centered on small-scaled milling for local farmers. They brought their grist to the mill in the morning for grinding

The miller's house.

into chop. At the mill entrance, the grist would be off-loaded from a truck or wagon into 50 gallon wooden barrels called hogsheads. These would be lifted up to the door on the third floor of the mill by a water-powered hoist. From there, the grist was dropped through wooded shafts to a corn machine on the second floor. Here, the corn was shelled from the cob and the cobs were thrown onto a pile behind the mill. David and Fred would spend many summer afternoons shooting black snakes on the cob pile with their 22's from a window in the mill. The corn was then fed down to the attrition mill on the first floor, where the corn

was ground into grist. A typical farmer's grist would net him from 8 to 10 bags of chop.

All was not business with these local farmers. Sometimes, a good practical joke would lighten up a slow day. One time a local farmer named Hookie was at the mill. He always chewed Red Man Chewing tobacco. Well, one day he mentioned that his tobacco had a different taste. Hookie didn't know it at the time, but one of the mill hands was able to slip some meat scraps into his tobacco pouch. Hence, the different taste! Everyone also had a good laugh and Fred still has a good hearty laugh over the incident.

Grandpa Johnson and Dad also made flour in the mill. The farmers would bring their trucks loaded with wheat after hours. I have many fond memories of listening to the farmers tell stories as their wheat was being unloaded into a grain pit. Dad stored the wheat in bins. The largest bin was three stories high and held 3,000 bushels of wheat. A smaller bin was also in the mill. In order to fill the bins to capacity, we had to crawl down a ladder in the bin, and shove the grain around to each little nook and cranny. One day, Fred and David were in a bin and the wheat came in too fast and clogged the opening. They couldn't see the opening and became disoriented. Fortunately, Don Baker, Dad's helper, realized quickly what was happening and shut off the flow of wheat in the elevators to the bin. Don ran to the opening in the bin, and his voice led Fred and David to the opening so they could escape.

The wheat was made into flour by the roller mills. Dad's mill had three sets of rollers on the first floor. A big swinging sifter was on the second floor. Periodically, Dad would clean everything that would be used in processing the flour. Many times, I had to remove the stockings in the sifter, turn them inside out, and remove webs or larvae. It was always a constant struggle to keep ahead of the "bugs".

The local Pennsylvania wheat that Dad milled grew in limestone soil that gave the flour special properties that were good for baking bread, pastries, and pretzels. It was basically an all-purpose flour. Grandpa's milled flour was called Lily White and Dad's was called Bob White. Local bakeries and housewives used the flour to make pastries and bread. Dad delivered 5 lb, 10 lb, and 25 lb. bags to

local homes and grocery stores. He delivered to the store at Buffalo Crossroads, two stores in Mazeppa, and Bechtel's Dairy and Restaurant in Lewisburg. Bechtel's used the flour to bake their breads and buns. Dad also delivered flour to establishments in Laurelton, Hartleton, Mifflinburg, and Lewisburg. David, Fred and I, remember going with Dad in his trailer truck, which was loaded with 100 lb. bags of flour, to the National Pretzel Company in Scranton. Here the flour

Flour bags from Johnson's Mill.

was used to make pretzels, which were twisted by hand. On the return trip, Dad would stop at the Stegmaier Brewery in Wilkes Barre, to pick up a load of brewers grain, which he used in his feed. At times, Dad would get a batch of bad wheat. He would still grind it into flour and sold it for wallpaper paste to a company in Wilkes Barre.

Making deliveries was always a part of the milling business. In fact, even as a little tyke, Fred remembered making a delivery of corn with his little red, white and blue wagon to several trees in the yard -- his customers! As Fred and David got older, they helped Dad with the delivery of feed after school. When they were about 13, they would drive the truck to deliver 100 lb. feed bags to folks who had pigs, cows, chickens, horses, etc. They tried to drive on back roads as they really weren't old enough to drive. Thank goodness, times were different

then. One of Fred's favorite deliveries was to Mrs. Mary Roush. After unloading the pig feed, Dave and Fred would go into the house to collect the money. Mary kept her money, from the sale of her eggs, in a jar in the kitchen. She used her egg money to pay her feed bill. Mary not only paid her bill, but would usually have filled raisin cookies or cream puffs for them to eat. David and Fred not only made deliveries, but they also unloaded 100 lb. bags of feed from the railcars at the Vicksburg siding. Dad had feed shipped there by the Lewisburg-Tyrone railroad. Bagged feed and flour were stored in the two warehouses that were attached to the sides of the mill.

The warehouse to the south was built when Grandpa Johnson owned the mill. Our Grandfather Criswell, was a skilled carpenter. He built the warehouse to the north by using a 2-footd square. Using this square, he sat for hours in

The mill before the warehouses were added

front of the area that was going to be the warehouse. He figured out the amount of materials needed, and within a short period of time, constructed a pegged beam and board warehouse, just by using a two-foot square. At times, there was so much stored on the floor of the warehouse that the beams would sag from the weight. But, the beams never gave in.

In the final years of the mill operation, Dad added new equipment. The attrition mill was replaced with a more powerful hammer mill for grinding grain. It was built by Sprout Waldron of Muncy. More than once, as the farmer was unloading his grain, a claw hammer, a wrecking bar, or even a shovel would follow the grain into the hammer mill. Dad had magnets that would remove the metal, but he would have to shut down and clean it out before he could start it up again. In the early 1950's, Dad purchased a large heated tank for black strap molasses. The local housewives would come on the days that the molasses was delivered to get some for baking. Dad used the molasses in mixing feeds. My

The mill after the addition of two warehouses.

horse loved it! Housewives would also buy the flowered feed sacks to make dresses and aprons. Mother made many dresses and knotted haps from the bags. Dad sold the bags for 10 cents apiece, but Mother got hers free!

Dad closed Mazeppa Mills in 1982. He wanted to retire and enjoy some years travelling with Mother. My brothers and I grew up in and around the mill. We learned the milling business, and developed childhood and teenage memories that were formed by the day-to-day life at the mill. David and Fred had memories from actually working in the mill. For me, my memories were centered

more of just being there -- the sounds, the smells, the vibrancy of the mill, itself. It was a special environment for a little girl -- one that is hard to describe, and can't be replicated anywhere today. I was Dad's little helper. In fact, I much preferred helping Dad in the mill to helping Mother in the house. Dad had a little bag truck for me to move bags of flour and feed (one bag at a time) about in the mill. That bag truck has a special place in my heart, and it is in our home today. I must admit, I never learned to tie a miller's knot.

　　　　Finally, it should be noted here, that Grandpa Johnson extended his love for the milling business beyond Mazeppa Mills. He bought mills for his other two sons, Mac I. Johnson and J. Donald Johnson. Uncle Mac operated the mill at Light Street and Uncle Don operated the mill at Cowan. David continued the milling venture and became the third generation of the Johnson family to continue the milling operation. Dad bought him the old stone mill at Clintondale that he operated for many years milling flour and feed. Fred and I became

Fred and Beth stand with her bag truck.

teachers. Fred taught social studies at Penns Valley High School and I taught kindergarten at New Berlin and Buffalo Crossroads elementary schools, following in our mother's footsteps.

Even though life at Mazeppa Mills is no more, I sit here with tears in my eyes, recalling the nostalgia of some of our wonderful childhood memories that the three of us had in the mill. Hopefully, these memories will keep the milling at Johnson's Mill in Mazeppa, alive for future generations. Yes, the mill is gone, but the memories live on.

<div align="center">⚕ ACCOUNTS ⚕</div>

Reverend Aaron Gobble and New Berlin's
Central Pennsylvania College

By

Sidney Dreese

The 1928 *Speculum*, Albright College's yearbook, contained a two-page tribute to Aaron Ezra Gobble (1856-1929). He was the son of Samuel and Sarah Gobble, and was born near Millheim, Centre County, Pennsylvania. He did not care to follow in his father's footsteps and go into farming. Instead he preferred books and carpentry; it was the former that led him into a career in education. Receiving degrees from Franklin and Marshall College, he began by teaching in the public schools of Centre County. He also attained a D.D. from Lebanon Valley College, and was then licensed to preach.
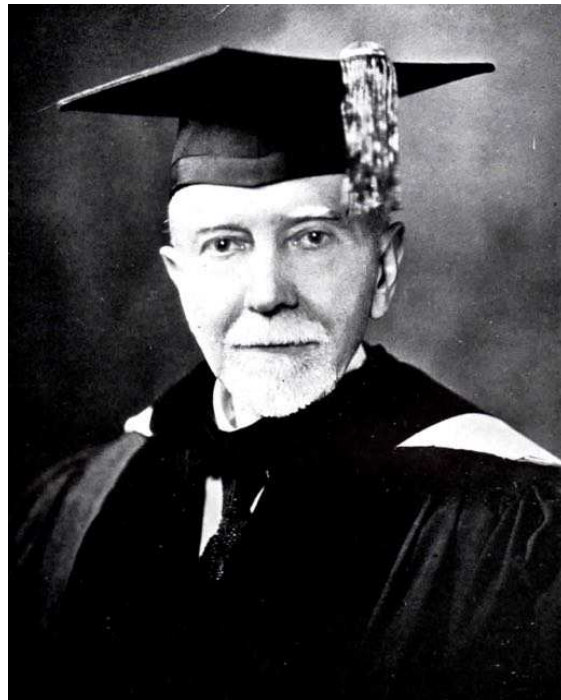
Dr. Aaron Gobble, late 1920s
From "The 1929 Speculum: Albright College yearbook"

No other person would make such a mark on higher education in New Berlin than Aaron Ezra Gobble. Gingrich states in *A History of Albright College*, "From the day of his arrival at New Berlin, July 31, 1879, to his death, April 17, 1929, he was actively connected with the work of the Evangelical Church in higher education. The

combination of his fine academic background and his self-sacrificing zeal put him in the front rank of those who built their lives into the history of Albright College." At the age of 73 Gobble passed away, and had it not been for his death he would have been engaged in higher education for 50 years.

Central Pennsylvania College about 1900   Courtesy Albright College Archives

When Gobble came to New Berlin's school, the Union Seminary, Rev. John W. Bentz, was the Principal. However, five months later, Rev. Bentz resigned to return to the ministry. Gobble then became the next Principal of Union Seminary and through his leadership, labor and tenacity guided the school from 1879 until 1887 until collegiate status was achieved. Union Seminary was then named Central Pennsylvania College with Aaron Gobble continuing as the principal.

Changes to the Seminary

Hope had been born many years earlier in 1859 for the seminary to become a college, but it took 28 years for it to become reality. Several significant events occurred during the first academic year 1887-1888, the formation of the Agazziz Society by

Professor Harry Conser. Its purpose was to study the natural sciences and its members took trips out into the fields around New Berlin to collect specimens. In addition a new college newspaper, the Central Pennsylvania Collegian, was published by the students. Also of note, expenses did not rise. The Class of 1887 had ten graduates.

Dr. Harry N. Conser at work in the science room. Courtesy Albright College Archives

Although 1887 was a milestone, enrollment kept declining and by 1891 there were only 82 students. Finances also dropped and the professors were not paid their salaries. Gobble himself was forced to operate a printing shop in New Berlin to supplement his salary. Another dark cloud loomed overhead due to a schism in the Evangelical Church. Both of the two groups claimed they represented the entire church. Students feared that the minority faction would seize the college property and they would be ousted.

The unrest in the Evangelical Church continued for three years. It was during this time President Gobble stated in his 1894 report to the trustees that the college needed to move to a better location. "New Berlin was too far from the railroad, and the building was obsolete and inadequate." The building was in poor condition and could not be competitive with nearby institutions. It was necessary for Central Pennsylvania College to have an endowment and "be supported by student fees". Gobble said, "It is hard to get professors for $600 per year when some other places paid $1200." Although

the collegiate department had been flourishing, the preparatory and commercial departments had diminished.

True to Gobble's expectations the Supreme Court of Pennsylvania ruled on October 1, 1894 in favor of the majority party. Congregations that had stood by the majority party were the legal owners of the church property. This was also true of educational institutions. Since Central Pennsylvania College had adhered to the minority party, it was necessary for the college property to be purchased back from the Evangelical Association. Gobble stated, "[S]econdary grade schools do a good work in their way, but we ought to have a few good, well-endowed and well-located COLLEGES, in my opinion, and concentrate upon them, and that will give us prestige, strength and progressive unity as a church."

Much to Gobble's delight the endowment fund had increased to about $3500; however, it was still a small amount. This led him to appeal to the board of trustees to aim for an endowment of $100,000, and to ask for financial support from several church conferences of the United Evangelical Church. However the matter laid stagnant for three years, and the endowment campaign was launched in 1898.

Prior to this a meeting was held in New Berlin in 1896 to discuss the raising of an endowment fund and the consolidation of all college interests in the east. Committee members consisted of representatives from the Ohio, Pittsburgh, Central Pennsylvania and East Pennsylvania Conferences. Aaron Gobble was elected head of the committee. One year prior the Albright Collegiate Institute was established by the United Evangelical Church in Myerstown, Lebanon County. President Gobble was not in favor of consolidating with the collegiate institute, and was much more in favor of having a new building erected in New Berlin.

The buildings of Central Pennsylvania College were both in poor condition and inadequate; students were turned away because of a shortage of accommodations; enrollment had fluctuated over time; finances were insufficient; professors were not paid in full and several left for better paying positions. Gingrich noted in *A History of Albright College*, President Gobble "complained about the heavy burden of work that he and the faculty bore. He had six hours daily of class work and the discipline of refractory students." -- All portraying a discouraging picture.

There were few bright spots for Gobble. Although in 1895 the State Legislature passed an act that all academic institutions could not grant degrees unless the institution had a minimum of $100,000, in property and investments, the college continued to grant degrees, although the State Department of Education did not recognize them. Gobble continued to work hard for changes in the legislation. In fact he

Rev. Gobble and the faculty about 1900. He is seated in the first row, second from the left
Courtesy Albright College Archives

received help from his friend, Senator Benjamin Focht, and other influential people. Finally in 1901 the legislature gave Central Pennsylvania College the right to grant degrees. Now all diplomas that had been granted since 1895 were once again valid. Gobble was also gratified that graduates of the college could enter into graduate studies without taking examinations by Harvard University, Columbia University and Johns Hopkins University. And, indeed, some alumni did attain masters' degrees from these universities.

Closing the Campus

Much to Aaron Gobble's dismay, the end of Central Pennsylvania College in New Berlin was drawing near. Albright Collegiate Institute had been re-chartered as Albright

College in 1898, and in 1902 Central Pennsylvania College merged with Albright College in Myerstown. Gobble had been elected as professor of Latin.

The last term of Central Pennsylvania College began on March 31, 1902, with 95 students enrolled. The attitude of some of the students was that the good work they had been doing was futile. The last report of the faculty stated: "The attendance during the past year has been good, very good considering the adverse circumstances." In addition, some of the students expressed an interest in continuing their studies at Albright College, and a few did graduate from Albright a few years later. Also, some of the faculty chose not to stay for the last term and found other employment, therefore, the work load increased for the others. Some professors continued on and were soon elected to positions at Albright College and stayed until the 1920s.

Activities for commencement week began on June 20th and ended on June 26th. Various organizations of Central Pennsylvania College held farewell programs and services, and were largely attended. Some were turned away since the chapel was filled to capacity. President Gobble preached the last Baccalaureate sermon on Sunday morning in the United Evangelical Church. "The crowning event of commencement week was the graduating exercises on Thursday morning, June 26. A multitude of people assembled in the college chapel in the morning to witness the last commencement exercises of Central Pennsylvania College." In the evening President and Mrs. Gobble held a reception in their home for the graduating class. The last graduates, Class of 1902, were as follows and each gave an oration during the exercises.

- Clair Graybill – "Uncrowned Kings"
- Charles Harner – "The True Riches"
- William Peffley – Valedictory: "Unus Homo, Nullus Homo"
- Raymond Walker – Salutatory: "The Serenity of Life"
- Rollin Wilson – "The New Man"

What the students of 1928 could not know was that Aaron Gobble would die the next year. Their tribute to him stated, "Truly, the good that Dr. Gobble has done and is doing shall live after him, and shall be an ever-present tribute to him to the long period of active service which he has served in the college of his making." Upon his death the

headline of the *Albright Bulletin*, April 26, 1929, read, "Esteemed Patriarch Of College Faculty And Educational Leader Of Evangelical Church Succumbs Suddenly To Heart Attack Laboring Steadfastly Until The End."

The student body, 1902. The five graduates are seated in the front row on the far left, each wearing hats.   Courtesy Albright College Archives

Aaron Ezra Gobble had devoted eight years to the Union Seminary, followed by fifteen years to Central Pennsylvania College, and the remainder of his life to Albright College. During the dark days in New Berlin he worked hard to keep the college running and maintained an optimistic attitude. He felt that the students at New Berlin had received a quality education.

Aaron Gobble's shining light was his perseverance and dedication to the college. He stayed at the helm in contrast to previous presidents. Eight had preceded him, and had only stayed for a short time. Problems were forcing the college to go out of existence. Student enrollment went as low as 75 and reached a high of 113 through the years. Not only was the building in poor condition, it also lacked sufficient accommodations for students to room and board. The small rural location did not provide cultural activities like a city would have, and the railroad was a distance away.

The college also suffered from poor finances.   All of these led to the consolidation and merger with Albright College.

Suggested Further Reading

Ellis, Franklin, and Austin N. Hungerford. *History of That Part of the Susquehanna and Juniata Valleys: Embraced in the Counties of Mifflin, Juniata, Perry, Union and Snyder, in the Commonwealth of Pennsylvania*. Philadelphia: Everts, Peck & Richards, 1886.

Gingrich, F. Wilbur, and Eugene Howard Barth. *A History of Albright College, 1856-1956*. Reading, Pa: Albright College, 1956.

The National Cyclopaedia of American Biography. New York: J.T. White, 1892.

Note: the article that follows is centered on an illustrious graduate of Central Pennsylvania College, Raymond Chester Walker. – ed.

✄ **ACCOUNTS** ✄

Raymond Chester Walker

By

Beth Hackenberg

Forty-five years ago, my husband purchased a small farm on the north side of New Berlin Mountain. The house and out buildings were in dire need of repair. In fact, many of our friends and family suggested that we tear them down and build a new home on the site. What a mistake that would have been! Not only would we have destroyed an old log home, but we would have destroyed the history and memories of the folks who lived in the home prior to us.

In 1880, Josiah Walker and his wife, Tillie Peters Walker, lived in our home. So, with this in mind, one day as we were working outside, a car stopped in front of our home. A lady got out of the car and came over to talk to us. She introduced herself as Tillie Walker McDonald, and told us that her grandfather, Josiah Walker lived in our home at one time. She proceeded to tell us that he was a wonderful farmer, and that the property was always kept in pristine condition.

Josiah and Tillie (his wife) had a son Raymond, who was her father. She told us a bit about her father, Raymond, but not until her return visit, did I really discover what an outstanding person Raymond Chester Walker was. Tillie handed me two booklets, one of which was "his story", written by his wife, Esther May Long Walker, and the other was a copy of his 1948 Christmas sermon. The prologue to his sermon was entitled, "I'm Going Home for Christmas!" The information that I am sharing about Raymond Chester Walker is from "his story" written by his wife and completed by his daughter, Tillie Walker McDonald. She also gave us a copy of the public sale of Personal Property and Real Estate of Josiah Walker. Raymond C. Walker was listed as the Executor. On the sale bill it described the small farm, with outbuildings, as a nice home - come and look it over.

Raymond Chester Walker was born September 30, 1883, in a small log house in Union County, near New Berlin. His mother, Tillie Peters Walker was from a prominent family in Snyder County and Josiah's parents, came from England. Raymond was very

close to his mother and attended church services with her at the little Mountain Chapel. His father was stern and was not as affectionate toward Raymond. When Raymond was 13, his mother became ill and passed away. Devastated by her death, Josiah and Raymond moved from the farm to New Berlin where they lived and worked in a knitting factory. Raymond was only thirteen. Fortunately for Raymond, the factory burned

Raymond Walker as a boy on the campus of Central Pennsylvania College. He is the tall boy with the bike.   Courtesy Albright College Archives

down and this gave him the opportunity to attend the small college, Central Pennsylvania College in New Berlin, which was run by the Evangelical Church. His father gave him permission to attend for a year, but then did not have the means for Raymond to continue the following year. At age fourteen, Raymond was determined to continue his education and did so by earning his own way. As noted in *A History of Albright College*, Dr. Aaron Gobble had given him work as a janitor, and Raymond was able to sell coal to the students at seven cents a bucket. His father more or less abandoned him, so Raymond stayed in the dormitory. Many times he was the only student in the dormitory during the Christmas vacation, as he had nowhere to go.

Raymond was an excellent student. He was on the debating team, was an excellent public speaker and was even a member of a 16-man football squad in 1899. As

he pursued his education at the college, he began to feel the call to the Christian ministry. His father disapproved and wanted him to be a teacher, but Raymond was certain of his calling. At age 18, Raymond graduated from Central Pennsylvania College in New Berlin with a B.S. degree and became a supply pastor for an Evangelical church

This graduation photo shows Raymond with the other 4 graduates at CPC in 1902. He is the 2nd one from the left.   Courtesy Albright College Archives

in York (1902-1903). He was transferred as a supply pastor to a country parish in White Deer, in north central Pennsylvania. To fulfill his duties as the supply pastor, he needed a horse and buggy and his father supplied him with both. Even though Josiah appeared stern on the outside, he must have had concern for his son, as we will also see later. While serving this supply, the smallpox epidemic was rampant. He offered his assistance as a pastor in a burial of a smallpox patient at the cemetery at night, when no one else would assist.

Raymond decided to continue his education at Albright College at Myerstown and received a B.A. degree in 1904. Upon graduation, he served the Evangelical Church in Mechanicsburg. Raymond was ordained March 9, 1907. It was in Mechanicsburg that he came in contact with Dr. Thomas McCarrell of the Presbyterian Church. It was

Dr. McCarrell who influenced him to go to the Princeton Theological Seminary. Raymond was accepted, but late in the summer of 1907, he developed typhoid fever. He had saved $110.00 toward his first year at Princeton, but had to use these savings to pay medical bills. At some point during his illness Josiah came to visit his son, Raymond, and as he turned to leave, Raymond noted tears streaming down his father's face. At that point, Raymond realized how much his father cared for him. Even though entering Princeton late that fall and with no money, he was able to make up his work, and supply at a church on Sundays. Raymond spent four years at Princeton Seminary and obtained a B.D. degree.

During his senior year, he was certain that he wanted to be in the Presbyterian Church. He was faced with a very agonizing decision---to serve in the Evangelical Church or to change allegiance, and serve the Presbyterian Church. When Raymond was a student at Central Pennsylvania College in New Berlin, he remembered attending a little Presbyterian church in Mifflinburg. He was moved by the service and the conviction came to him: this is where I belong. So with this in mind, and after his graduation from Princeton, Raymond became a Presbyterian pastor. He also received a master's degree from Princeton. During the years of study and being a supply pastor, he

Raymond Chester Walker in later years

made many friends and was known as an outstanding pastor. He was pastor of the Pottsville Presbyterian Church (1911-1929) and was pastor of Market Square Church in

Harrisburg (1929-1951). He held high offices in the Presbytery, and was in great demand as a pastor and public speaker.

Raymond was not only a dedicated and sincere pastor, but he had a love and concern for the families in his congregation. During the 1918 flu epidemic, he worked as an orderly in a hospital and was able to observe how doctors treated patients with the flu. When he would visit his church families, he was able to help family members who had the flu. Raymond not only endured the flu epidemic, but he ministered through WW I, the Depression, and WW II. During these difficult times, he was a faithful pastor, and became a real part in the families of his church, attending to their difficulties and needs. Raymond was noted as one of the finest all-round ministers to graduate from the Princeton Seminary during this time.

During the early 1930's, Lafayette College conferred upon him the degree of Doctor of Divinity. He was also made a Trustee of Princeton Seminary and was involved with many church organizations.

Even though Raymond's life was completely devoted to the Lord, he did have a personal life. On December 30, 1919, Raymond married Esther Mae Long Walker. Esther lived in Shippensburg, and prior to their marriage, she became the Supervisor of Music in the Pottsville schools. After moving to Pottsville, she became involved with the 5music at the Presbyterian Church where Raymond was the pastor. Several years passed and a disciplined romance began during which they became secretly engaged. They had to keep their engagement a secret, as they were concerned it would become a topic of gossip for the folks in Pottsville - the minister of the Second Presbyterian Church and the Supervisor of Music being seen together. It was difficult to be together without being seen, so they were married. Their only child, Tillie Elizabeth, was born December 9, 1921.

Raymond's death was sudden and unexpected. After returning home from a three-day minister's meeting, he passed on January 18, 1951, at the age of sixty-seven. His death caused shock and sorrow throughout the whole community and in the circles of the denomination. One letter of condolence came from a Dr. Taliaferro Thompson of Union Seminary in Richmond, Virginia, who stated that Raymond C. Walker was a great church leader. Another tribute came from a young man who was in a Sunday school class that Raymond had taught in Pottsville. Being connected with an aviation firm, he

frequently flew over Harrisburg on a Sunday morning. Since Raymond was involved with a live radio broadcast from his church, the pilot would have his radio on and circle over Harrisburg until Raymond ended his sermon. This young man said he was proud and happy that he knew such a man.

I, too, am proud that in a small way, I had a connection with this great man who had a humble beginning in a little log house on the north side of New Berlin. The memory that will forever be a part of this home is best stated by Raymond in his prologue to his 1948 Christmas sermon, "I'm Going Home For Christmas!" As written by Raymond---"Before me on my desk as I write, is a little watch, a silver watch, the case beautifully chased. As I pick it up, hold it in my hand and listen to its tick, my thoughts travel swiftly across the years. There is the little house far out in the country: there is the small upstairs room - my room at the top of the curved staircase. It is Christmas morning. The sun has barely risen when I awake in my "nightie." I tiptoe quietly down the stairs. I hear voices and there are my father and mother standing before a lovely tree. I gaze in amazed delight and then my attention is drawn to a small box resting on the cotton about the base of the tree. In a moment the box is opened and there I see - A Watch! - the very thing I wanted most of all.

"As I listen to the ticking of that watch the years fade into nothingness and I am ten years of age and back in the old log home. Once again the thrill of that Christmas morning and once again a child's heart all aglow with love and gratitude."

As noted in "his story", Raymond kept this watch for as long as he lived and had it hanging on a small letter cabinet on his desk where it kept perfect time.

So to Tillie Walker McDonald who stopped here many years ago, I write this article as a tribute to your father, Raymond Chester Walker. As Tillie ended her father's story with these words from his last sermon, so I end this tribute with the same words— the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever. (1 John 2:17)

✄ ACCOUNTS ✄

Private Property and Public Virtue:

Quaker Identity of Robert Barber of White Springs

(Part One)

by

Christopher Macneal

Note to Readers: This article is presented in two parts (1 sand 2) in order to facilitate workable download times for the reader, while accommodating an important strength to the article: the abundant use of illustrating photographs and precise architectural drawings. Part 1 appears below; part 2 will appear in the October, 2015, issue. – ed.,

Writing in his journal in the spring of 1812, Flavel Roan described the whirl of social activity in Buffalo Valley accompanying the wedding of his favorite niece:

> March 26, Thomas Barber to Betsy Clingan. Groom came with fourteen attendants; thirty-seven strangers, altogether. 27th, twenty strangers, beside the bride and groom, breakfasted at Clingan's; twenty-two of us left Clingan's with the bride and groom; four joined us at Doctor VanValzah's; went to Esquire Barber's where there was a very large party and much dancing, although Quakers.[1]

Roan's journal chronicles a close-knit Scots-Irish community in the Pennsylvania back-country early in the 19th century. Weddings, balls and work frolics provide occasions for entertainment and social interaction that Flavel describes with regularity and wit, but Quakers were a rarity in his world. His bemused comment on the boisterous celebration in the Barber household and note of numerous 'strangers' attending the festivities, (presumably friends or relatives of the groom, since Roan knew the Clingans well), poses an intriguing question: what did it mean to be a Quaker in Buffalo Valley, a place which in the decades following the Revolution was unpromising ground for the Society of Friends?

Insiders and Outsiders

If Flavel Roan held certain expectations regarding Quaker behavior, it was because Quakers themselves were deeply concerned with the relationship between belief and

---

[1] Journal excerpt in John Blair Linn, *The Annals of Buffalo Valley, Pennsylvania, 1755-1855.* (Harrisburg, PA: Lane S Hart, 1877), p. 411.

action. The distinctive practice of their faith emerged around 1650 in the rural counties of England's North Midlands, when dissenters from the Anglican Church led by George Fox formed an organized movement—the Religious Society of Friends. Friends sought the 'inner light' of divine presence within themselves, a personal form of communion with God, to guide their outward behavior and interaction with the world. They embraced the New Testament message of God's all-inclusive love and offer of salvation to all humanity, but they rejected the clergy and established churches of their day, Anglican and Puritan alike, as unnecessary and corrupted human institutions.   In place of traditional liturgy and formalized statements of faith, Friends developed a distinctive process of communal meeting for worship and modes of behavior, speech and dress which they called 'walking testimony', to communicate and advocate their faith to the surrounding community. [2]

Ridiculed as 'Quakers' by their detractors, Friends embraced the term with the same equanimity that they endured persecution, fines and imprisonment for their rejection of the established church and confrontational public expressions of their faith. The Quaker movement grew in spite of legal and social harassment, and within a generation of its founding, English Quakers began to relocate to the North American colonies, soon comprising a significant share of the transatlantic flow of people from Britain to the New World.   As many as 23,000 Friends migrated from England and Wales to the Delaware Valley in the four decades between 1675 and 1715.[3] This period also saw a change in the Quaker movement from its roots in radical dissent to active engagement with the world, as the Society of Friends became increasingly progressive, rational, moderate and political. By the start of the 18th century, Quakers embraced concepts of religious freedom and social pluralism, pacifism and tolerance, simplicity of taste, importance of the family, the sanctity of property and an ethic of work—while retaining the piety and sense of purpose which drove the movement from the start.

Historical studies of Quaker identity in America often focus on 18th Century communities located in the western New Jersey and southeast Pennsylvania region

---

[2] This article builds on an understanding of the historical development of Quakerism based on the following sources: Jane Calvert, *Quaker Constitutionalism and the Political Thought of John Dickinson*, (Cambridge University Press, 2009); David Fischer, *Albion's Seed: Four British Folkways in America*, (Oxford University Press, 1989); "A Brief History of Quakerism", 2005 Northern Yearly Meeting, (www.nothernyearlymeeting.org).
[3] Fischer, *Albion's Seed*, p. 421.

centered on Philadelphia.[4]   Persecuted for their religious convictions in other parts of British America, Quakers were insiders in these communities, where the Society of Friends permeated the structure of family life, business connections and civil government. Aspiring to improve the world both through example and legislation, Pennsylvania Quakers published rules to guide their society - the *Discipline* - an ecclesiastical constitution with roots in the early years of the movement that was amended and clarified by succeeding generations of Friends.[5] They formed a hierarchical system of Monthly, Quarterly and Yearly Meetings to support and enforce these standards in their communities. While the principles of their faith advocated plainness and self-denial, their goal of transforming society led many Quakers to pursue political and material power. Quakers became successful politicians, merchants and entrepreneurs, and comprised the most affluent and influential group in Philadelphia and surrounding counties. Through much of the 18th Century, political control of Pennsylvania remained in the hands of practicing Quakers, even as their share of the total population declined.

At the advancing western edge of settlement in Pennsylvania, where Quaker households comprised a tiny minority within the society, a different dynamic prevailed. Communities established along the Susquehanna River in the mid 1700s attracted an ethnically and religiously diverse population, but the majority of the early European residents of these 'back-country' settlements were Scots Irish Presbyterians. Like the Clingans and the Roans of Buffalo Valley, most of these families were just a generation or two removed from Ulster in northern Ireland. They brought with them a shared culture and beliefs that set them apart from Pennsylvania's English Quakers. Ruinous taxation and forced removal from their ancestral lands led many Ulster Scots to harbor resentment toward the English. In this country, mid-century conflict with Indians honed mistrust into exasperated contempt for the pacifist 'Quaker oligarchy' that governed Pennsylvania. Residents of frontier settlements came to regard Quakers as a distant cosmopolitan elite, out of touch with the concerns and dismissive of the contributions of the backcountry

---

[4] Studies of 18th Century Quaker identity include: Calvert, *Quaker Constitutionalism*; Emma Lapansky and Anne Verplanck, eds. *Quaker Aesthetics: Reflections on a Quaker Ethic in American Design and Consumption*, (University of Pennsylvania Press, 2003); Gabriel Lanier, *The Delaware Valley in the Early Republic Architecture, Landscape and Regional Identity*, (Johns Hopkins University Press, 2005); Liam Riordan, *Many Identities, One Nation: The Revolution and Its Legacy in the Mid-Atlantic*, (University of Pennsylvania Press, 2007).
[5] Calvert, *Quaker Constitutionalism*, p.44-45.

population.[6] "To govern is absolutely repugnant to the avowed principles of Quakers", observed a wit looking back over Pennsylvania politics on the eve of the Revolution; "To be governed is absolutely repugnant to the avowed principles of Presbyterians".[7] This legacy of political and cultural animosity between colonial Pennsylvania's Scots-Irish and Quakers provides a backdrop for exploring the Quaker identity of the family of Robert Barber, an early settler of Buffalo Valley at White Springs. Robert Barber was a man of impressive accomplishments - an entrepreneurial mill owner, successful farmer, promoter of internal improvements, and respected magistrate. He raised children who also became engaged in public life, and he remained active in business and civil affairs for decades, dying at the venerable age of 91. 'Squire' Barber was an effective and accomplished member of the Buffalo Valley community - a consummate insider - but he also maintained his Quaker identity throughout his long life, which made him an outsider as well.

The record of Barber's accomplishments is drawn largely from sources external to the family: accounts of acquisition and distribution of property, tax assessments, census files, legal notices, obituaries and genealogical sources. No records from his work as a magistrate have surfaced, and he was not a diarist, but he was a prolific builder of farms, mills and houses. He built or was partner in several mills on White Springs and Penn's Creek which attests to the scope of his commercial operations, though none of the mills has survived to the present. However, in addition to the house in which he lived until his death, Robert was involved in the construction of large stone houses for two of his sons in the early 1820s that have survived largely intact. These houses are today the most immediate and tangible record left by Robert Barber, and, combined with the documentary evidence, may help us to develop an understanding of this Quaker's complex identity in Buffalo Valley.

---

[6] 18th Century Pennsylvania Scots-Irish identity is based on the ideas discussed in the following sources: David Fischer, *Albion's Seed: Four British Folkways in America*, (Oxford University Press, 1989); Patrick Griffin, *The People with No Name: Ireland's Ulster Scots, America's Scots Irish, and the Creation of a British Atlantic World, 1689-1764*, (Princeton University Press, 2001); Kevin Kenny, *Peaceable Kingdom Lost: The Paxton Boys and the Destruction of William Penn's Holy Experiment*, (New York, Oxford University Press, 2009); Liam Riordan, *Many Identities, One Nation: The Revolution and Its Legacy in the Mid-Atlantic*, (University of Pennsylvania Press, 2007).
[7] "Philadelphiensis." *Remarks on the Quaker Unmask'd; Or Plain Truth Found to be Plain Falsehood*. (Philadelphia: John Morris, 1764), quoted in Kenny, *Peaceable Kingdom Lost*, p. 192.

Figure 1 1820 Thomas Barber (Rippon) house, White Springs, Limestone Township

Figure 2 1823 Samuel Barber (Keister) house, White Springs, Limestone Township

The houses were constructed for Robert Barber's sons Thomas and Samuel when they were in their mid 30s with growing families and their father was in his late 60s, at the peak of his public career. The house built for Thomas Barber, now owned by Thom Rippon, is located just west of White Springs, on the north side of Red Ridge Road. The house built for Samuel Barber, now owned by Brian and Donita Keister, is a half mile north of White Springs on the east side of Brethren Church Road. At the time of their construction, the two houses were among the largest in Union County. They initially appear to be very similar (figures 1 and 2). Both houses face south, toward the long ridge of Penn's Creek Mountain. Both are skillfully constructed of limestone, squared by the mason and laid in straight, level courses. Both have five-bay facades of multi-paned windows and a centered entry door. They are graceful examples of the spare Federal style architecture adopted by builders throughout the eastern United States early in the 19th Century, statements of a successful family in a prosperous and confident era.

Behind nearly identical facades, however, the two houses are dissimilar in their arrangement of interior space, reflecting two distinctly different folk traditions. Their intriguing mixture of exterior uniformity masking interior difference raises questions: Is there a reason behind the different plans of the Barber houses? In what ways are these houses different from and similar to other houses of their day in the community? Both houses do share common interior details in their finish carpentry—the most striking being a carved column and book motif that supports the mantlepieces of fireplaces in the most formal rooms. Did their shared details express a Quaker identity? If we penetrate this elegant and generic architecture, what does it reveal about Barber and his family?

We can arrive at a better understanding of the Barber houses by placing them in context. This article will provide two frames for contextual interpretation. The first is temporal. Looking at the process of house building as an act repeated by successive generations of the Barber family will exhibit patterns of continuity and change over time. The second context is regional, examining how the Barber houses compare to other dwellings in Buffalo Valley built in the same era. The first approach is genealogical; the second is geographic. Examining the Barber family houses in these two contexts will help us understand the journey of a Quaker family living in the backcountry of central Pennsylvania, as it adapted to shifting social conditions of the young nation.
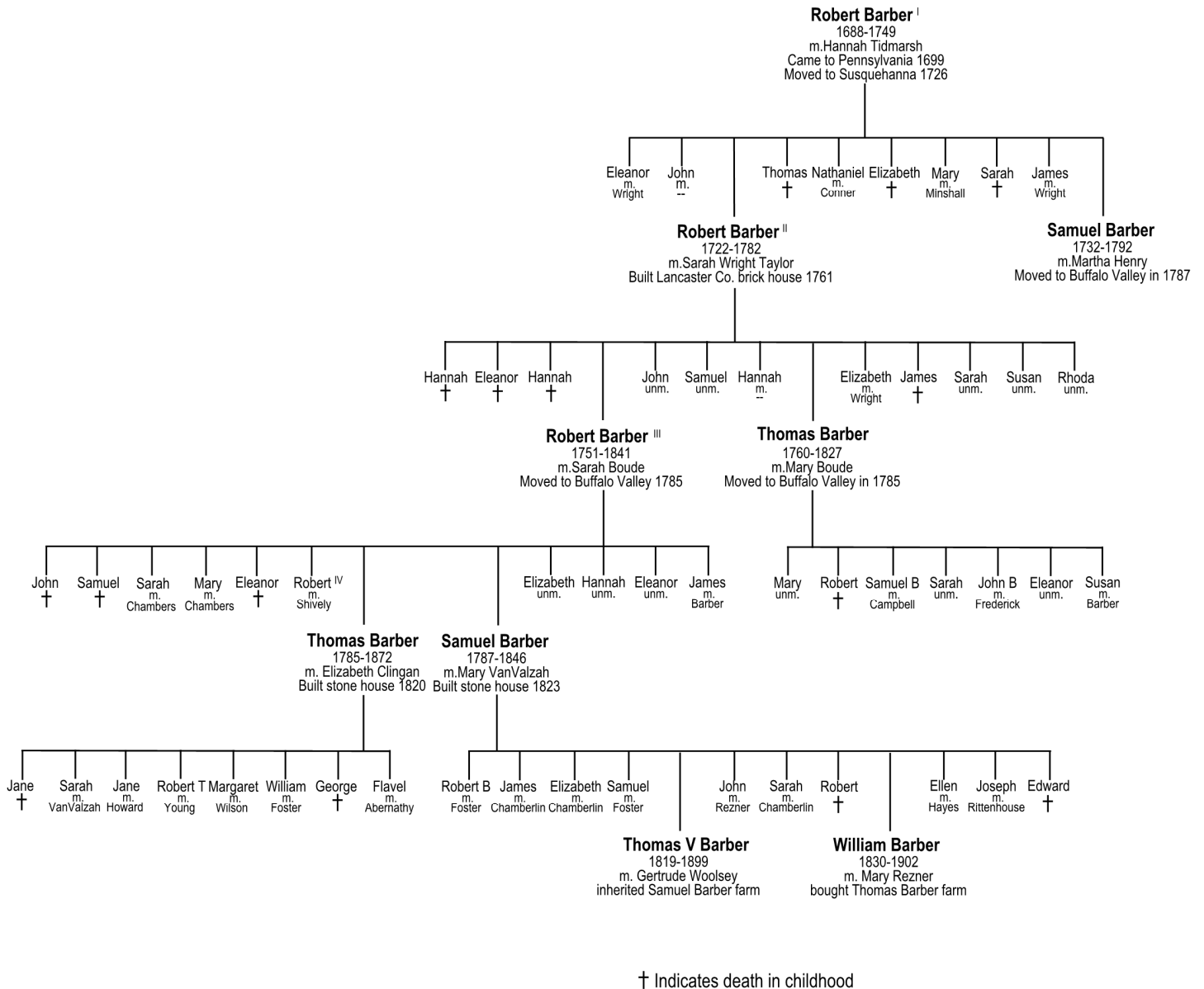
Robert Barber [I]
1688-1749
m.Hannah Tidmarsh
Came to Pennsylvania 1699
Moved to Susquehanna 1726

Eleanor m. Wright | John m. -- | Thomas † | Nathaniel m. Conner | Elizabeth † | Mary m. Minshall | Sarah † | James m. Wright

Robert Barber [II]
1722-1782
m.Sarah Wright Taylor
Built Lancaster Co. brick house 1761

Samuel Barber
1732-1792
m.Martha Henry
Moved to Buffalo Valley in 1787

Hannah † | Eleanor † | Hannah † | John unm. | Samuel unm. | Hannah m. -- | Elizabeth m. Wright | James † | Sarah unm. | Susan unm. | Rhoda unm.

Robert Barber [III]
1751-1841
m.Sarah Boude
Moved to Buffalo Valley 1785

Thomas Barber
1760-1827
m.Mary Boude
Moved to Buffalo Valley in 1785

John † | Samuel † | Sarah m. Chambers | Mary m. Chambers | Eleanor † | Robert [IV] m. Shively | Elizabeth unm. | Hannah unm. | Eleanor unm. | James m. Barber | Mary unm. | Robert † | Samuel B m. Campbell | Sarah unm. | John B m. Frederick | Eleanor unm. | Susan m. Barber

Thomas Barber
1785-1872
m. Elizabeth Clingan
Built stone house 1820

Samuel Barber
1787-1846
m.Mary VanValzah
Built stone house 1823

Jane † | Sarah m. VanValzah | Jane m. Howard | Robert T m. Young | Margaret m. Wilson | William m. Foster | George † | Flavel m. Abernathy | Robert B m. Foster | James m. Chamberlin | Elizabeth m. Chamberlin | Samuel m. Foster | John m. Rezner | Sarah m. Chamberlin | Robert † | Ellen m. Hayes | Joseph m. Rittenhouse | Edward †

Thomas V Barber
1819-1899
m. Gertrude Woolsey
inherited Samuel Barber farm

William Barber
1830-1902
m. Mary Rezner
bought Thomas Barber farm

† Indicates death in childhood

Figure 3 Family Tree of Robert Barber and Hannah Tidmarsh, tracing Buffalo Valley descendants. Information from Edwin A Barber, *Genealogy of the Barber Family: the Descendants of Robert Barber, of Lancaster County, PA*, (Fell & Co, Philadelphia, 1890).

Large family size and high incidence of child mortality is immediately evident, as is the repetition of a few given names. Scrutiny of marital alliances reveals the transition from mostly Quaker spouses for the progeny of Robert Barber I, to mostly Scots-Irish Presbyterian spouses of the Buffalo Valley Barbers three generations later. The large number of unmarried daughters in the two intervening generations may indicate the lack of suitable Quaker suitors.

A Quaker Family on the Frontier

The Barbers were an English Quaker family, rooted for three generations in Pennsylvania before their arrival in Buffalo Valley. A Robert Barber I[8] from Yorkshire in northern England came to America in 1699 as a boy to join his uncle in the young town of Chester, apprenticing as a shoemaker. When he was 26, Robert inherited a large portion of his uncle's estate and married Hannah Tidmarsh in 1718. He began to pursue political office and in 1724 was elected member of the Board of Assessors of Chester County, which at the time extended west to the Susquehanna River. After assessing property in western Chester county in 1726, he purchased from the proprietors of Pennsylvania a 500 acre tract at a fording point on the east bank of the Susquehanna, and subsequently sold portions of the property to John and Susanna Wright, fellow members of the Chester Monthly Meeting. Robert Barber moved his family to the Susquehanna property in 1728 when he was 39 and founded a Quaker community with the Wrights and Blunstons which was initially called Wright's Ferry and later named Columbia.[9]

Robert and Hannah Barber had ten children, of whom five sons and two daughters lived into adulthood and married within the Quaker faith, forming the branches of an extensive family tree in Pennsylvania (see figure 3). Robert built a sawmill and cleared fields on his large property using the labor of slaves and indentured servants. He was appointed the first sheriff of the newly created Lancaster County and was subsequently elected a Commissioner of the county. While not from an aristocratic background he became a wealthy property owner, in the upper fifth of the Hempfield Township tax rolls. When he died in 1749, Robert Barber I left to his widow a 250-acre plantation in Wright's Ferry and an estate of £496 plus four negro slaves.[10]

Located on the western edge of European settlement in the 1720s (see map, figure 4), Wright's Ferry was an outpost of Quaker authority on the unruly and rapidly expanding Pennsylvania frontier. James Logan, agent of the Penn family and a political force within the proprietary government, encouraged the founding of the community to help bring

---

[8] The names Robert, Thomas and Samuel were used in successive generations of the Barber family. To keep the numerous Robert Barbers straight, the generation is indicated after the name, starting with the head of the Lancaster County branch.

[9] Genealogical information on the Barber family is from Edwin A Barber, *Genealogy of the Barber Family: the Descendants of Robert Barber, of Lancaster County, PA*, (Wm F Fell & Co, Philadelphia, 1890).

[10] Willis Shirk Jr, "Wright's Ferry: A Glimpse into the Susquehanna Backcountry", *The Pennsylvania Magazine of History and Biography*, Vol. 120, No.1 (Jan 1996), p 70.
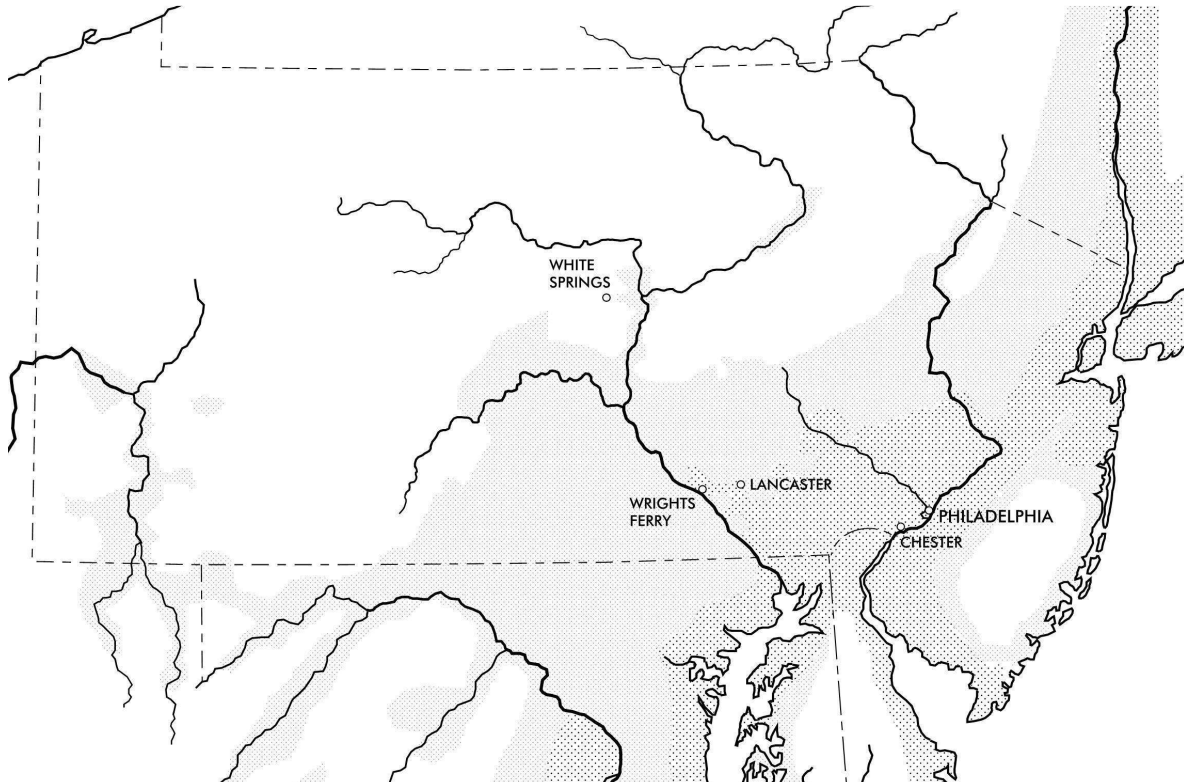
Figure 4   Map of Pennsylvania showing migration of the Barber family. Darker tone indicates approximate extent of European settlement in the 1720s when Robert Barber I moved to Wright's Ferry. Lighter tone indicates extent of settled area in 1770, when the Barbers purchased property in White Springs.
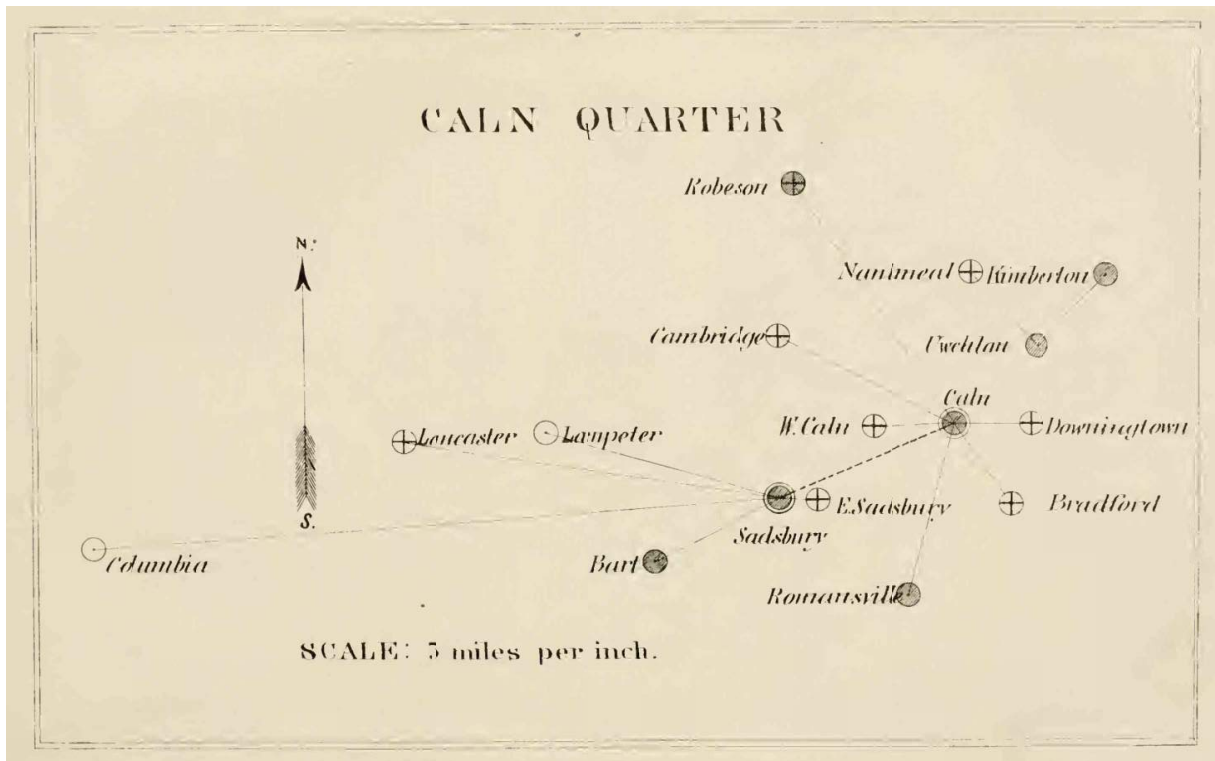

Figure 5   Caln Quarter District showing remoteness of Columbia (Hempfield) Meeting. From Ezra Michener, *Retrospect of Early Quakerism*, (Elwood Zell, Philadelphia, 1860)

order to Pennsylvania's back country after a decade when litigation over William Penn's estate prevented granting of clear land titles. Administrators of the colony were concerned about the growing number of German and Scots-Irish "foreigners", especially those who squatted on un-purchased land in the Susquehanna River valley beyond the effective control of the seat of government in Philadelphia. The Barbers, Wrights and a few other Quaker families in Lancaster County supported Logan's efforts to keep local government offices and representation in the colonial Assembly under the influence of the Society of Friends. They proved to be remarkably competent politicians in this chaotic environment, working with their neighbors to evict squatters and protect proprietary interests. [11] They established the Hempfield Township meeting house and school, expanded farms and rooted a small but vital Quaker community, the only one of its day located on the frontier of the colony.

The Quaker families of Wright's Ferry used land ownership, marital ties, personal connections and commercial networks to achieve elevated social status and consolidate political power. At the outset they possessed sufficient financial resources to purchase both land and bound labor - slaves and indentured servants - to clear the land for farming.[12] Because Quaker discipline included rules regarding approval of marriage partners and prohibition of marital unions outside of the faith, these families became tightly bonded by marriage. The Barbers intermarried with Wrights, Taylors and Minshalls - all Friends - who were in turn related to Quaker families of Philadelphia and eastern Pennsylvania communities, creating an extensive kinship network that linked the Barbers to other Quaker elite families throughout the colony. A granddaughter of Robert and Hannah Barber recalled Sunday social gatherings in her home:

> "the first proprietors being all connected or related to each other, there was an harmony and friendship among them beautiful to behold and pleasing to recollect. I well remember their being at my father's house in the first day afternoon. Their entertainment was apples and cider, bread and butter and smoked beef".[13]

---

[11] Shirk, "Wright's Ferry", p. 66-68.
[12] Shirk, "Wright's Ferry", p. 62. Rules prohibiting Quakers from owning slaves were not adopted by most of the Society until 1758. Calvert, *Quaker Constitutionalism,* p. 40.
[13] Rhoda Barber Journal, quoted in Fischer, *Albion's Seed*, p. 464.

The bonds of kinship that connected these Lancaster Quaker families reflected spatial networks between Friends Meetings. Meetings for worship were initially held in private houses and later in a meetinghouse located at the center of a community. Several local meetings were joined in affiliation with a Monthly Meeting in a larger neighboring community, which in turn was subordinate to a regional Quarterly Meeting, and through it to the Philadelphia Yearly Meeting. Conducted separately from the weekly meetings for worship, the monthly, quarterly and yearly 'meetings for business' were at pains to create consensus on matters of Quaker discipline. Meetings monitored each other's conduct, "that Friends take care to keep to truth and plainness, in language, habit, deportment and behavior: that the simplicity of truth in these things may not wear out or be lost."[14]   The regular correspondence and travel between these meetings facilitated marital unions that further bonded them. It also created a network of channels along which business and administrative transactions flowed. Intended to maintain discipline and consistency of religious practice throughout the Society, these channels of intercourse also facilitated the commercial connections and political alliances for which Quakers were known.

The Hempfield Meeting at Wright's Ferry (Columbia) was located at the western extremity of the Caln Quarter, 'under the care' of the Sadsbury Monthly meeting (see figure 5). However its remote location afforded it a degree of autonomy from the discipline that the meeting system was intended to impart. The membership of Hempfield meeting was "lax in discipline" and stubbornly independent, conducting meetings in their own way and refusing to subordinate themselves by reporting to their Monthly and Quarterly meetings. Minutes of a 1754 Sadsbury Monthly Meeting admonish "let Hempfield Friends know that we expect them to come under our care", and four years later report "they (Hempfield) are not willing to be accountable to any meeting, except the widow Barber." [15] Infractions committed by the wayward Wright's Ferry Quakers included "marrying out" and being married by a "priest" (an ordained minister), entering military service, and participating in "the chase and field sports".[16]

---

[14] From Philadelphia Yearly Meeting Epistle of 1691, quoted in William Frost, "Changing Quaker Ideals for Material Culture", in Lapansky and Verplanck, *Quaker Aesthetics*, p 23.

[15] Ezra Michener, *Retrospect of Early Quakerism, Being Extracts from the Records of Philadelphia Yearly Meeting and the Meetings Composing It*, (Ellwood Zell, Philadelphia, 1860), p 129. The 'widow Barber' was Hannah Tidmarsh, wife of Robert Barber I. Quaker women led meetings at a time when this role was impossible in most bother denominations.

[16] Franklin Ellis, Samuel Evans, *History of Lancaster County, Pennsylvania: With Biographical Sketches of Many of its Pioneers and Prominent Men*, (Philadelphia, Everts & Peck, 1883), p 552.

Did these transgressions of Quaker Discipline indicate that the families of Wright's Ferry were bad Quakers? Answering this question requires consideration of Quaker *polity*, the process of civil government that emerged from their religious beliefs. A fundamental premise of Quaker faith required individuals to look quietly inward to discern the divine spirit - God's Light - within their conscience. Quakers believed the capacity to experience inner Light resided in all people but that individuals received only their "measure of the spirit", so they met in silent meditation as a community to seek and collectively share in the divine presence. Scripture, custom and their own rules of Discipline, while useful guides, were understood by Quakers to be works of man and therefore corruptible, contradictory and fallible. Direct communal experience of God's spirit formed the bond that made each meeting community an entity unto itself and this inevitably led to difference and dissent among the Quaker meeting communities. Quaker theology accepted a gradual and cumulative revealing of God's truth throughout all of its communities, not only tolerating but encouraging a worship process that acknowledged difference and permitted dissent.[17]

While the families of Wright's Ferry resisted the jurisdiction of Sadsbury Monthly Meeting, they still worshipped as a Quaker community. However, the cohesive identity they developed as a Society of Friends served as much to consolidate property rights within the community as to protect religious convictions. While landless laborers and artisans in the settlement worked on the Quaker farms and mills, Quaker families retained ownership of the land, ferry, and grist and saw mills.[18] When the Barber's German-speaking indentured servants completed terms of service, some remained on the farm as tenants, permitted to build small cabins but not to purchase property. Rhoda Barber recalled that tenant farmers "seldom left the place but contrived to get a little dwelling in the neighborhood, often on the land of their former master. They had a little garden and potato patch, their rent was so many day's work in harvest."[19] In this manner, over the span of sixty years, the isolated and independent-minded families of Wright's Ferry created a distinctive back-country version of the Pennsylvania Quaker oligarchy, structured to preserve social privilege and the rights of property owners.

---

[17] Calvert, *Quaker Constitutionalism,* pp 28-30.
[18] Shirk, "Wright's Ferry", p. 75.
[19] Rhoda Barber Journal, quoted in Fischer, *Albion's Seed*, p. 571.

In 1760, Robert and Hannah Barber's 39 year old son Robert [II] built the first brick house in Wright's Ferry. His formal Georgian 'great house' on the bank of the Susquehanna replaced his father's log house. This was a large and imposing house for its time and place, in a community where most dwellings of the day were much smaller and constructed of log. The house is still standing, just south of the town of Columbia (see figure 6). It has four rooms per floor, each originally warmed by a corner fireplace, with a central stair hall to separate the parlor side of the house from the kitchen side (see figure 7). Windows on the front of the house are arranged to create a balanced, symmetrical façade. The 'common room' or kitchen, originally occupying a prominent location at the south front side of the house, was later moved back into a connected brick outbuilding.

The Barber's house in Wright's Ferry is a fusion of current architectural fashion and traditional north English and Quaker cultural influences. Compared to the scattered log houses and tenant cabins of the community, the primary impression conveyed by Robert Barber[II]'s house was one of refinement and gentility. This early example of a brick central hall house in western Lancaster County was intended to convey the authority of its owners, and demonstrate their connection to the cosmopolitan society of Philadelphia. While the Barbers were isolated on their remote Susquehanna farm, they utilized the Quaker social network to maintain connections with Friends in eastern communities. In 1756, four years before building his house, Robert Barber temporarily moved his family to Philadelphia to avoid hostilities during the French and Indian War.[20] Streets lined with red brick houses, precise and regular in appearance, would have made a strong impression, as would the urban practice of entering into a stair hall that separated private interior chambers from the exterior public realm, while also enabling many rooms to be interconnected. Like the fashionable practice of tea drinking with its attendant silver and chinaware accoutrements, the Georgian house form was a high culture import from England, used by affluent families the length of the Atlantic seaboard to display their position in the top tier of a class-structured society. Set on a bluff with a commanding view of the Susquehanna river, Barber's house was a visual statement of wealth and family stature, the estate of a prosperous gentleman in a community organized to preserve the privileges of a landed class.

---

[20] Shirk, "Wright's Ferry", p. 77.

Figure 6   Robert Barber house near Wright's Ferry, Lancaster County, b. 1760, showing evidence of removed pent roof.
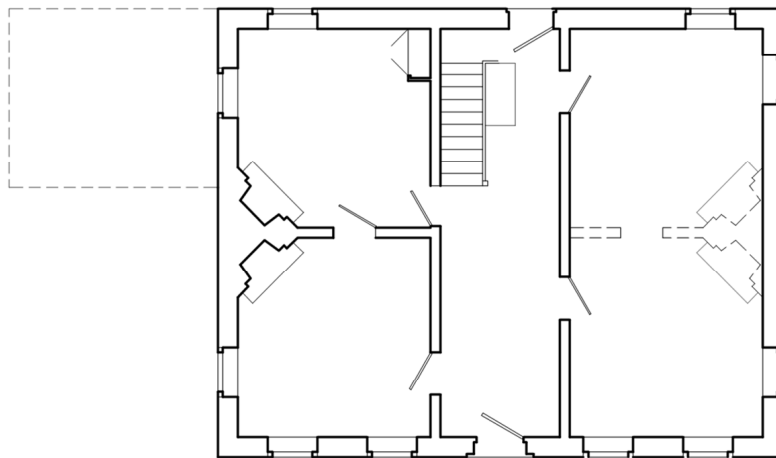

Figure 7   First floor plan of the Robert Barber house. Dash lines indicate original fireplaces which have been removed and outline of early 19th century kitchen addition.
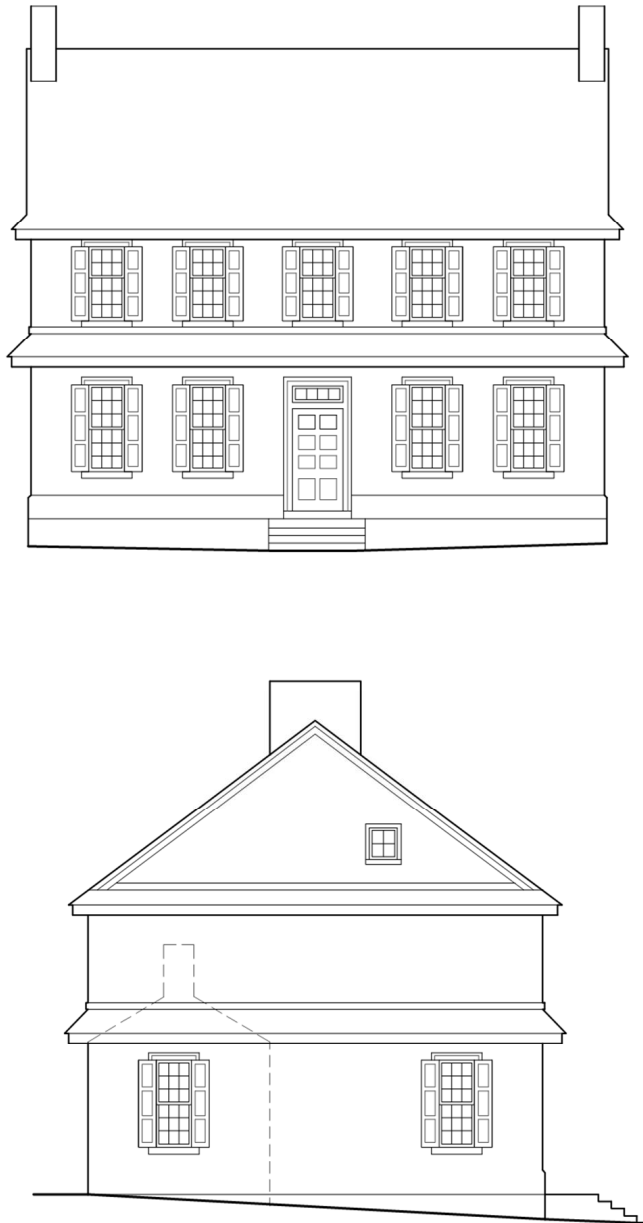
Figure 8   Robert Barber house in Wright's Ferry, reconstruction of original west facing front and north gable elevations, showing pent roof over first floor windows and steep slope of the original roof.

Viewed from a different perspective, however, Robert Barber's fashionable house shares characteristics with eastern Pennsylvania Quaker dwellings that perpetuate older building patterns from the north of England, homeland of the Barber family and the majority English Quakers. The 'pent roof' that originally projected over first floor windows of the house to protect the brick walls (see Figure 8) was a distinctive Yorkshire traditional construction practice. Yorkshire builders preferred masonry construction to wood frame, with brick replacing the use of fieldstone masonry by the late seventeenth century. Even the large size of the house is a discernable north English and Pennsylvania Quaker trait. Quaker houses "tended to be larger and more comfortable than homes built by Anglicans or Congregationalists", cultural historian David Fischer writes, citing research that "the homes of Quakers had more bedrooms (and beds) in proportion to living spaces" and "gave more attention to privacy and domesticity" than did houses of affluent non-Quaker English residents of Pennsylvania.[21]

Despite their advocacy and practice of 'plain' manners, dress, and speech, the houses of well-to-do Quaker families in colonial Pennsylvania were not notably 'plainer' than those of non-Quaker families. Bernard Herman's study of Delaware Valley Quaker houses finds the opposite to be the case, that Quaker houses were "characterized by their durability, monumentality, and elaboration". [22] Outwardly, these dwellings assert the achievement of Quaker families and the prominence of the Friends community, with the dignity that the Quakers expected of themselves. Within their houses, the larger number of rooms compared to one- or two-room houses typical of the time testifies to a culture which valued privacy and individual identity. Yet in spite of the size of affluent Quaker houses, internal hierarchy is less evident in them than in the Georgian houses of non-Quaker aristocratic families. The common room or kitchen workspace is integrated with more social rooms, rather than isolated in a wing or tucked down in the basement. Interiors of Quaker homes were clean, well lit and spacious, but with the exception of a few Philadelphia mansions, tended to be sparsely furnished.[23] Robert and Sarah raised thirteen children in their fine house, nine of whom survived childhood to become adults.

---

[21] Fischer, *Albion's Seed*, p. 479-480.
[22] Bernard L Herman, "Eighteenth-Century Quaker Houses in the Delaware Valley and the Aesthetics of Practice", in Lapansky and Verplanck, *Quaker Aesthetics*, p. 189.
[23] Fischer, *Albion's Seed*, p. 480.

The image of social order and control implied by the Barber house was at odds with the turbulent times, however. By the late 1760s, the Quaker establishment that the Barbers represented was losing its grip on political power.[24] Reluctance to endorse separation from Britain caused a split in Quaker society in the decade leading up to the American Revolution. Most prominent Quakers withdrew from politics, adhering to the pacifist principle "that we may live a peaceable and quiet life, in all godliness and honesty; under the government which God is pleased to set over us."[25] A majority of the 'Withdrawing Friends', opposed to militant rebellion and fearing damage to Pennsylvania's economy, strongly favored the moderate course steered by the Pennsylvania Assembly and urged restraint, mediation and loyalty to English rule. A minority of Quakers more swayed by democratic arguments sided with the separatist cause, even to the point of rejecting pacifism.

The Barbers, with a history of dissent and censure from their Quarterly Meeting, were among these 'radical Quakers'. In 1775 at age 53, Robert Barber [II], with brothers James and Samuel helped organize the Hempfield township militia, in which James was captain and Robert served as first lieutenant. Robert Barber took an oath of allegiance to the fledgling state of Pennsylvania in 1777, as did his sons Robert [III] and John. The Hempfield militia was mobilized during the war to guard flour stored at Wright's Ferry and to accompany the transport of British prisoners from Lancaster to York, but dangerous military action remained distant from the community.[26] Robert Barber [II]'s son John who served in a Pennsylvania company at the Battle of Long Island, reported in a letter to his father that "all the river boys are well".[27]

---

[24] Violent challenge to Pennsylvania government touched the Barber family directly in December 1763, when a group of Scots-Irish vigilantes known as the 'Paxton Boys' stopped at Robert Barber's new house to warm themselves by the fire, concealing that they were returning from burning nearby Conestoga Indian Town and murdering several of its inhabitants. The Paxton Boys subsequently broke into the Lancaster Town poorhouse to slaughter surviving Indian families gathered under provincial protection, then marched on Philadelphia with intention of overthrowing the Quaker regime. A detailed account of the incident is contained in Kenny, *Peaceable Kingdom Lost*, p. 130-146. Further information on the Paxton Boys' rampage is found in *The Susquehannocks* by David Minderhout, ACCOUNTS Vol 4, No. 2, (2013), pp. 4-17.

[25] Religious Society of Friends, *The Ancient Testimony and Principals of the People called Quakers; Renewed, with respect to the King and Government; Touching the Commotions now prevailing in these and other Parts of America*, (Philadelphia, 1776), quoted in Calvert, *Quaker Constitutionalism*, p. 235.

[26] In a Pension Declaration made in 1832, Robert Barber [III] claimed three month tours in 1778 and 1779, both served in Lancaster County. Pennsylvania Pension Records, Pennsylvania Historical Society.

[27] Letter of 23 September 1776 from John Barber to Robert Barber, Sr. in Hempfield, in Barber, *Genealogy of the Barber Family*, p 152.

Esquire Barber of White Springs

As they approached maturity, Robert Barber [II] sought to establish a suitable patrimony for his four sons, Robert [III], John, Samuel and Thomas. Options for providing farms in the vicinity of Wright's Ferry were limited, as the original Barber estate was already subdivided and land in Hempfield Township had become expensive due to increasing settlement. When the "New Purchase" of 1768 opened lands on the West Branch of the Susquehanna for purchase, Robert negotiated with Reuben Haines, a fellow Friend, to purchase land on the central Pennsylvania frontier. Haines assembled three adjacent tracts on the north side of Penn's Creek at the head of White Springs, which he sold to Barber in August 1772 (see figure 9). Haines appears to have been working as an agent for the family as early as 1769, since the survey of one of the tracts was registered at the Land Office in that year under the name 'Barberton'. The two adjacent tracts, 'Beaufont', which contained the springs, and 'Maiden's Grove', together comprised 789 acres, from which Haines sold 580 acres to Robert Barber. Containing a year-round spring-fed stream of sufficient volume to power a mill and fertile limestone-based soils on gently rising, south-facing slopes, the property was a promising setting to recreate the Wright's Ferry plantation.

Robert Barber [III] built a log cabin on the White Springs property in the fall of 1772 that he then leased for seven years to a tenant, John Scott, who began the arduous task of clearing trees and brush to make tillable fields. Several other tenants appear in early tax records working improvements 'on Robert Barber's land'. Robert married Sarah Boude, daughter of a wealthy Lancaster doctor - Anglican rather than Quaker - and his brother Thomas married Sarah's sister Mary. In 1785, Robert and Thomas moved their families from Lancaster County to Buffalo Valley and divided the White Springs tract, with Robert taking 300 acres north and west of White Springs run. Robert expanded his property to 412 acres by 1802, and 597 acres by 1808, encompassing several farms. Robert had mills built on his property - a sawmill in 1791, a distillery in 1793 and a gristmill in 1797. Seven years later he purchased property on Penn's Creek two miles west of White Springs which contained a third mill. Robert formed a business partnership with Solomon Heise, a wealthy farmer from near Wright's Ferry (renamed Columbia in 1789), to build the largest
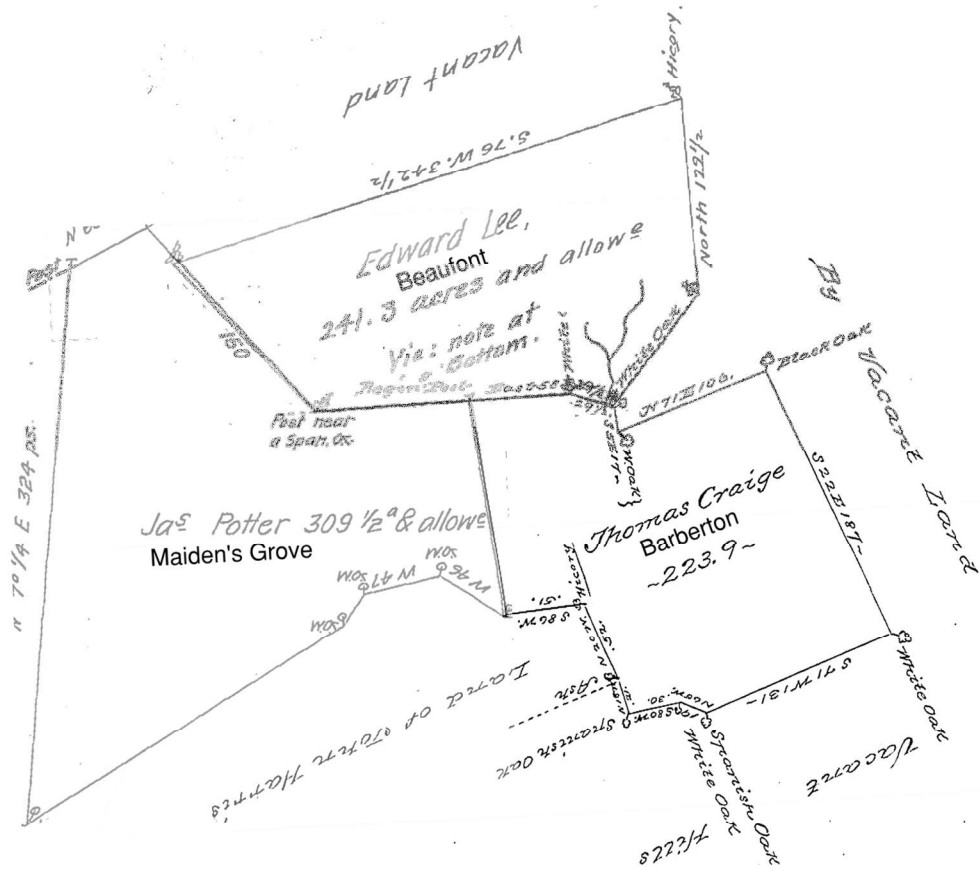
Figure 9 Three original warrants composing the Barber property in Buffalo Valley, superimposed on an aerial photo of the vicinity of White Springs. Warrant boundaries are clearly discernable in the tree lines and field divisions of the current landscape.

flour mill in the county, as well as a second saw mill and a second distillery. [28] Robert Barber's mills served the west end of Buffalo Valley. Located on the 'navigable' portion of Penn's Creek, they also had water access via the Susquehanna to markets in Harrisburg and Columbia.

Robert Barber [III] led an active public life in Buffalo Valley while building his milling empire, interacting with farmers, teamsters, millwrights, lawyers, and politicians. His involvement with the flour trade benefited from business connections with relatives and friends in Columbia, which was becoming an important depot for transferring Susquehanna river traffic overland to Philadelphia markets. Following the course set by his grandfather, Robert was appointed county Magistrate, or Justice of the Peace, for Northumberland County in 1792. Serving in this capacity for many years, he became known as Squire (esquire) Barber. He sat with future Governor Simon Snyder and other local political leaders on a state commission to improve 'navigation' on Penn's Creek for transporting agricultural products to downstream markets. Robert's network connected him to tenants on his farms, farmers throughout Buffalo Valley, petitioners in civil cases, the larger legal community, and business connections that extended to Harrisburg and Columbia.

Barber's identity as a Quaker colored his service as a magistrate. While he lacked formal legal training, his Quaker education stressed the necessity of fair laws and impartial judgment for a just society. Justice occupied a central position in early Quaker political and religious thought. Personal rights of belief and property had been abused during the persecution of Friends in England and America before the founding of Pennsylvania. Quakers maintained that man-made laws, inherently imperfect, should be open to improvement. Allowing people to share in making and revising their own laws in exchange for agreeing to submit to judicial authority that enforced them, was basic to the Quaker Discipline. Serving Quakers as an ecclesiastical constitution, the Discipline was printed, circulated, amended and expanded for a more than a century before the creation of the U.S. Constitution. Quaker political thought influenced English Law in the proprietary government of Pennsylvania from the start--from William Penn's insistence on a "virtuous

---

[28] Barber, *Genealogy of the Barber Family*, p 38.

magistracy" to administer laws and settle disputes fairly.[29] Wrights and Barbers served in this capacity in the early years of Lancaster County, and two generations later, Robert[III] saw himself in the same role in the young community of Buffalo Valley, in a new nation.

In his business and public life Squire Robert Barber[III] succeeded in recreating many aspects of the Wright's Ferry plantation established by his Quaker parents and grandparents, but now within the altered context of a secular society. Spiritually and in his family life, Robert continued to identify as a Quaker, but he did so completely outside of the formal organizational structure of the Society of Friends. No Quaker meeting was ever established in Buffalo Valley, and there is no indication that the Barbers ever sought affiliation with the closest meetings in Pennsdale or Catawissa, both over 40 miles from White Springs. However patterns of the Quaker social structure permeate Robert Barber's life - fueling his personal ethic of hard work and economic success, his extensive networks of business and association linking his family to distant communities, his acquisition and control of property and county judicial office, and his efforts to reinforce and perpetuate this structure in the lives of his children.

Robert Barber held high expectations for his children, and placed demands on them which shaped their lives. His two youngest daughters remained unmarried in his household to care for him through old age, but the focus of his hopes and frustrations lay upon his sons. In 1813, Squire Robert set up his oldest son, Robert [IV] age 30, as operator of the large mill on Penn's Creek. Robert appears on tax lists with the occupation of 'miller' but not 'owner' of the mill until 1834, apparently as an employee of his father, who owned the mill in partnership with other investors until that year. In 1834 Robert purchased his father's half interest in the mill, and in 1838 was full owner of the enterprise.[30] However he sold the mill in the same year to John and Anna Ruhl, breaking the Barber custom of keeping property ownership within the family, and at age 54 moved his large family west, in the vanguard of a contingent of Buffalo Valley farmers who relocated to Stephenson County, Illinois.[31] Robert seems to have had a falling out with his father, to whom he owed

---

[29] Alfred L. Brophy, "You that sit at the stern: Quaker Thought on Law and Magistrates in the Age of Fox, Penn and Pastorius", paper presented at *The Industrious Bee Conference*, University of Pennsylvania, October 23-24, 2009.
[30] Rich and Del Testa, *Water-powered Grist Mills of Union County, PA*, p. 129. At 83, Squire Barber was retired from mill ownership altogether, having transferred title for the White Springs grist mill to his youngest son James in 1830.
[31] Further information on this migration of Union Countians is found in two ACCOUNTS articles: Timothy Ryan, *Emigration of Union County, Pennsylvania, Families to Stephenson County, Illinois and Green County, Wisconsin 1837-*

money from purchase of the mill. Squire Robert excluded his namesake's entire family from his 1841 will, declaring "my son Robert nor his children shall have no share till my claim against him shall be paid in full".[32]

Squire Robert established his two middle sons on farms carved from his large White Springs property. Thomas and Samuel first appear on township tax rolls as single taxpayers in their father's household, then as married tenants on their father's farm. Thomas married Elizabeth, daughter of William Clingan, Esquire, an influential member of the Buffalo Valley Scotch-Irish community, while Samuel married Mary VanValzah, daughter of Dr. Robert VanValzah of Buffalo Crossroads. In 1817 the Squire transferred 60 acres each to Thomas and Samuel, and an additional 20 in 1823, although these transactions were not recorded for another 12 years. Ownership of the land is in question during this period, since in 1823 and 1826 both sons appear in tax records as tenants renting farms owned by their father. In 1829, the Squire transferred 45 additional acres to each brother, and in the same year recorded transfer of title to Samuel's farm at the county courthouse. So by 1829, Thomas (age 44) and Samuel (age 42) both owned 125-acre farms situated within the original 1772 Barber property purchase, while their father retained the original 'mansion farm' at the head of White Springs, where he resided with his two unmarried daughters and hired help, his wife Sarah having died in 1818.

Our 'genealogical' account of the Barber family fortunes traces a pattern of Quaker identity through four generations, against the backdrop of Pennsylvania's transition from proprietary colony to commonwealth state in a new nation. Looking back allows us to understand the settlement of White Springs in context of the Barbers' involvement with an earlier Lancaster County community. This journey was not unique to the Barbers. Other Quaker families established modest commercial and industrial dynasties centered on stores, iron furnaces and mills in communities scattered throughout central and western Pennsylvania. The picture of frontier Quakerism that emerges reveals structures of social relationship and business enterprise as much as of religious faith. With benefit of this context, we shall now turn to the material evidence provided by the White Springs Barber houses.

1847 Vol. 2 No. 1 (2012), and Carl Catherman, *More Union Countians who moved to Illinois, Wisconsin and Beyond* Vol 2, No. 2 (2012).

[32] *Testament and Last Will of Robert Barber*, 23 November, 1841, Register of Wills, Union County Courthouse
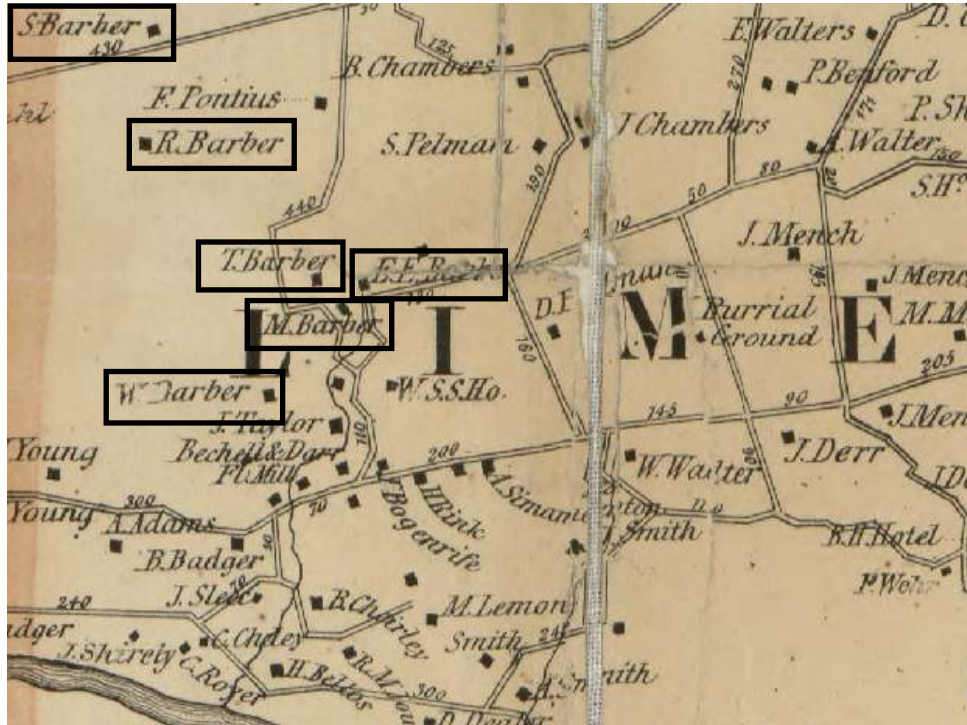
Figure 10   Barber properties near White Springs in 1856.

This ends Part 1 of this two-part article. The second half, analyzing the historically important buildings built by the Barbers in the White Springs area, will appear in the next issue of ACCOUNTS (Vol 5, No. 2) scheduled for October.

✕ **ACCOUNTS** ✕