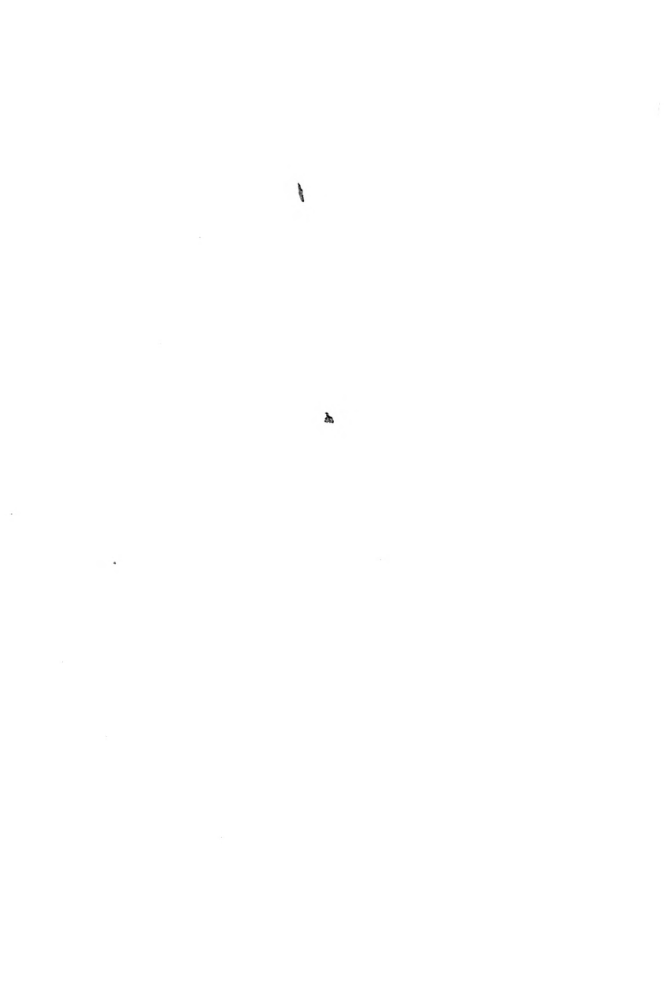


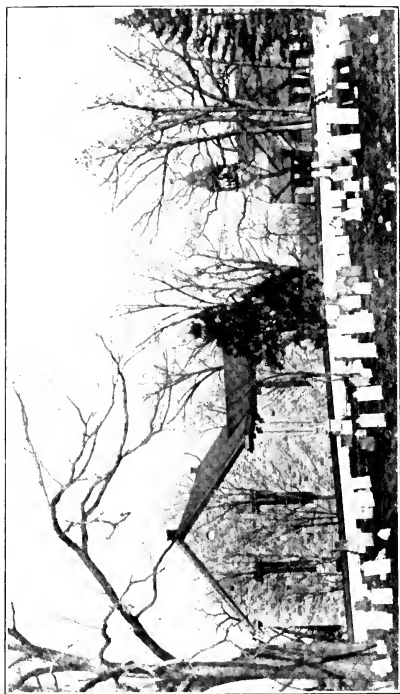
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One Hundred and Seventy-
Fifth Anniversary of the
Silver Spring Presbyterian
Church, August 5, 1909

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Exercises in commemoration
of the one hundred and





1734

1909

***Exercises in
Commemoration of
the One Hundred
and Seventy-fifth
Anniversary***

OF THE

***Silver Spring
Presbyterian Church***

CUMBERLAND COUNTY
PENNSYLVANIA.

***Thursday, August 5, 1909
2.00 P. M.***

PASTOR.

Rev. T. J. Ferguson.

ELDERS.

W. Jay Meily,
M. S. Mumma,
A. L. Brubaker.

TRUSTEES.

John C. Parker,
Wm. Bryson,
George Mumper,
Vance C. McCormick,
Levi Bricker,
Samuel Lindsey,
E. E. Lower,
W. Jay Meily,
M. S. Mumma.

PROGRAM

The Pastor, Rev. T. J. Ferguson, presiding

Invocation Rev. George H. Bucher

Reading of Scripture. Rev. Thomas C. McCarrell

HYMN.

O God of Bethel, by whose hand
Thy people still are fed,
Who through this weary pilgrimage
Hast all our fathers led.

Our vows, our prayers, we now present
Before Thy throne of grace;
God of our Fathers be the God
Of their succeeding race.

Such blessings from Thy gracious hand
Our humble prayers implore;
And Thou shalt be our chosen God,
And portion evermore.

A Word of Welcome by the Pastor.

History of Silver Spring Church. . . . E. Rankin Houston

Solo, "Just as I Am,"—Hawley.. Mrs. Wilbur F. Harris

The Early Patriots of Silver Spring. J. Zeamer

Solo, "But the Lord Is Mindful of His Own,"

(St. Paul), Mendelssohn. . Mrs. Roy G. Cox

Address. Rev. J. Ritchie Smith, D. D.

Duet, "Hark! Hark! My Soul,"—Shelley.

. Mrs. Harris and Mrs. Cox

AddressHon. Edwin S. Stuart,
Governor of Pennsylvania

HYMN.

All hail the power of Jesus name
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

Let every kindred, every tribe,
On this terrestrial ball
To Him all majesty ascribe
And crown Him Lord of all.

O, that with yonder sacred throng
We at his feet may fall;
We'll join the everlasting song
And crown Him Lord of all.

Prayer.....Rev. R. G. Ferguson, D. D.

Benediction.....Rev. Thomas C. McCarrell

EXERCISES IN COMMEMORATION OF THE ONE HUNDRED AND SEVENTY-FIFTH ANNIVER- SARY OF SILVER SPRING CHURCH.

Thursday, August 5, 1909, at two p. m., the members of the Silver Spring Church and their friends assembled in the Silver Spring Woods to celebrate the one hundred and seventy-fifth anniversary of the organization of the Church.

The anniversary services commenced promptly at two o'clock in the Church auditorium, but the congregation was so large as to crowd the auditorium uncomfortably—in fact, even to the point of danger. An adjournment was therefore taken to re-assemble under the trees between the Church and the Memorial Chapel.

The Pastor of the Church presided. He introduced the Rev. George H. Bucher, Pennington, N. J., who offered the prayer of invocation. This prayer was as follows:

“O God of our fathers! We rejoice that we are permitted in Thy good providence this day to gather around the hearthstone where our fathers worshipped Thee, to offer unto Thee grateful and glad praise for all Thy goodness toward us, toward our families and toward Thy Church in the years that have gone by. Thou changest not. We rejoice in this truth that we are creatures of change. The centuries pass and the generations follow one another. Our fathers worshipped Thee here and they have gone to their reward. We trust that in Thy good providence Thou wilt spare and bless this Church, that in coming years coming generations shall worship Thee here. We thank Thee that Thou art the unchangeable God, the Eternal One; and grant unto us a sense of the preciousness of eternal things this day, and while we love this life that is constantly filled with change, may we be filled with that power and love that changeth not and our hearts be drawn unto the beautiful place where Thou, our Saviour, art seated at

the right hand of God. Direct us in the services of this hour; give unto us, we pray Thee, the hearts that shall respond to all the appeals that may be made to us, and may we go forth from this service of remembrance with a new loyalty and a new courage for our Master's service; and direct and help us as we meet and join together in the prayer that Thou hast taught us, Our Father, who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, forever, and ever. Amen."

The Chairman then introduced the Rev. Thomas C. McCarrell, pastor of the Mechanicsburg Presbyterian Church, who read the eighty-fourth Psalm.

The Congregation then sang the hymn, "O God of Bethel, By Whose Hand."

O God of Bethel, by whose hand
Thy people still are fed,
Who through this weary pilgrimage
Hast all our fathers led.

Our vows, our prayers, we now present
Before Thy throne of grace;
God of our Fathers be the God
Of their succeeding race.

Such blessings from Thy gracious hand
Our humble prayers implore;
And Thou shalt be our chosen God,
And portion evermore.

The Chairman then delivered an address of welcome, as follows:

"Friends of Silver Spring:—My people have given me the pleasant privilege of introducing this service with a word of greeting. In their name I bid you welcome to Silver Spring to-day to these hallowed and historic grounds to enjoy to-day's exercises, and later to our hospitality.

"We feel honored by your presence, and especially

in that your company includes our trusted and beloved Governor, and we bid you a very hearty welcome.

“Some of you can claim this place in a sense that others of us cannot, and I recognize that this place is yours as well as ours. Some of you go back to the days when these foundations were laid to the honor and glory of God, and yet there is a sense in which all of us can claim it, as the foundation of all that we enjoy in Church and State to-day.

“There were three things we had in mind when we decided to arrange for this day of pleasure, and the first was the thought of the day of pleasure. It will be a day full of precious memories to all of us. And, in the second place, the Old Home Week with the home-coming seems to be one of the things that is recognized in our American life, and so we desired to welcome some of you to the scenes of your childhood; others, to the sacred place where your fathers worshiped God, and still others who can trace your ancestry back to the earliest days of this Church, when the father of our country was unknown, an infant known only to admiring parents and a few friends and neighbors, to the time when this beautiful Cumberland Valley was simply a wilderness. When there were no roadways, and the way of travel was marked by blazed trees.

“Third. We desired to commemorate the heroic deeds of our ancestry. Macaulay says: ‘A people which takes no pride in the noble achievements of remote ancestors will never achieve anything worthy to be remembered with pride by remote descendants.’

“The men and women who laid the foundation of this Church were brave men and women. There were perils on all sides, but they stood in their lot, and served their generation and laid all succeeding generations under obligations to them.

“Celebrations of early events are appropriate and wise, and especially those of a religious character—not only because of the importance of religion in the lives of men, but also that to this principle we owe our American liberty and independence. Our fathers preached and prayed and fought this land through the days of settlement and of revolution. They loved

the Church of God, and its life and worship was prominent in their lives, and made them what they were—brave, courageous and patriotic.

“It is well for us to go back in thought to those early days and recall their faith and courage, and devotion to their country, that we may not be too much puffed up by our modern progress and advantages of life, and lose a proper appreciation of what was done before us, and for us, under conditions and limitations that could only be overcome by faith in God, courage, patriotism and a togetherness.

“I have no sympathy with those who say that in either Church or State the first days were better than these. Neither with those who would belittle or ridicule the noble men and women who laid foundations; but rather would we recognize their virtues and acknowledge the debt of gratitude we owe to them.

“Let us have the spirit of the Roman mothers who trained their children in the presence of the busts of their ancestors, and taught them never to rest satisfied whilst the virtues and victories of the past were more numerous or more glorious than those of the present. May such inspiration come to us to-day as we recall the heroism of those who have given to us a noble history! Again, I bid you welcome to these historic grounds, to the shade of these stately oaks that have sheltered your fathers, to the pleasures of these exercises, and to our hospitality! I assure you of the pleasure of your presence.”

The Chairman introduced the next speaker, as follows:

“We will proceed with the programme, and the first in order to follow this word of greeting and welcome is the history of Silver Spring Church, by Mr. E. Rankin Huston, Mechanicsburg, Pa., whose family name is connected with the entire history of this Church. He has asked his pastor, Rev. Mr. McCarrell, who has an eloquent tongue, to read his paper for him.”

REV. T. C. McCARRELL: “It would be a splendid thing if a lot more preachers would get their laymen to write their sermons for them.”

1734—1909

HISTORY OF SILVER SPRING CHURCH.

By E. Rankin Huston.

Among the primitive Presbyterian churches, that at Silver Spring claims priority. The first adventurers who went up the Cumberland Valley were Indian traders, who took with them articles of traffic. These traders did not fail to give it a name and reputation, and curiosity soon prompted others to follow. In 1728-30 some Irish and Scotch adventurers crossed the Susquehanna river at Paxtang and commenced settlement in this valley. They were persevering and adventurous, and the wilds of the Cumberland Valley, as far as the eye could reach, beheld nothing but a vast wilderness, but their quick penetration observed its natural beauties, its advantages and the fertility of its soil. They did not stand upon the banks of the Susquehanna debating the advantages to be derived from making it their home, or the risk they were taking upon themselves in doing so, but plunged boldly down into the valley and called it their own. They found it peopled with dusky warriors and their families who received them with open arms, and the golden hues of hope for the future lightened their cares, and made their privations no longer a burden. The church at Silvers' Spring was first known about 1734 as "the people over the Susquehanna." Afterwards, 1736, as connected with the congregation at Carlisle, it was known as the "Lower part of the settlement of Conodoguinet." Still later, 1739, we find it designated as "Lower Pennsborough." The name which it now bears was received at an early date, and is accounted for by the fact that the land around near where the church edifice now stands was originally owned by James Silvers, one of the first settlers in that section, not taking into consideration the location of Indian traders such as Letort, Chartiers and others, to

the west of the Susquehanna. Among the earliest permanent settlers in the Cumberland Valley was James Silvers, a native of the north of Ireland, who, from a letter written by James Steel to the Proprietaries Secretary, James Logan, appears to have gone "over the Sasquahannah" in 1724. Under date of "11th, 12 mo., 1724-5." This was no doubt the James Silver who located at the spring bearing his name and whose lands was among the earliest surveys in the Cumberland Valley. He seems to have been a person of prominence in the valley; a man of indomitable enterprise and courage. His descendants have all disappeared from this locality. He owned a tract of 532 acres, which extended north as far as the Conodoguinet creek. For some reason, probably from a regard to convenience, nearly all the old Presbyterian churches in the Cumberland Valley were erected near a spring, and from their location derived their name. As the lands west of the Susquehanna were not purchased by the Proprietary of Pennsylvania from the Indians before October, 1736, the land office was not open for the sale of them under existing laws, and the settlements made on such lands before their purchase were by special license to individuals from Samuel Blumston, or other proprietary agents, and of limited number. After the office was open, however, for the unrestricted sale of lands at the close of 1736, the applications and grants multiplied, and the influx of settlers from Lancaster county, Ireland and Scotland was great for several succeeding years, nearly all of whom were Presbyterians. Thus by energy and intrepidity which cannot be looked for except among men schooled by difficulties and accustomed to perils, was possession taken by our pioneer ancestry of this rich and beautiful valley, which their descendants now inhabit.

Among some of the main reasons the salubrity of its climate and the fertility of its soil stand prominent. How changed the scene! How different an aspect this universally-admired region now wears from that which it presented one hundred and seventy-five years ago when it stood in its wildness and gloom!

The minutes of Donegal Presbytery show that their

first meeting was held October 11, 1732, and it was not long after their organization until they sent ministers across the Susquehanna. At a meeting October 16, 1734, they licensed Mr. Alexander Craighead and appointed him to preach "over the Susquehanna River" two or three Sabbaths in November. This is the first record of preaching west of the Susquehanna. There was no church and the exact spot where the first congregation worshiped cannot be told as it is known only by the recording angel. That was before a public road was laid out through the valley. The Lancaster county court records show that on November 4, 1735, a commission consisting of six men was appointed, among whom was James Silvers, to lay out a road from Harris' ferry toward the Potomac River. On February 3, 1736, they reported, but their views were opposed by a considerable number, and another set of viewers was appointed, who reported May 4, 1736, that part of the road was very crooked and therefore altered and marked it, and that road is very nearly identical with the present turnpike. Rev. Alexander Craighead was early introduced into the ministry under his father, and on April 4, 1735, was again appointed "to supply said people for the next two ensuing Sabbaths."

June 10, 1735, Rev. William Bertram, of Paxton, was ordered "to supply the people over the river two Sabbaths." September 3, 1735, Rev. Alexander Craighead was ordered to supply "the people of the Conodoguinet or beyond the Susquehanna, two Sabbaths," and reported at the next meeting of the Presbytery that he did not have time to prepare for same. Afterward he received a call from a congregation in Lancaster county, and from there moved to Virginia, then to North Carolina, where he died March, 1766, much respected and beloved. At as early a period as 1742, while residing in Lancaster county, he published such advanced sentiments on the subject of political freedom that he incurred the displeasure of the Governor of the Province, and also of his fellow ministers; so they finally removed to North Carolina, where his opinions and teachings were said to have been more influential than those of any other individual in the final production of the celebrated

Mecklenburg Declaration of Independence. October 7, 1735, Rev. Thomas Craighead, father of Alex. Craighead, was appointed to supply "the people of the Conodoguinet three Sabbaths and give two Sabbaths to the upper end of said people." He received and accepted a call from the people of Hopewell, but his pastorate there, however, was of short duration. On one occasion (near the close of April, 1739) he became exhausted and hastened to pronounce the benediction, exclaimed, "Farewell! Farewell!" and sank down and expired. His remains are reported to repose under the present house of worship at Newville.

The next pastor was Rev. John Thompson, who, on December 10, 1735, was appointed to supply "the people of the Conodoguinet three Sabbaths and give two Sabbaths to the upper part of said people." The history of these two congregations at that time was almost the same. They were divided into an upper and lower settlement. April 14, 1736, Mr. Thompson reported to Presbytery that he did not fulfill his appointment by reason of the severity of the winter and scarcity of provision in those parts. April 14, 1736, Rev. Samuel Gelston was ordered to supply four Sabbaths at Conodoguinet, and his report shows that he filled these appointments and was again ordered to preach there the second Sabbath in September. This was a period of great scarcity of money and provision. Paxton congregation employed a pastor for sixty pounds, one-half in money, balance in hay, flax, yarn or cloth. This church united with Monagan in a call for a minister, who declined their call, for three hundred and twenty-five bushels of wheat. April 6, 1737, Rev. Mr. Sankey was ordered to supply at Conodoguinet the first two Sabbaths in May. The name of this people was then changed from Conodoguinet to Pennsborough, as the valley was divided at Newville, west of which was Hopewell, while that portion east to the river was called Pennsborough. November 17, 1737, Rev. Samuel Thompson was ordered to Pennsborough for four Sabbaths. He received a call from this congregation June 29, 1738, and was ordained as the first regular pastor. He was born in Ireland and continued in this charge until March 26, 1745, when

on account of ill health he was released. November 14, 1749, he went to reside at Great Conewago, Adams county, where he was installed as pastor. In 1779 he resigned his charge on account of his infirmities, after a ministry of forty-six years. He died April, 1787, and was buried in the churchyard at Hunterstown. He had at least one son, William, who was sent to England for his education and there took the orders as a minister of the Episcopal church. He was then sent to this country, was the rector of St. John's church in Carlisle and was eminently useful in ministering to the people of Cumberland and York counties during the Indian wars. June 14, 1748, a call was presented to Rev. Mr. Tate, which he declined. On April 4, 1749, a call to Presbytery for Rev. Samuel Caven was accepted and he was installed August 5, 1749. He was from Templera, County Tyrone, Ireland, and prior to coming here had been pastor at Chambersburg and Greencastle. His pastorate was of short duration, as he died November 9, 1750, the inscription on his tombstone in that burial-ground shows, in the 49th year of his age. The records of Donegal Presbytery, covering the period from 1750 to August, 1759, have been lost, and no record of this church can be found. In 1760 the church was vacant. In 1764, forty-two members of this church and Carlisle (the writer's great-grandfather being one of this number) united in a call and gave their promissory note for one hundred and fifty pounds annually to the Rev. John Steel, who continued in charge until he died. He resigned the Lower Pennsborough part of the charge several years before his death. He came to Carlisle in 1758 from West Conococheague, where he had been in the midst of the perils of Indian depredations, which were then so terrible that not unfrequently the inhabitants were obliged to quit their habitations and crowd into the more settled parts of the province. The people never assembled for worship without being fully equipped and watched by sentries against surprise. One of the meeting houses in which Mr. Steel preached was fortified as a fort, and after a while was burned to the ground. A number of whole families under his charge were barbarously murdered. Such was his courage and skill that he was chosen to be the captain of the

company formed among the settlers, and several expeditions are mentioned under his command. In Pennsylvania Archives, vol. II, page 601, will be found a copy of his commission as captain of a company in the pay of the Province during the French and Indian war, dated March 25, 1756. The disorders incident to the period of the Revolutionary war broke up his more peaceful occupation. His well-known intrepidity and public spirit were more than once called into public service in repressing some popular commotion. In February, 1768, he was commissioned by Governor John Penn to visit certain families who settled in the western part of the state contrary to law, and induce them to remove peaceably. The mission was not altogether successful, but was performed on his part to the satisfaction of the civil authorities. During the pending of measures for asserting the rights of the colonies against the mother-country, he sympathized ardently with the patriots. A large meeting was held in Carlisle, July 12, 1774, in which the boldest sentiments were avowed and active measures taken to defend their rights. Of the companies formed, that which was in the lead was under the command of the Rev. Captain John Steel. He was, however, too far advanced in years for protracted service as a soldier, and we have no evidence that he was much in the field. The common title of "Reverend Captain," which was given him by popular voice, was never a reproach, for he was never known to act unworthily of either part of the designation. Many, indeed, were the changes he witnessed during a long and useful career; but the common lot of humanity was his, and he now "sleeps the sleep that knows no waking" in the old cemetery in Carlisle, where once the lordly savage roamed and made the dim old woods echo with his whoop, many, many years ago. He died August, 1779, leaving a reputation for stern integrity, zeal for what he deemed truth and righteousness, and a high sense of honor. It is a significant fact that nearly every Presbyterian minister in the Cumberland Valley, and indeed in this country, was an ardent patriot in the war for independence. He could scarcely have been different, descended as he was from a Scotch-Irish ancestry, who in Scotland, Ireland and in this country

were ever foremost in their resistance to all forms of oppression and in the maintenance of civil and religious liberty.

April 9, 1782, Pennsborough and Monaghan united in a call to the Rev. Samuel Waugh, which was accepted, and he continued as pastor until his death January 3, 1807. He was the first native American pastor this congregation had; was born in Adams county, Pa.; graduated at Princeton College, and was licensed by Donegal Presbytery. April 14, 1783, he was married to Eliza Hoge, daughter of David Hoge, Esq., a highly respected and influential citizen, from whom the place called Hogestown derived its name, years before it became a village, because he and his relatives resided there, as proprietors of a large tract of land. It was about the beginning of Mr. Waugh's labors there that the name of East Pennsborough was dropped and the church was known as Silver's Spring. The settlement was emphatically a settlement of substantial people, who required preaching in the English language, and according to the Presbyterian form and faith. The churches which now exist were unheard of at that time. At Harrisburg there was no settled minister until 1787; and, the Susquehanna being in the way and not at all times safe to cross in ferry boats, from Middlesex—three miles from Carlisle—to Harrisburg the people attended Silvers Spring, as they did also from an equal distance north and south.

The Rev. John Hays was Mr. Waugh's successor in the charge made vacant by his decease. He graduated at Dickinson College in 1805, and was instructor in that institution from 1805 to 1807, when he was elected professor of languages, which position he held until he became pastor of this church and Monaghan in 1808. May 6, 1814, he resigned on account of ill health, and went to Cumberland, Md. He was a poet of considerable ability, and in 1807, when he was professor in Dickinson College, published a volume entitled "Rural Poems Moral and Descriptive." The same mysterious power, which often chastens out of plentitude of love, called him on September 4, 1815, by a voice gentle and meek from the sorrows of his earthly estate to the joyous assembly of the just.

After Mr. Hays' resignation the Rev. Henry Wilson, who was born near Gettysburg, graduated at Dickinson College and, licensed to preach the gospel by the Carlisle Presbytery, became pastor. From 1806 to September 22, 1814, he had been a professor at Dickinson College, when he came to minister to this people. November 30, 1823, he preached his farewell sermon, having received a call from the church at Shippensburg. He died March 22, 1849, in Philadelphia, and was buried at Hartsville, Bucks County, among the people whom he had last served.

Rev. James Williamson was Mr. Wilson's successor. He was born at Newville, Pa., 1795; graduated at Washington College in 1817; ordained by the Presbytery of Luzerne June, 1821; became pastor at Silver Spring 1824, and continued in that relation until April 21, 1833, when he received a call from Milton, Pa. October 31, 1838, Rev. George Morris, a foreign licentiate from Scotland and under the care of Philadelphia Presbytery, was called. He was imbued with Scotch ideas, and never became familiar with American habits, manners and customs. His pastorate ended in 1860, when he was called to Mansfield, Ohio; from there he went to Baltimore, where he died in 1883. December 10, 1860, a call was made to Rev. W. H. Dinsmore, which was accepted. He was born in Green county, Pa.; graduated at Princeton College and Theological Seminary. His pastorate terminated here April, 1865. While pastor, he labored for some time for the Christian Commission among the soldiers in North Carolina. He died May 26, 1877, while pastor at Deerfield, N. J. During the spring of 1861 a vacation of three months was granted to Rev. Mr. Dinsmore, and Rev. John S. Stewart, a graduate of Princeton Seminary, was elected to supply that period. Rev. Mr. Dinsmore was succeeded by Rev. W. G. Hillman, who began his pastorate April 17, 1866. Mr. Hillman was born in Dartmouth, Devonshire, England; graduated at Plymouth College, and after preaching a few years in England came to America. He remained at Silver Spring until October, 1867; went west, and died in Jefferson, Iowa, November 2, 1882. Rev. W. B. McKee was Mr. Hillman's successor. He was born in Boalsburg, Pa., and graduated at the Western Theo-

logical Seminary in 1858. He had been ordained as an evangelist and in October, 1868, was called to Silver Spring, where he remained two years. December 28, 1871, Rev. R. P. Gibson was engaged as a supply, and on September 27, 1872, received a call to become pastor, which he accepted. He was born in Chemung county, New York; graduated at Yale College and Princeton Theological Seminary. His first charge was Silver Spring, and he labored there until October, 1875.

The next pastor of this historic charge was Rev. Thomas J. Ferguson, son of Judge Ferguson, long an elder in the United Presbyterian Church at Dry Run, Franklin county, at which place the present pastor first saw the light of day. Mr. Ferguson acquired his higher education at the Chambersburg Academy and at Westminster College, New Wilmington, in this state. After graduating from the college in 1875, he entered the Western Theological Seminary at Allegheny, graduating from that institution in 1878. He was ordained a minister of the gospel by the Shenango Presbytery in April of that year. Receiving a call from Silver Spring church, he began his pastoral work October 1, 1878, and from that day to the present time has ministered to the people of that congregation in a most acceptable and successful manner. The then young pastor entered upon his work with an earnestness and enthusiasm that won the confidence of his parishioners and which has not abated in all these years of strenuous labor. He studied his people as well as his books, that he might render them efficient service. He is always found in the front rank in all reform movements calculated to lift people into a higher and purer moral and intellectual atmosphere. The warm friend of education, he is keenly alive to the advancement of the public schools, willing to serve as a director that he may have better opportunities to secure teachers of high standing in the profession. He can always be found at educational meetings, striving to stimulate teachers and patrons to do their best to improve the colleges of the common people. He is deeply interested in the cause of agriculture, a leader of Farmers' Institutes, and as a counselor at farmers' clubs he has done much to make life on the farm more pleasant and more remunerative. His readiness to help in

every work for the uplift of others has won for him the esteem of the community. He does not, however, permit his activities in these fields of usefulness to interfere with his life work, the preaching of the gospel and the onerous duties of a pastor. A beautiful and commodious chapel was erected near the main church edifice in 1885, mainly through his energetic efforts, by the liberality of Henry McCormick, Esq., in memory of his daughter, Mary. A full description of this handsome building would demand more space than can here be given. Rev. Thomas J. Ferguson has gone in and out before this people for more than thirty years, rejoicing with them when they rejoiced and sorrowing with them when they sorrowed. He is their minister, their counselor and friend, and has held their esteem, confidence and affection for more than a score and a half of years. What higher praise for work well done could one have or desire?

A warrant was granted to this church for a tract of land by the Proprietors of Pennsylvania on September 21, 1770. to James Galbraith and others in trust for a Presbyterian congregation. It was surveyed November 3, 1770, and contained seven acres. The present church was built in 1783, during the incumbency of Rev. Mr Waugh. It was remodeled in 1866, the gallery which extended on three sides was torn out, the doors were moved from the west to the south side, a vestibule built on that side and the walls frescoed. The church edifice, which preceded the present one and which both tradition and the records show was the first meeting house west of the Susquehanna and north of York county, was a small log building near where the present house stands. No record of the building of that house or of the organization of a church in it can be found. The only vestige of this building is some of the poplar logs which were used in building a barn on the farm now owned by George Hoover, Esq., and in the erection of Mary McCormick chapel several years ago some of the same logs were sawed into boards and used for the construction of a pulpit in that building. The members of the congregation which worshiped within its walls have long ago disappeared, and with them the memory of this venerable edifice and the interesting incidents which were doubt-

ness associated with its history have well nigh perished.

The cemetery adjoining has a history for antiquity as well as the church. The first grave we find on entering bears the following inscription: "In memory of James Wood, who died February 24, 1750." He was an Englishman by birth and over his grave is placed a large sandstone with the above inscription, and a coat-of-arms showing prominence in his ancestry. A little farther to the left lie the remains of "John Hamilton, who departed this life December 29, 1747, aged 47 years." "Here lie the remains of William McMean, who departed this life 1747, aged 35 years." Near by that of "Margaret Mateer, wife of Samuel Mateer, who was born in County Down, Ireland, died July 3, 1802, aged 100 years." West of the above that of "Jonathan Hoge, born July 23, 1725; died April 19, 1800." He received a liberal education; was brought up as a farmer; was a justice of the peace from 1764 to the Revolution; was a member of the constitutional convention of July 15, 1776; member of the Assembly in 1776; and again from 1778 to 1783; a member of the Supreme Executive Council from March 4, 1777, to November 9, 1778; and from November 3, 1784, to October 20, 1787; member of the Council of Safety from October to December, 1777; one of the commissioners to remove the public loan office in 1777; and by Governor Mifflin appointed one of the Associate Judges of Cumberland county, August 17, 1791.

The following Revolutionary soldiers are buried there and doubtless there are others whom we failed to locate—

Capt. John Carothers died January 11, 1782, aged 38 years and 7 months. He was in actual service July, 1776, and in 1777 and 1778 was first lieutenant in Capt. William McClure's 5th company, 2nd battalion militia, and a captain of militia in 1780 and 1781.

Major Andrew Galbraith, Esq., died March 8, 1806, aged 54 years. At an early period in his life he devoted himself with enthusiastic ardor to the service of his country and the hardships which he endured, in common with many others, during the Revolutionary War, gave the first shock to a constitution naturally strong and athletic. On his return to domestic life,

being possessed with an ample patrimony, he was assiduous of it and by unremitting attention and industry greatly increased its value. According to family tradition he was on Washington's staff. The family of Galbraith is of the remotest antiquity, the name being derived from the Celtic. The Galbraiths, in the Gaelic language, are called "Britons," and were once reckoned a great name in Scotland. His paternal ancestor, James Galbraith, was born in 1666, in the north of Ireland, from whence he emigrated about the year 1718, settling in Chester county. A number of his relatives were married in prominent and distinguished families. His niece, Rebecca Galbraith, on June 26, 1765, married Ephraim Blaine. He was in Col. Watts' battalion in 1776 and captured at Fort Washington. He was one of the original trustees.

Ensign William Harkness died May 4, 1822, aged 82 years, 7 months and 3 days. He was a member of Capt. John McTeer's company, and saw service during 1777 and 1778. Prior to that time he owned a tract of 600 acres, extending from Marble street, Mechanicsburg, south beyond Chestnut Hill, and resided at what is now the farmhouse northeast corner of Chestnut Hill Cemetery. Also owned a number of slaves. There was no public road near the buildings at that period. He was elected a trustee in 1790.

James Hume died June 25, 1811, aged 71 years. He was a private in Capt. John McTeer's company. Was of English nationality and entered the service July, 1777. Along with the distinction of having been a Revolutionary soldier, James Hume was a prominent citizen. He owned a large tract of land and engaged in farming; also carrying on tanning and other enterprises and did much toward the development of the country.

Capt. John Lamb died July 14, 1813, aged 64 years, 6 months and 17 days. His company was fourth in the 3rd battalion, 1777, and was in the service 1780. Capt. Lamb had a patriotic sister who said to him: "Go, and sooner come home a corpse than a coward." He was elected a trustee in 1802.

Matthew Loudon was 2d lieutenant in Capt. Floyd's company, 3d battalion, in 1778, and died January 10, 1801, aged 72 years. He and his two wives, Elizabeth

McCormick and Ann Copenger, lie buried in the same grave. Elected a trustee in 1797.

Samuel Martin died September 28, 1828, aged 84 years. He was a member of Lieut. James Irvine's company, 3rd battalion, Cumberland county militia, 1778, and in 1780 was a member of Capt. James Lloyd's company.

Howard Moor died January 27, 1804, in his 59th year. Was a member of Capt. James McCurdy's company, 3rd battalion militia, 1780.

Abraham McCue died December 3, 1795, aged 55 years. He was in Capt. Thomas Laird's company, 3rd battalion, militia, 1780.

Capt. John McTeer died April 10, 1790, aged 54 years. His company was first class in service, 1777 and 1778. He was from the neighborhood of Lisburn and continued to live there until his death. Had a family of seven children, most of whom intermarried with prominent and honored families of the county and reared families who were long conspicuous in the social and business life of that section.

Lieut. James Oliver, Esq., died February 11, 1786, aged 54 years, 11 months and 15 days. Was 1st lieutenant in Capt. James Floyd's company, 1776. He lived along the creek north of Hogestown, was a worthy citizen and an eminent mathematician. His daughter, Isabella, was the first poet of the Cumberland Valley, and celebrated a number of places on the Conodoguinet in verse.

John Orr died November, 1794, aged 68 years, and was a member of Capt. William Sanderson's company, 3rd battalion, militia, 1778.

Lieut. Christopher Quigley, Esq., died September 25, 1813, aged 73 years. He was in Capt. John Trindle's company, 1777, and Capt. McTeer's company, 1778. Elected a trustee 1788.

Capt. John Trindle died in 1784, aged 53 years, and his company was 2nd in the 3rd battalion.

Capt. Alexander Trindle died August 5, 1785, aged 46 years. A member of the Light Dragoons, 4th company. The above brothers were from the neighborhood of Trindle Spring, were prominent, and it is to be regretted our genealogical data is so meager.

Capt. Samuel Wallace died October 3, 1798, aged

about 68 years. He came to America in 1756 from Ireland and in 1768, purchased lot No. 13, in "Lowther of Manor" located in what is now Lower Allen township. Mr. Wallace was an ardent advocate of independence and when the third battalion of Cumberland county was formed he was chosen captain of company 5 and mustered into service under Col. William Chambers, July 31, 1777. This company was in service six weeks near Bedford. In May, 1778, company 5 was called a second time under the same regimental officers. In July, 1778, he, with all of his neighbors, who were enrolled as "Associators," took the oath of allegiance to the State as required by the Government. The Silver Spring Presbyterian Congregation was incorporated September 25, 1786, and Samuel Wallace was one of the original trustees.

David Hoge died December 5, 1804, aged about 69 years. He received a good education; took a very active part in the Revolutionary contest, and was sheriff of the county of Cumberland from 1768 to 1771. His son John entered the Revolutionary army at the age of sixteen; became second lieutenant in Col. William Irvine's (sixth) battalion, and was captured in the Canada campaign at Three Rivers, June 8, 1776. He was not exchanged until 1779. In 1783 he was chosen a member of the Council of Censors, under the Constitution of 1776, and was one of the members of the Constitutional Convention of 1789-90. He was chosen to the State Senate in 1791, and again in 1794, and served in Congress in 1804 and 1805. The grandfather of David Hoge was a native of Musselburg, Scotland; came to America shortly after 1682. On the same ship came a family consisting of a Mr. Hume, his wife and daughter. On the passage the father and mother both died, and William Hoge took charge of the daughter and landed in New York, where he left the girl with a relative and settled himself at Perth Amboy, N. J. He subsequently married the daughter, Barbara Hume, removed to Penns Three Lower Counties, now the State of Delaware; from thence to Lancaster county, and finally to the Valley of Virginia, south of Winchester, where he and his wife lived and died. They had a large family, many of whose descendants

became distinguished in church and state. David's father's name was John, who was born in 1699, while his father lived at Perth Amboy. He went with his father to the Three Lower Counties and there married Gwenthleen Bowen Davis, who claimed to belong to the royal family of Wales, and retained her maiden name after marriage, as due to her royal birth. The Hoge tract is south of what is now the village of Hogestown and was purchased from the Proprietors about 1729, and here John Hoge, his sons, John, Jonathan and David, and all of his family lived for many years. David Hoge was one of the original trustees. He was a member of Capt. James Sample's company, 1778, and Capt. James Bell's company, 1780, 3rd battalion, militia. His life was an active and busy one, and it is a sad fact that his remains repose in Silver Spring cemetery in an unmarked grave.

Several years ago a large oak tree stood a short distance from the entrance—in later years, owing to its immense size and outspreading branches and the danger accruing incident to its fall, it was removed. Now the spot is bare and cheerless and exposed to the rays of the scorching sun. Previously it was shaded and cool, and a lovely spot for the visitor to linger and meditate upon the life and character of the departed, and also upon the interesting scenes which were long ago enacted there. This tree no doubt stood there when the old log church was erected, and had sheltered that ancient congregation from the oppressive heat of many a Summer day. Perhaps here the pastor and his flock assembled and exchanged the courteous salutations of friendly intercourse upon each successive Sabbath day. Here, too, the venerable sires and matrons of the congregation may have met before the hour of service, or during intermission at noon (as in those days there were two sermons preached and worshipers carried their lunch), and talked over the exciting events of the Revolution, and expressed their kind interest in those of their brethren and neighbors who were fighting for our independence under the illustrious Washington. As we wander through this ancient graveyard a feeling of awe pervades our mind when we

look upon the resting places of many who lived almost two centuries ago. Here sleep many brave spirits who ventured their all to secure the precious freedom which we enjoy. Here are they who settled around us on every side, the stroke of whose axe first broke the stillness of the forest, who first cleared the fruitful fields which during summer are covered with luxuriant harvest and which are in possession of these then unborn. Here rest the remains of the ancestors of some of our community, who have long since ceased the struggle incident to human life. Here lie the remains of brave men of other nations who came to our land, and among the wilds of a savage and uninhabitable region built a house of worship. The graves of many of these bear no inscription by means of which the name and station of the occupant can be ascertained. Many are only marked by rude lime stones, others of slate which have almost crumbled to pieces after the long lapse of years since they were erected.

In this paper prominence will be noticed in the Scotch-Irish element, but there was a necessity for so doing which we feel sure all will acknowledge, inasmuch as the early population that flocked into this beautiful territory was so largely composed of this class of people. Never need their descendants feel ashamed of so noble an ancestry. Never, either, can they over-estimate the sacrifices which they made in taking possession of this beautiful valley in which their spirit still lingers. No privations seemed to depress them, no exposure to intimidate them, no toil to discourage them. They were accustomed to hardships from the beginning, not only in clearing the forest and preparing the land for cultivation, but also in their contests and warfare with the Indians. As a distinguished speaker once said, "The Cumberland Valley became the bloodiest battleground we have had since the beginning of our civilization;" and the history of this pioneer church, established one hundred and seventy-five years ago, the heroic struggle of its founders, the hardships and sufferings they endured, the valor they displayed in meeting a ruthless, savage foe, and the final triumph they had in upholding and advancing Christian civilization, is a

theme worthy of the pen of the most illustrious historian and the voice of the most eloquent of men. From 1753 to 1758 this rich valley, now made attractive by beautiful homes, fertile farms, prosperous villages and a teeming population of industrious, intelligent and happy people, was the scene of constant alarms and cruel bloodshed. Without provocation and without much warning there were precipitated upon the early settlers all the horrors of an Indian war. Under its blasting influence the lands were scarcely tilled, the plow rested idly in the furrow and there was little return to the husbandman. On every hand were suffering and distress; men were shot down as they toiled in the field, and women and children were carried into captivity by the remorseless foe. Ministers of the gospel laid aside their robes of office and became leaders of their people in scenes of blood made necessary in defending their homes and firesides. Many of the once powerful warlike tribes that roamed through this valley were known and feared from the seaboard to the lakes, have been exterminated and their very names blotted from existence, save where they appear upon the pages of history. Others have been driven toward the setting sun, where they reside in a semi-civilized state, and are but sorry representatives of the once proud and stately warriors, the crack of whose sharp and unerring rifles made the woods ring, and whose canoes danced upon the waves of the picturesque Susquehanna, two hundred years ago. But they are all gone, and the bones of their ancestors are the only relics which they have left behind them. The hand of the same inscrutable Providence that suffered them to march as mighty conquerors from the west to the east, crushing out the existence of a weaker people in their triumphant march, blighted them in the noonday of their glory, and, like the receding waves of the sea, drove them back in the direction whence they came, where they scattered, and the ties which bound them together as tribes dissolved even as would ice beneath the rays of a tropical sun.

But what of the pioneers and founders of this historic church? They, too, are all gone. Each forever

in his narrow bed is laid. While we reflect upon the fact that it was through the privations and hardships they endured that we enjoy the rich blessings of this beautiful and teeming valley, let us hope they are enjoying a peace they knew not on earth, in that valley "where the wicked cease from troubling and the weary are at rest."

Mrs. Wilbur F. Harris, of Harrisburg, Pa., sang the solo, "Just as I Am,"—Hawley. The accompanist for this and all the special musical numbers was Miss M. Elizabeth Orth, of Harrisburg, Pa.

The Chairman introduced the next speaker:

"It is said that the authorities were glad to have the Scotch and Irish come in and settle this valley. They were a wall of defense against the Indians. They had the reputation—they had it then, they have had it ever since—of rather enjoying a "serap," and consequently they have been ever since on the firing line in every battle for truth and righteousness, and it is fitting that we should have a word to-day about the early patriots of Silver Spring. We are glad to hear from Mr. Jerry Zeamer, of Carlisle."

THE EARLY PATRIOTS OF THE SILVER SPRING.

By J. Zeamer.

Since early in the settlement of the Kittochtinny Valley, Silver Spring has been both a religious center and a center of patriotism. Within the adjacent country lived James Silver, John Hoge, William Walker, Tobias Hendricks, Joseph Irvine, Samuel Huston, George Croghan, William Trent, Edward Ward, James Galbreath, James McTeer, William Trindle, Moses Starr and Robert Callender, whose lives contributed to the upbuilding of our government of civil and religious liberty. After them came Ephraim Blaine, Alexander Blaine, George Gibson, John, Jonathan and David Hoge, John, Robert and Andrew Galbreath, William Hendricks, Alexander and John Trindle, James Sample, Oliver Pollock, and others whose names and services might be held up to your admiration did time permit. Almost without exception they were of Scotch-Irish ancestry, the nationality so noted in history for piety and courage and love of justice and liberty. When two or three were gathered together they founded a church, and, that attended to, they formed military associations for the protection of their homes and sanctuary and the maintenance of law.

William Trent was the earliest to enter the military service of the Province, for it is recorded that in June, 1746, Governor George Thomas appointed him captain of one of the companies that were raised in Pennsylvania for a campaign against Canada. At that time he yet lived in Chester county, and the company under his command was from that part of the Province. The several companies went as far as Albany, New York, where they were held until the following summer, when the expedition against Canada was abandoned. Trent then returned to his home and

soon afterwards he and George Croghan came and settled in the vicinity of the Silver Spring. They were brothers-in-law and here jointly purchased from William Walker a large tract of land which had for its northern boundary the Conodoguinet creek. Upon this tract of land George Croghan established for himself a home, which he called Pennsborough. William Trent's sojourn at the Silver Spring was more brief than Croghan's, for after the town of Carlisle was laid out he moved to it and there engaged at keeping a store.

As early as 1747 and 1748 there was organized an Associated Regiment in Lancaster county, "over the river Susquehanna," and in which were two companies from the vicinity of the Silver Spring, one commanded by Capt. James Silver, and the other by Capt. James McTeer. Of the former Tobias Hendricks was the lieutenant, and Joseph Irvine the ensign; and of the latter William Trindle was lieutenant and Moses Starr the ensign. The public records show that all these officers were citizens of East Pennsboro, and had the ecclesiastical records been kept with the same fidelity the civil records were it could also be shown that they were members of the Silver Spring Presbyterian Church. It does not anywhere appear who constituted the rank and file of this associated regiment.

East Pennsboro township then extended from the Stony Ridge to the Susquehanna river and from the North to the South mountain and the Silver Spring congregation included in its membership persons from all parts of this large district and also some from beyond its bounds. In the aforesaid regiment was a company commanded by Captain Matthew Dill, who was an adherent of "Lower Pennsborough"—by which name the Silver Spring congregation was then known—but who lived where now is the town of Dillsburg, in York county.

Up to July, 1754, the regions to the north and the west of the Kittoctinny mountain range was Indian territory. This was well known to the whites, but notwithstanding their knowledge of the fact and notwithstanding the warnings of the authorities, white settlers pressed over the border and without right

or title squatted upon the choicest spots in those Indian lands. They were on the Juniata, in the Sherman's Valley, in the Path Valley, and in the far-away Big and Little Coves. The Indians repeatedly complained of these encroachments, but the trespassing continued till it looked as if it might become the cause of an Indian war. After the formation of Cumberland county it was decided to take steps to remove the trespassers. For this purpose a conference was held in May, 1750, at the house of George Croghan, at which were present James Galbreath, William Wilson, Hermanus Alricks, Benjamin Chambers, Matthew Dill and John Finley, who were justices of the peace; and Richard Peters, secretary to the Proprietaries, and Conrad Weiser, interpreter and Indian agent; also five Indians, three from Shamokin, and two from the Ohio. One of the Ohio Indians was Andrew Montour, a half breed who was much in the employ of the Province. At this conference it was agreed that the offending settlers should be removed promptly and permanently, and that the Indians present should accompany the magistrates to the different settlements and see that it was done in good faith. It was done promptly and in good faith, and the Indians were pacified. Taking into consideration the character of the persons present and the character of the business transacted, this meeting at George Croghan's was undoubtedly the most important conference which up to this time had been held between the whites and the Indians west of the Susquehanna river and it is a part of the history of the Silver Spring.

George Croghan, at whose house this memorable conference was held, was an extraordinary man. He was born in Ireland and educated at the University of Dublin. He came to America while yet a youth, and as early as 1744 was already a licensed Indian trader. In 1765 a petition was presented to the Pennsylvania Assembly in behalf of the members of the Church of England in Cumberland county, asking for assistance to complete a church in Carlisle, which they had in part erected but from the smallness of their number and distressed state of the country consequent upon the Indian wars, were unable to

finish; and among the names to this petition were those of George Croghan and Robert Callender.

Croghan's business required him to move much from place to place, and he consequently nearly always had several places that he could truthfully call his home. At the Silver Spring he at one time owned over 800 acres of land, but the French and Indians captured such large quantities of his goods, and the Indians to whom he had sold on trust went off without paying him, which losses so involved him financially that he was compelled to surrender his Pennsylvania property to liquidate his debts. One of the points on the frontier at which he lived and traded was Aughwick, which was situated on the celebrated Kittanning Path, in what is now Huntingdon county. This path crossed the mountain at what is now Sterrett's Gap, and was so much used in going to and coming from Croghan's, at Aughwick, that that familiar notch in the mountain came to be known as Croghan's Gap, which name it bore for years before it became Sterrett's Gap.

George Croghan enjoyed the implicit confidence of the Provincial authorities. In August, 1749, Gov. James Hamilton sent him from Silver Spring to the Ohio to inform the Indians there that hostilities between Great Britain and France had ceased, and to inquire of them why they permitted Celeron de Bienville to march through their country. That was more than four years before Gov. Dinwiddie, of Virginia, sent George Washington into that region to ask of the Frenchmen there to explain their presence and conduct. In April, 1751, Gov. Hamilton sent him a second time to the Ohio, this time with a present of goods for the Indians. On this occasion one of the Indian chiefs warmly expressed to him the wish that the Governor of Pennsylvania would build a fort on the Ohio to protect the Indians and the Indian traders from the insults of the French. This wish, no doubt, was the origin of the idea of the fort which afterwards was built at the forks of the Ohio.

On the frontier Croghan met and became acquainted with George Washington. In the spring of 1754 he had a large store of flour at his post at Aughwick, preparatory to trading with the army as

well as with the Indians. Washington, with a company of Virginia soldiers, was on the march towards the forks of the Ohio, and contracted with Croghan for a supply of flour, but Croghan, for some cause not mentioned in history, failed to deliver the flour at the place designated. At one time the troops were for six days without flour, and Washington wrote urgently to Croghan to forward all he could furnish, but notwithstanding the admonition no flour came. In the following year, when Braddock was preparing to go upon his ill-fated expedition to Fort Duquesne, the Pennsylvania Assembly appointed commissioners to explore the country and lay out the required roads. At the head of this body of commissioners was George Croghan, who, with all his knowledge of the country, failed to please the vain and haughty British officers. Later, at the instance of Gov. Morris, he enlisted a company of fifty Indians to meet Gen. Braddock and on his march render him assistance as scouts. He also secured the services of Capt. Jack, "the Wild Hunter of the Juniata," and his band, all resolute men, well acquainted with the country and inured to hardships. Of Capt. Jack's men Croghan wrote: "They require no shelter for the night, they ask no pay. If the whole army were composed of such men there would be no cause of apprehension. I shall be with them in time for duty." And these men, secured by George Croghan, of the Silver Spring, were the only troops from the Province of Pennsylvania that were with the Braddock expedition at any stage of its progress.

When in the fall of 1770 Washington made a trip to the West in behalf of the Virginia soldiers who had land claims pending, he was entertained at Fort Pitt at a dinner at which he met George Croghan. Croghan was then Col. Croghan, deputy-agent to Sir William Johnson, and had a pretentious plantation on the banks of the Allegheny river about four miles from the fort, where Washington on the following day visited him. When Washington and his party took their departure Croghan engaged for their service two Indians and an interpreter. They proceeded down the river in a large canoe, Croghan and some officers of the garrison accompanying them as far as Logstown,

where they breakfasted together, after which they separated, Col. Croghan and his companions cheering the voyagers from the shore as the canoe floated upon the current down the beautiful Ohio.

Croghan had figured in many capacities and experienced many vicissitudes on the frontier. He had suffered at the hands of the white man and the savage. Once, while convoying presents from Sir William Johnson to the Delawares and Shawanese, his caravan was captured by a band of backwoodsmen dressed in the garb and habits of Indians. At another time a band of Kickapoo Indians shot and killed several of his men and wounded him, believing his party to be a party of Cherokees with whom the Kickapoos were at bitter enmity. Pontiac, the celebrated chief of the Ottowas, suspected Croghan of coming into his country to win from him with presents the sachems who had joined with him in his famous conspiracy against the whites. As a warning that great chieftain significantly declared that he had a large kettle boiling in which he intended to seethe Croghan for his pernicious interference. Subsequently, when Pontiac's spirits were broken by reverses, the two met and smoked the pipe of peace together, and Croghan claimed the credit of having persuaded Pontiac to bury the hatchet.

George Croghan and William Trent were much associated in business and cannot well be disassociated in history. The story of the one in a large measure includes the story of the other. When Capt. Trent—largely through his association with Croghan—had established for himself a reputation of having great influence with the Indians, he was engaged by Gov. Dinwiddie, of Virginia, to attend a council of the Ohio Indian tribes as agent for Virginia. He was also to see the French commander and expostulate with him for encroaching upon territory that belonged to the King of England. He proceeded to Logstown and from there to the Indian country, which had twice been visited by Croghan, but wherever he went he found the aspect of affairs so threatening that he lost heart and returned home without seeing the offending French commander, which was the most important part of the errand upon which he had been

sent. Gov. Dinwiddie then selected George Washington, and on October 30, 1753, sent him upon the mission in which Trent had failed.

In January, 1754, Gov. Dinwiddie commissioned Trent to raise a company of one hundred men and march with all speed to the forks of the Ohio and finish as soon as possible the fort which had there been commenced. Capt. Trent was selected for this service—it was said—chiefly because he was brother-in-law to George Croghan, who had grown to be a person of great consequence on the frontier and was supposed to have such influence with the western tribes as to be able to persuade them to take up the hatchet for the English. Trent promptly raised his company and in it, as ensign, was Edward Ward, a young man who also had lived at the Silver Spring. At the same time that Trent was authorized to raise a company for service at the Ohio, Washington was empowered to raise a like force at Alexandria, Va., for the same service. He was ordered to forward munitions and supplies for the projected fort, and, when the two companies were joined, was to have command of both. When on the frontier he was to take council of George Croghan and Andrew Montour, the interpreter, in all matters relating to the Indians, they being considered perfect oracles in that department.

On the 17th of February, 1754, in the angle formed by the meeting of the Monogahela and Allegheny rivers, under the auspices of the Ohio company, was begun the erection of a fort. Two months afterwards the French in overwhelming force, came down the Allegheny river and captured the fort before it was completed. Capt. Trent's company was in charge, but he and his lieutenant being absent at the time, it fell to Ensign Ward (of Silver Spring) to make the surrender. Trent at the time was at Wills Creek, to which point he had been ordered to provide pack horses, and await the arrival of Washington. He failed to have the pack horses in readiness, and while the troops were waiting for wagons to come up from Winchester and supply the deficiency, Ensign Ward and his men arrived in camp, the French, on the sur-

render of the fort, having permitted them to depart and take with them their working implements.

While lying at Wills Creek, Capt. Trent's men were the cause of much complaint. They had enlisted as volunteers and considered themselves as exempt from the rigors of martial law, and their refractory conduct threatened to demoralize Washington's entire command. He tolerated them as best he could till he was ready to march, and then ordered them to remain in camp and await the coming of Colonel Fry, the chief officer of the expedition. They, however, did not remain, but in the true spirit of volunteers from the back woods soon dispersed to their homes. Trent then returned to his home at Carlisle and for nearly two years served as a member of the Provincial Council. In 1757 he was again in the employ of Virginia, but in the summer of that year acted as secretary to George Croghan at a council with the Indians at Easton. In 1758 he accompanied General Forbes' expedition to Fort Duquesne, and in the following year entered the service of Sir William Johnson, British Agent for Indian Affairs in America. He speculated much in land and for some years, in various parts of the Province, was assessed with large tracts, sometimes aggregating more than eight thousand acres. Being extensively engaged in the Indian trade he was financially ruined through the depredation of the Indians. To reimburse him for his losses the Indians, at the treaty of Fort Sanwix, ceded to him a large tract of land lying on the Kanawha river, in what is now West Virginia.

Owing to the character of his business, he (Captain Trent), like Croghan, found it necessary to frequently change the place of his abode. He lived longer at Carlisle than anywhere else, having been there continuously from shortly after the town was laid out till 1769. In 1770 and 1771 he is missing from Carlisle, and it is probable that in those years he was on his lands on the Kanawha, as it is known that he was located there for a short time. In 1772 and 1773 he lived in Middleton township, on a tract of land lying in what is now called Holly Gap, which he owned from a very early date. That gap as early as 1757 was known as Trent's Gap, and the broken mountain

range which separated Cumberland from York county, was known as Trent's Hills. Broken in fortune, health and spirit he figured but little in the war of the Revolution, and that little only in the western department. While on a trip to the east in 1778 he took ill at his old home and died, and, it is said, "was buried in an old graveyard not far from the Silver Spring churchyard, if not in that identical burial ground."

Edward Ward, the ensign who surrendered the fort at the forks of the Ohio, is likewise entitled to special mention in a history of the Silver Spring. When Trent's company disbanded at Wills Creek, Ward also returned to his home, but only for a brief period. In the spring of 1756 he was again in the service of the Province, this time as captain under Lieut.-Colonel John Armstrong. Robert Callender, of Silver Spring, Rev. John Steel, Hugh Mercer, John Potter, Hance Hamilton and Joseph Armstrong were also captains in the same battalion, while William Thompson, James Potter, Edward Armstrong and others whose names have since been familiar in Pennsylvania's history, were lieutenants. Capt. Ward was with Armstrong in his memorable expedition against Kittanning, and accounts agree that his company suffered severely in the attack upon that Indian stronghold. After the defeat of Braddock the Provincial authorities ordered the construction of a chain of forts, extending in a semi-circle from near the Maryland line in what is now Fulton county around to the Delaware river. One of these frontier posts was located on the Juniata river, one mile west of where Lewistown now stands, and was named Fort Granville. In July, 1756, Fort Granville was garrisoned by Capt. Edward Ward's company. The settlers in the Tuscarora Valley wanting a guard while harvesting their grain, Capt. Ward, with about half his men, marched to their protection, and after they were gone the French and Indians captured the fort, killing Lieut. Armstrong and taking prisoners the entire garrison. It will be proper to here state that the Lieut. Armstrong that was killed at Fort Granville was Edward Armstrong, a brother of Col. John Armstrong; and also, that with Capt. Ward, as ensign of the company, was John Loudon,

whose brother, Matthew Loudon, lies buried at the Silver Spring.

Edward Ward continued in the military service of the Province while soldiers were needed, which then was all the time. Through the years 1757 and 1758 his company was stationed to the westward of the Susquehanna, at the forts which were scattered along the edge of the frontier, rendering the terrified and distressed inhabitants what protection they could. In the fall of 1758 he joined Forbes' expedition against Fort Duquesne, and when possession was taken of its abandoned ruins he was privileged to stand in triumph on the very spot where in April, 1754, he had been humiliated in defeat.

Like Capt. Trent, Edward Ward dealt extensively in lands and in 1769 was assessed with nearly 6,000 acres within the present bounds of Bedford county; also a large tract in the Juniata Valley. He lived longer at Carlisle than at any other place, but in 1767 he settled in Allen township, and on the Cedar Run, where now is the village of Eberly's Mills, built the first mills that were erected in the eastern end of Cumberland county. There he continued until 1771 when his name disappears from the records, and of his subsequent history nothing is known. He was a married man, his wife being a Silver, in all probability a daughter of James Silver, the pioneer of the Silver Spring. He stands in history as Major Edward Ward, and as a man with a clean record.

Another early patriot of the Silver Spring was Robert Callender, who was a native of Maryland but came into Pennsylvania to engage in the Indian trade. At the commencement of hostilities in 1755 he enlisted as a soldier and upon the organization of his company was commissioned captain-lieutenant, and in the following September was with Col. Armstrong at the storming of Kittanning. A month later he was made a captain in the same battalion in which Edward Ward had been commissioned a captain in May of that year. He continued in the military service till after the fall of Fort Duquesne, and worked out for himself a most distinguished and honorable career. He was not only a soldier but also a business man, and did much to promote the settlement and develop-

ment of the country. He located on the Silver Spring about the year 1763, and in 1764 or '65 built the first grist mill on the Silver Spring. A year or so afterwards he also built a saw mill. Being rich and enterprising he in 1769 bought the mills located at the mouth of the Letort Spring, after which the grist mill on the Silver Spring is designated on the records as "Callender's lower mill."

Robert Callender also was a great land owner. In 1770 his assessments in Cumberland and Bedford counties, and in the Juniata Valley, aggregated 3,300 acres. He also at the same time owned a tract of two thousand acres lying on the east side of the Mississippi river below Natchez, in what is now the State of Mississippi, but at the time he acquired the land was yet in the Province of West Florida.

While Robert Callender lived at the Silver Spring he was a slave holder. In 1766 he owned five negroes, in 1767 two, in 1768 four, and in 1769 one. Slavery then was permitted under the laws of Pennsylvania and many leading citizens in the vicinity owned negro slaves. At the time Robert Callender numbered among his goods and chattels five negroes, James Galbreath owned four, Tobias Hendricks two, Francis McGuire one, John Orr one, and John Sample one. Later David Hoge, John Carrothers, "of the creek," Matthew Loudon, Robert Whitehill, Robert and William Patterson, John Buchanan, John Waugh, John Galbreath, John Quigley, Henry Quigley, William McTeer, William Harkness, Moses Starr and Robert Galbreath owned negro slaves. These were all good citizens and patriots, and, with the exception of Robert Callender, were also all Presbyterians. Slave owning then was not considered the great wrong that it was afterwards. It does not appear that the Silvers, the Walkers, the McCormicks and the Clendenins at any time owned negro slaves.

Robert Callender lived only a few years after he removed from the Silver Spring. He died at Middlesex in June, 1776, at the age of fifty years. His first wife died at the Silver Spring, aged thirty-four, and both are buried in the Old Graveyard at Carlisle. For his second wife he married Frances Gibson. He had seven children, three by his first marriage and four

by his second. His daughter, Ann, married Gen. William Irvine, of the Revolution; Elizabeth married Rev. John Andrews, D. D., Provost of the University of Pennsylvania; Isabella married William Neill, a leading merchant of the city of Baltimore; Robert—the only son—became a lawyer and settled at Pittsburg. He married Harriet Butler, a daughter of Gen. William Butler, one of the five famous Butler brothers, who in the Revolution were known as “the fighting Butlers.” Catharine married William Noland, of Virginia; Martha married Thomas Duncan, a brilliant Carlisle lawyer who became a judge of the Supreme Court of Pennsylvania; and Mary, the youngest, married George Thompson, son of the Gen. William Thompson, who was colonel of the first regiment that Pennsylvania sent to the war of the Revolution.

James Hendricks is another man who deserves honorable mention in this connection. He was a son of Tobias Hendricks, and was a captain in the First Pennsylvania battalion in Col. Henry Bouquet’s expedition in 1764, and Richard Butler, afterwards so celebrated as an officer of the Revolution, was his Ensign. To James Hendricks belongs the distinction of engaging in the Provincial wars and also in the Revolution, yet history has hardly been just to him, for very little concerning him can be found recorded in its pages.

There were in the Silver Spring section families who, though not distinctively and prominently associated with the military affairs of the country, performed civic duties with a fidelity that entitles them to be classed with the patriots of the land. On what was then the “Big Road,” a short distance west of where now is the village of Hogestown, in the colonial days, lived William Walker. He long kept a tavern at that point, as did also his son John after him. William Walker was a son-in-law of the first John Hoge, being married to John Hoge’s daughter Elizabeth. Among the children of William Walker and Elizabeth Hoge was a son Jonathan, who, although he did not tarry long at the place of his birth after he had fitted himself for the sober realities of life, is yet entitled to honorable mention in this connection, because of the high distinction he himself achieved, and because

of a great and honored son he gave to the world. Jonathan Walker graduated from Dickinson College in 1787, in the first class that that institution graduated. He studied law, was admitted to the bar at Carlisle and began the practice of his profession at Northumberland, Pa. In 1806 he was appointed president judge of the judicial district composed of Center, Mifflin, Huntingdon and Bedford counties. He then removed from Northumberland to Bellefonte and later to Bedford. While living at Bedford he was appointed Judge of the United States Court for the western district of Pennsylvania. He then removed to Pittsburg, where he died in 1824. Jonathan Walker married Lucy Duncan, a sister of Judge Thomas Duncan, and on the 23d of July, 1801, there was born to them, at Northumberland, a son whom they named Robert John Walker, who for forty years of his life was one of the most able and conspicuous public men of the nation. He graduated from the University of Pennsylvania with the first honors of a large class; began the practice of law at Pittsburg, but in a few years went South and settled at Natchez, Mississippi, where he rose to high distinction professionally and politically. He was elected and re-elected United States Senator; was appointed Secretary of the United States Treasury by President Polk; Minister to China by President Pierce, and Governor of the Territory of Kansas by President Buchanan. From the very first he strenuously opposed nullification and secession, and had much to do with shaping the policy of the government during the war between the States. In 1863 he was appointed financial agent of the United States in Europe, and succeeded in negotiating abroad \$250,000,000 in government bonds. He died in Washington city on November 11, 1869. A lineal descendant of old Silver Spring. The Silver Spring of to-day honors his memory with filial pride and rejoices in his greatness.

When, in 1769, Robert Callender moved to the mouth of the Letort Spring, he rented his Silver Spring mills to Ephraim Blaine, who operated them for five or six years. Ephraim Blaine's wife was Rebecca Galbreath, a niece of James Galbreath, and in locating on the Silver Spring he did not locate among

strangers, but near his wife's relatives. By 1774 he had completed a mill on the Conodoguinet, on the site now occupied by the Carlisle water works, and removed from the Silver Spring to Middleton township. Ephraim Blaine also had the distinction of serving both in the Provincial wars and in the Revolution. When only eighteen years of age he was appointed commissary sergeant, and served under Col. James Burd, while that officer was charged with building a road through the wilderness to the Monongahela river. Afterwards he shared in the dangers and triumphs of Col. Bouquet's first expedition to the Ohio.

When the Revolution broke upon the country Ephraim Blaine assisted in raising a battalion of associators, in which he was made a lieutenant. In December, 1775, the Committee of Correspondence reported that in addition to the twelve companies Cumberland county had already sent it had in readiness for the front another battalion. The battalion was accepted and Ephraim Blaine was elected its lieutenant colonel. About the same time he was also appointed county lieutenant. The latter he declined and the former he did not hold very long. His remarkable executive ability coming to the knowledge of Congress that body, on April 1, 1776, appointed him Commissary of Provisions. He then resigned as lieutenant colonel and entered the Commissary Department, and from that time till American independence was achieved devoted all his energies to supplying the patriot army with food, largely from out of the Cumberland Valley. While Washington's army lay at Valley Forge his "barefoot and otherwise naked" soldiers were fed through the strenuous exertions of Col. Ephraim Blaine, who from 1769 to 1774, inclusive, operated the mills on the Silver Spring.

Ephraim Blaine had a brother named Alexander, who in 1770 and 1771 also lived at the Silver Spring. He was designated in the tax list as a "freeman," and being a single man we are justified in assuming that he had his home in the family of his brother, Ephraim. Alexander Blaine married Mary Hoge, oldest daughter of David Hoge, and of their descendants much might be said if the scope of this paper permitted it. As

early as 1768 Alexander Blaine was a licensed Indian trader, and during the Revolution was Assistant Commissary of Issues under his brother, Ephraim.

The closing of the port of Boston by the British Parliament aroused to action the patriots of this part of the country, who held a meeting in the Presbyterian church at Carlisle on July 12, 1774, at which a committee was appointed to correspond with similar committees in other parts of the country. This committee consisted of thirteen members and three of the thirteen were Robert Callender, Ephraim Blaine and Jonathan Hoge. Jonathan Hoge was not a soldier, but along civil lines rendered service to his country that entitles him to be classed with the early patriots of Silver Spring. He was a member of the Constitutional Convention of July, 1776; a member of the Assembly in 1776, and again from 1778 to 1783. He was a member of the Supreme Executive Council from March 4, 1777, to November 9, 1778, and again from November 3, 1784, to October 20, 1787. In 1777, after the Americans had been defeated at the Brandywine and the British were moving upon Philadelphia in triumph, he and John Loudon were appointed commissioners to remove the public loan office from Philadelphia, so the records of that important department would not fall into the hands of the enemy. In 1777 he, for several months, was a member of the Council of Safety; also, in October, 1786, a member of the committee to superintend the drawing of the Donation Land Lottery; also, in 1785-86, a member of the Board of Property, and in August, 1791, was appointed a justice of the peace, in which capacity he acted as an associate judge of Cumberland county. He died on the 19th of April, 1800, and is the only Hoge buried in the Silver Spring cemetery whose grave now is marked.

Jonathan Hoge had a son, John, who enlisted in Col. William Irvine's battalion and was made a second lieutenant. In the second expedition against Canada he was captured at Three Rivers, June 8, 1776, and remained a prisoner for three years.

About the year 1778 there settled in the vicinity of the Silver Spring a young Irishman named David Reddick, whose subsequent career entitles him to a refer-

ence in the history of Silver Spring. He was an intelligent and ambitious youth and engaged at school teaching and surveying. He married Ann Hoge, oldest daughter of Jonathan Hoge, and when his wife's uncle, David Hoge, acquired large land interests in what is now Washington county, Pennsylvania, he went with him to that part of the country and surveyed his land for him. He then located there and rose to be one of the most distinguished and honored citizens of Western Pennsylvania. He became a member of the Supreme Executive Council of the Province, and was vice president of that body at a time when Benjamin Franklin was its president. He also held other important and responsible positions, and did much to settle the troubles of the Whiskey Insurrection, he and William Findley being delegated to wait on President Washington at Carlisle and assure him that the insurgents had submitted to the laws.

Rachel Hoge, also a daughter of Jonathan Hoge, married Robert Bell, who served as a soldier in the war of the Revolution. Robert Bell lies in an unmarked grave at Pine Hill. [Editorial note:—Located in Silver Spring Township near Samples Bridge.]

Sarah Hoge, another daughter of Jonathan Hoge, married John Carothers, a man of exceptional ability, and long a central figure in the vicinity of the Silver Spring. In March, 1777, the Supreme Executive Council created the office of county lieutenant, a most arduous and responsible position. The county lieutenant, with the aid of his sub-lieutenants, was required to district the county, to enroll the militia and organize them into companies, hold elections for officers, collect fines, purchase arms, munitions and supplies, and represent generally the State government in military matters. The office was first offered to John Armstrong, of Carlisle, who declined it. It was then offered to Ephraim Blaine, who also declined it. It was next offered to James Galbreath, who because of his age hesitated to undertake the task but without formal introduction into office performed its duties for a few months. John Carothers was then appointed to it and for over two years discharged its trying duties very acceptably. While he was lieutenant, James Gregory and John Trindle, who also

were of the Silver Spring congregation, were two of his sub-lieutenants.

The Hoges were a large, intelligent and eminently patriotic family. During the Revolution they were so active in the various lines of public duty that it is difficult for the historian to allot to each individual of them all the honor that is his due. David Hoge, the brother of Jonathan, had a son, John, who is apt to be confounded with Jonathan's son, John. David's son, John, when sixteen years old, entered the patriot army, and before the end of his term of service rose to the rank of lieutenant. At the close of the war he settled in Washington county, Pennsylvania, from which section, in 1789, he was a delegate to the State Constitutional Convention. Subsequently he was a member of the State Senate, and also a member of Congress.

When, in 1774, Ephraim Blaine relinquished the mills on the Silver Springs, they passed into the possession of George Gibson. George Gibson was of a family which then already was distinguished for its enterprise and patriotism. He was at the Silver Spring only two years, but because of his honorable lineage, and because of his distinguished connections and distinguished personal career Silver Spring treasures his memory and gladly reserves for him a place in its history. On the breaking out of the hostilities with the mother country, George Gibson entered the service of the Province of Virginia at Fort Pitt, where was stationed his brother, John, who had preceded him into the service. The colonies being in great need of powder for the army, George Gibson was given command of a force of men and sent down the Ohio and Mississippi rivers to New Orleans, which was then a Spanish possession, to there obtain a supply. The agents of the British government at New Orleans suspected Gibson and his men, and kept them under surveillance, and to deceive them Gibson was arrested and thrown into a Spanish prison. Through the assistance of Oliver Pollock a large quantity of powder was secured, part of which was loaded into a schooner that lay in the harbor, and the rest upon flat boats to be rowed up the river by the hardy men from the backwoods of Vir-

ginia and Pennsylvania. Simultaneously with the departure of his men up the river Gibson mysteriously escaped from prison, got upon the powder-laden schooner while the British spies slept, and sailed away. Both the flat boats and the schooner safely reached their destinations, the former at Fort Pitt and the latter at Philadelphia. After his return from this mission George Gibson became colonel of a Virginia regiment, the men of which were so noted for good discipline, and orderly conduct that they were called "Gibson's lambs."

George Gibson was a brother-in-law to Robert Callender, Callender's second wife being a sister of George Gibson. In all probability it was this relationship that brought Gibson to the Silver Spring, for the mills which he here operated were then still the property of Robert Callender. While young Gibson lived at the Silver Spring he was yet a single man, but was paying attention to Ann West, a daughter of Judge Francis West, of the Sherman's Valley, in what is now Perry county. A family tradition relates that in visiting his sweetheart George Gibson would go from the Silver Spring to the Sherman's Valley on horseback, which then was the most elegant method of travel young swains could avail themselves of. His way lay across the Sherman's creek, and there being no bridges he had to ford the stream whether deep or shallow. Upon one occasion he found the creek much swollen by heavy rains, and in attempting to ford it his horse plunged and threw him into the raging flood, where he would have drowned had he not luckily caught hold of his horse's tail and held on till the horse towed him out upon the bank on the other side. He married Miss West and from their union came Judge John Bannister Gibson, chief justice of the Supreme Court of Pennsylvania, and one of the most brilliant jurists that ever graced the American bench; also Gen. George Gibson, who for more than fifty years was at the head of the commissary department of the United States army. At the close of the Revolution George Gibson settled in the Sherman's Valley, on the West estate, which he acquired through his marriage into the family. There he engaged at milling

and farming. In October, 1785, he was appointed county lieutenant, which office he held in 1791, when the Indians of the Northwest Territory became troublesome. Responding to the call of duty he raised a regiment in Cumberland county, went to assist in the efforts to subdue them, and in the disastrous battle on the Miami, known in history as St. Clair's defeat, he fell mortally wounded.

The James Galbreath, who was present at the conference held at the house of George Croghan in May, 1750, was for more than thirty years a central figure among the patriots of the Silver Spring. He was twice sheriff of Lancaster county before Cumberland county was taken from Lancaster, and after the creation of Cumberland was one of the new county's first justices of the peace. He died in 1786 and his remains, and the remains of his wife, are buried at the Derry Church, in what is now Dauphin county. When he came into the Silver Spring section he settled on the Conodoguinet on a tract of land of which the farm now owned by S. A. Basehore was a part. His advanced age prevented him from participating actively in the war of the Revolution, but the cause had his hearty sympathy and the active support of his six patriotic sons and two sons-in-law. His son, Bertram, who remained at Donegal, became lieutenant of Lancaster county, and his son, Andrew, who was probably the youngest, enlisted early and continued in the service to the very end of the conflict. In 1776 he was appointed a major in the organization known as the Flying Camp; was captured and confined in the famous Jersey prison ship, but exchanged, and for a time was on Gen. Washington's staff. After the war he came into possession of his father's estate on the Conodoguinet, where he lived to the end of his days. He died in March, 1806, and his remains rest in the burying ground of the Silver Spring church. After his death his widow removed to Carlisle where she lived out the rest of her days. She died in the city of Baltimore, but her remains were brought home and buried beside those of her husband.

Major Andrew Galbreath left surviving him six daughters, all of whom married into distinguished

families, viz: Jane married Matthew Miller; Elizabeth married Dr. Kelso, of Harrisburg; Mary married Michael Ege, of Middleton township, a famous iron manufacturer; Sarah married John Bannister Gibson, the brilliant lawyer who became chief justice of the Supreme Court of Pennsylvania; Barbara married Charles P. Gordon, of North Carolina, and Ann married Charles Hall, of Baltimore.

James Galbreath had a son, Robert, who married Mary Hendricks, a daughter of Tobias Hendricks, the pioneer. Robert's children, like those of his brother, Andrew, were all girls, and consequently neither perpetuated the Galbreath name beyond his own generation. Robert Galbreath lived at Lisburn, where for many years he owned a mill and carried on an extensive and prosperous business.

Probably the greatest distinction that can be claimed for patriotic services for any one from the vicinity of the Silver Spring belongs to Capt. William Hendricks. On the 13th of July, 1775—less than a month after the battle of Bunker Hill was fought—Capt. Hendricks left Cumberland county for the war in command of a company of 90 men. At Reading it and eight other companies were organized into the First Rifle Regiment of Pennsylvania, with William Thompson, a veteran of the Provincial wars, as colonel. This regiment joined Washington's army at Boston early in August, but Capt. Hendricks' company was not permitted to long remain at Boston. It was one of the companies that were selected by lot for the expedition against Quebec, through the woods of Maine, under Col. Benedict Arnold. After indescribable privations and hardships, the command of which it was a part arrived at Quebec on the 8th of December, and in the assault on that great stronghold, in the early morning hours of January 1, 1776, Capt. Hendricks was killed, and he was the first officer from west of the Hudson river to fall in the cause of American liberty.

William Hendricks was not only brave and patriotic but exceptionally magnanimous. In years he was the youngest of all the captains on that memorable march through the wilderness, but held the oldest commission, which, according to military

rule, entitled him to the command of the detachment, but for the sake of peace he acquiesced in the selection of another, who had seen previous military service. And when John McClelland, the gallant lieutenant of his company, was dying and being carried through the wilderness on the shoulders of his men, this young captain from the vicinity of the Silver Spring, bore a share of the burden and helped to care for him with the tenderness of a brother.

Judge Henry describes Capt. Hendricks as "a young man, tall in stature, of mild and beautiful countenance and a soul that was animated by a genuine spark of heroism." His remains were interred on the Plains of Abraham in the same enclosure with those of Gen. Montgomery, but to this day there is nowhere any memorial erected to Capt. William Hendricks, the first officer from west of the Hudson to fall in the Revolution.

Among the very prominent early Cumberland county families were the Pollocks. They were numerous, as well as prominent, and the name is a familiar one upon the early records. One Oliver Pollock while yet a young man, left this county to seek a field for his ambitions in the West Indies. For some time he engaged in the mercantile business in Havana, but later went to New Orleans, where he remained longer, also engaged at merchandizing. He prospered and became very wealthy and influential. Although living under a foreign flag Oliver Pollock never lost his love for the land of his birth, and when the American colonies rebelled against British intolerance he joined them in the struggle and gave them the full benefit of his influence and fortune. He was the authorized agent for the colonies at New Orleans and it was he who so successfully helped George Gibson to a supply of powder in that city. In his aid of the colonies Oliver Pollock ruined his business and impoverished himself. With the hope of recuperating pecuniarily he left New Orleans at the close of the Revolution and came to Philadelphia. From Philadelphia he, in 1791, came to the Silver Spring, where he purchased the large Silver estate and all it included. He then entered zealously into business, and also into politics, but the luck of his earlier years had changed and he

failed in nearly everything he undertook. His debts hampered and harrassed him in season and out of season and in the year 1800 he for awhile was confined in the debtor's prison in Philadelphia. He three times was a candidate for Congress, but every time was defeated, twice by another Silver Spring Presbyterian, Robert Whitehill.

Oliver Pollock first married Margaret O'Brien, a representative of two distinguished Irish families. She was an intelligent, cultured, Christian woman—pious, benevolent and kind. She died in January, 1799, and is buried at the Silver Spring, and her grave is not marked. A son, James, who was killed at the Silver Spring by being thrown from a horse, is buried by the side of his mother, also in an unmarked grave. Oliver Pollock for his second wife married a Baltimore woman, whom he also outlived. After the death of his second wife he removed to Pinkneyville, Mississippi, where, in December, 1823, he died in the home of his son-in-law, Dr. Samuel Robinson, at a great age.

The story of the patriots of the Silver Spring is radiant with shining examples, and could be amplified indefinitely. Those who have been touched upon in this paper are only a few of the many whose deeds of valor and sacrifice deserve to be recorded. During the Revolution nearly every man who was capable of bearing arms, or in some way doing something for the cause, was at the front at some time or another. There were no Tories at the Silver Spring; all were patriots. They were in the Continental Line, in the Flying Camp, and especially numerous in the militia. There were Irvines, and Armstrongs, and Carothers, and Clendenins, and Hustons, and Humes, and Junkens, and Lambs, and Loudons, and Mateers, and Moors, and McCormicks, and Walkers, and Works, and Olivers, and Orrs, and Quigleys, and Scotts, and Starrs. Among the militia Silver Spring has to its credit a Capt. John Clendenin, a Capt. John Carothers, a Capt. John McCormick, a Capt. James Sample, a Capt. Alexander Trindle, a Capt. John Trindle, a Capt. John McTeer, a Capt. John Lamb, a Capt. Samuel Wallace, a Lieut. William Harkness, and

others we know not of. Compiling history is not a matter of a week, or of a few weeks, but of years.

At the Donegal Presbyterian church stands a large granite monument, erected by the Daughters of the American Revolution, to the memory of the patriotism of Donegal. Upon its sides are inscribed the names of soldiers, from Donegal, who served in the Indian and the Revolutionary wars, and it is a gallant array of names and the monument is a tribute to their memory worthily bestowed. Some day the Daughters of the American Revolution will erect a similar monument to the memory of the patriots of the Silver Spring, and when they do they will erect one of great size and with ample sides, for the names that deserve to be inscribed upon it are many.

Mrs. Roy G. Cox, of Harrisburg, Pa., sang the following solo: "But the Lord Is Mindful of His Own" (St. Paul), Mendelssohn.

The Chairman, introducing the next speaker, spoke as follows:

"The able and beloved pastor of Market Square Presbyterian church, and Moderator of the Presbytery of Carlisle, Rev. J. Ritchie Smith, D. D., will now address us."

ADDRESS OF REV. J. RITCHIE SMITH, D. D.

“Mr. Chairman, ladies and gentlemen: The occasion is one that calls for hearty congratulation. Men grow old with the flight of years, but institutions and churches may grow younger and stronger as time rolls by, ever recruiting their energies with fresh lives that are devoted to their service. We are in peculiarly fitting circumstances here to-day, because I suppose we are reproducing, in part, at least, the scene amid which the earliest worship on this spot was conducted. In that day, I presume there was no Governor present to grace the occasion; I presume there were no reporters to take down what they could and fill up the rest; and I am very sure that we entertain to-day no apprehension about that scarcity of provision of which one of the first ministers called to this spot stood in fear and refused to come. But certainly under these beautiful trees and amid this magnificent scenery we are worshipping God to-day under somewhat similar circumstances to those under which the fathers of the valley worshiped here so long ago. Our imagination kindles when we think of the origin of this church. It was in the day when the American continent was divided between the Frenchman, the Spaniard and the Englishman, when the French held that great country of Canada and the great river, the father of waters; when the Spaniard held the southwest of this vast continent; and when the Englishman was shut up within a narrow fringe of territory along the shore of the Atlantic. It was the day when George the Second sat upon the throne of England, “Snuffy old drone from the German hive,” as Oliver Wendell Holmes elegantly calls him; when George Washington was a babe in arms; before Wolfe climbed the heights of Abraham and under the walls of Quebec leveled to the dust the vast fabric of the French empire on this western continent.

We are looking back to a time when the Indian roved far and wide.

I was in the city of Pittsburg not very long since and I visited some of the spots which modern industry and art have made famous the wide world around, but I confess the most interesting thing I saw there was an old relie, a block house, built by the French, bearing upon it the date of 1763. That block house was the outpost of civilization on the western frontier of the continent, and that was nearly thirty years after this church had had its birth.

If we should go over to England we should discover that the bright lights in the literary firmament of that generation and the generation succeeding were Pope, Fielding, Gray, Goldsmith, Swift and other men associated with them and scarcely less renowned, and the dictator of the world of letters, old Samuel Johnson. And we are thus reminded that we are carried back in the history of this church to the Augustan age of English literature.

Now these things kindle the imagination, I say, when we remember through what an eventful period of time this church has lived. Back to the beginning of this republic, back to the generation beyond it, extending to the frontier pioneer days when men fought the savage in the wilderness, through this vast period of history this church has held on the tenor—not, I suppose, always the even tenor—but the unbroken tenor of its way, and stands to-day still in undiminished strength and vigor. This church has witnessed the rise and fall of kingdoms and empires. It has seen some of the greatest wars in history. It has known revolutions of peace more significant than any conquest on the fields of battle, and among them all this church through vicissitudes of war and peace has held on its way. And I take it we have here the figure of the kingdom of God, and the church of God, which stands essentially unchanged amid all the changes of human affairs that are going on around it, the same church, here and everywhere essentially the same, in all the centuries, worshiping the same God, following the same Saviour and pointing men to the same heavenly home.

But I think we are to remember that this church

has not only witnessed this marvelous history, but this church has had a part in shaping this marvelous history, this development which six generations, one after the other, have helped to form. We in America with our pride of wealth and boast of industrial development and our magnifying of those things which make for wealth and comfort, we are to remember and never to lose an occasion of reminding ourselves that the foundation, and the inspiring and shaping influences of our country from the beginning of its history, have not been industrial or financial or legislative, but have been intellectual, moral and religious, and we are standing here to-day on this historic spot commemorating the anniversary of this church to bear witness that among all the forces that have gone to the shaping of this nation, this church and the other churches like it the country over, have been the most potent.

And we remember here to-day not only the little work, comparatively speaking, that has been done in this single spot, but we remember, also, that from this church as a center of influence and power men and women have been going forth all over this land, and I presume far beyond the bounds of the republic, and have been bearing with them generation after generation the truth here taught, the lessons here learned, the character here formed, the inspiring influences here begotten in them, and have made the name and the power of this church felt whithersoever they have gone. To remember that for nearly two centuries in this place the gospel of the Lord Jesus Christ has been preached, the rites of the church have been administered, the sacraments have been observed, the dead here laid away to rest, men and women united in holy matrimony according to the teachings of God's word, their offspring consecrated in holy baptism, and that there has been entering into the hearts and lives of the men and women of generation after generation the influence of the gospel of Christ—that is something, I say, to kindle the imagination and make us give thanks to God for the magnificent work of the church that he has planted here among the sons of men. We remember how far the influence of this church has reached. We remember how many lives

have been touched by it, what a large part it has played in the intellectual and spiritual unfolding of the land in which we live as its sons and daughters have gone out far and wide the world over. And we remember that the church of the Lord Jesus Christ is the only agency whose sole business it is to advance the kingdom of God among the sons of men. There are other agencies that are doing it. Civil government is doing it so far as it is conformed to the teachings of God's word. Business enterprises are doing it in their measure. Many influences are at work, but there is only one agency whose sole business and purpose it is to advance the kingdom of God, which is righteousness and peace and joy, the reign of God in the soul of man, only one agency, and that is the church of the Lord Jesus with its allied and affiliated organizations. And this church to-day we honor because for nearly two hundred years it has been true to that mission. We remember the godly men of its ministry. We remember the fathers and mothers who have been faithful here. We remember the children who have grown up beneath the shadow of these trees and under the influences of this church, and we thank God for all that He has done here for His people and through His people to strengthen this community and to strengthen this commonwealth and to strengthen this republic in which we live. And may God grant that this church may long abide in strength. May He grant grace to this beloved minister whom everybody honors and everybody loves, who has walked among these people as a man of God for more than thirty years, the lifetime of a whole generation; and may He grant that the church may increase in love and power, ever enriched with the gifts and graces of the Holy Spirit and ever bearing fruit unto the glory of God in the salvation of men.

Mrs. Harris and Mrs. Cox then sang the duet, "Hark! Hark! My Soul," Shelley.

The following introduction was then made by the Chairman:

“Pennsylvanians can congratulate themselves that they have at the head of this Commonwealth a wise and a good and a great man, a man who recognizes government of the people and by the people, and whose rule has been in wisdom and in righteousness and for the good of the people—the people’s Governor. He has honored us by his presence and it is a great pleasure to introduce to you Honorable Edwin S. Stuart.”

ADDRESS BY HONORABLE EDWIN S. STUART, GOVERNOR OF PENNSYLVANIA.

Mr. Chairman, Ladies and Gentlemen: I did not catch exactly whether my friend, the Reverend Doctor Smith, said that the founders of this church did not have a Governor with them, or that they ought to have been thankful that they did not. However, I am very happy to be with you to-day, and, while I did not come for the purpose of making an extended address, I did come to have the pleasure of mingling among a people who have done so much for Pennsylvania.

I am reminded of a story concerning an old Scotch woman, Jennie McPherson, who had experienced hard times and was in poor health—naturally, hard times and ill health had somewhat soured her disposition, but no matter what the weather was, she was always in the “kirk” on Sabbath morning. One dreary, drizzling, Sabbath morning, she was in the church at her usual place, with not very many other people present. The minister came up the aisle, and seeing Jennie in her accustomed place near the center, he approached her and said: “Jennie, it is a very disagreeable, wet morning.” “Oh, well,” she said, “never mind; it will be dry enough when you get in the pulpit.” (Laughter.)

As a Pennsylvanian, and, I may say, as a descendant of the Scotch-Irish race, I am here to-day to show by my presence the great interest that all Pennsylvanians ought to take in them. The Scotch-Irish which composed so much of this part of the country in the beginning, and did so much for Pennsylvania, started the emigration which came to Philadelphia and gradually extended northeastwardly and then along through Lancaster and down the Cumberland Valley all the way into Virginia, Tennessee and North and South Carolina. Every place they went they were pioneers. They carried with them the rifle, axe, and Bible. They believed in doing right because it was right to do so.

The old Log College, organized in Bucks county thirteen years before this church was founded, concerning which, no doubt, you are all familiar, was the cradle of American Presbyterianism. It was only some twenty by eighteen feet in size. Stille, in his *Life of Dickinson*, in 1740, says that one-fourth of the entire population of Pennsylvania at that time were Scotch-Irish Presbyterians, and they were found mainly in what was then Cumberland and York counties, now including Franklin and Adams counties, and from 1736 until 1740, no less than eight strong churches were organized in this immediate valley. My friends, the State of Pennsylvania has grown from that time, from a population of a few thousand on the banks of the Delaware, until to-day, with a population of about seven millions, making her one of the leading Commonwealths in the Union; and that which brought those sturdy emigrants to our shores,—civil and religious liberty, the right to worship God according to the dictates of one's own conscience, guaranteed by the founder, William Penn, stands true at the present time, for in this State and in this country we have room for any and all who choose to come to us, and are willing to act as your ancestry and take upon themselves the responsibility of American citizenship, but we say to them, as was practiced by the people who founded this church and this valley, if they come here they must do as we do, bow their knee to the majesty and supremacy of the law. There is no room here for those who want to violate the law. The flag which stands for liberty, which guarantees liberty to every citizen and every person, means liberty and not license—means that you must behave yourself and be a good, sturdy American citizen, and with that understanding we welcome you. The law is strong enough and can never be successfully defied by any man, and at the same time it is strong enough to protect the most humble within our borders.

One of the great characteristics of the Scotch-Irish people was that every place they emigrated and every place they went they founded a church, and alongside of it erected a school house. The cause of education we must all endeavor to develop, because

every school house erected is an additional prop toward the perpetuity and support of the Republic. The State of Pennsylvania appropriated to the common school education, for two years, the enormous sum of fifteen millions of dollars,—the largest amount appropriated by any State in the Union, and I contend there is no money spent by the State for which there are better returns.

And that, my friends, the cause of education, is the one thing you want to develop in this republic, because every schoolhouse built, every public school, is an additional prop towards the perpetuity and support of this republic. The State of Pennsylvania appropriates to the common school system in Pennsylvania for two years the enormous sum of fifteen millions of dollars, the largest amount appropriated by any State in the Union, and I contend that there is no money spent by the State for which there are better returns than for the money appropriated to the common school education, and if we build a church and alongside of the church plant a schoolhouse and teach the children in the nurture and admonition of the Lord this republic is safe, and the only way that it will be safe.

Rev. T. J. Ferguson remarked: "I think, as a matter of fact, the first congregation that gathered here was glad there was no representative of the State present, for the pastor had fallen into disfavor with the officials and the authorities threatened to send the constable and drag him out of his pulpit and lead him by the horse's tail to Newtown,—wherever that was. But I am glad to say that we are on better terms with the governing power and the simple reason is that the ministry and the church have nothing to criticize in the administration of Governor Stuart."

HYMN.

All hail the power of Jesus name
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

Let every kindred, every tribe,
On this terrestrial ball
To Him all majesty ascribe
And crown Him Lord of all.

O, that with yonder sacred throng
We at His feet may fall;
We'll join the everlasting song
And crown Him Lord of all.

The Chairman then said: "My brother, Rev. R. G. Ferguson, will lead us in prayer."

"O Lord, we recognize Thee as the Lord of all. We have been tracing the history of Thy people as Thou hast led them during almost two centuries in this place and in this region. We can recognize the hand of God in this history. We would believe after all that Thou only art great. There are indeed great men as compared one with another, but we, every one of us, bow our heads down before Thee. Thou art the Almighty, the Infinite, the Holy, the Just. Thou art the God and the Father of our Lord and Saviour, Jesus Christ. Thou hast sent Thy Son into this world to be our Redeemer. Thou hast laid our iniquities upon Him and provided for us sinners a complete salvation. Thou hast put into our hearts the gospel of the Lord Jesus Christ. Thou hast sent faithful men in Thy name to tell the good tidings of Thy love and compassion. For all this we bless Thee and praise Thy great and holy name. We bless Thee for our godly ancestry, for the ancestry that worshiped God, that loved our Saviour Jesus Christ, that lived by faith in His name. They were devoted to His cause, that wherever they went they built an altar to the honor of God, they built a church in which to praise and worship His holy name.

"We bless Thee for the ancestry that were patriotic, that were law abiding, that laid the foundation of our republic in liberty and in righteousness. We bless Thee for this inspiring day that recalls to us all these things concerning our ancestry. Lord grant that we here to-day may get a new inspiration from what we have heard of the past; may we learn to dedicate ourselves more fully and more loyally to

the God of our fathers and to the kingdom of our Lord and Saviour Jesus Christ. May we stand for truth and liberty and righteousness in all the communities in which Thou dost place us, and, O God, we beseech Thee that Thy blessing may abide in this place. We thank Thee for the succession of godly men who have here proclaimed the gospel, for the succession of godly generations that have here gathered together to worship; and we pray that this generation may abide, that long may it be true that here the gospel is preached and Jesus' glory is advanced, long may it be true that Thy people shall gather here to worship Thy name.

“May an especial blessing abide upon the present pastor of the people and upon all the people connected with this church at this time; and grant that here Thy kingdom may be established and that the grace of our Lord Jesus Christ may be given abundantly and that this, Thy people, may grow in faith, holiness and service to our Lord and Redeemer, and grant that they may be established in all their ways. And all these things and infinitely more, that Thou art ready to give and that Thou knowest they may need, grant unto them in the years that are to come. We ask it all in the name of Jesus Christ, our divine Redeemer. Amen.”

By REV. T. J. FERGUSON: “As has been intimated, one of the early supplies at Silver Spring appointed to preach here did not fill the appointment, and the reason he gave to the Presbytery was that there was a scarcity of provender at that time, and, in view of the facts, the reason was sustained. I know there is no scarcity of provender to-day and this company of friends who have honored us with their presence are invited to enjoy our hospitality. I have been requested to ask those who have chairs and seats to remain seated after the benediction and they will be served, and those who are standing will look about the church and chapel until their turn comes to occupy those seats and enjoy the refreshments.

“I will call your attention to some of the things that you may find in the chapel. The old communion service, bearing the date of 1748, made in London by

John Townsend, and the communion tokens, with some letters upon them, "S. W." on them, standing for Samuel Waugh, who was one of the pastors. And there is also a book, the story of Count Zinsendorff. It was a reward given by Rev. George Morris to a boy of eight years for coming to the parsonage and reciting the Epistle of James, and the holder of that book, Mr. Joseph Bosler, of Carlisle, prizes it among his precious possessions."

BENEDICTION.

REV. THOMAS C. McCARRELL. "And now may the grace of our Lord and Saviour Jesus Christ, the love of God our Father, and the communion of the Holy Ghost, our Comforter, abide with each one of you evermore. Amen."

APPENDIX

HISTORICAL NOTES

PETITION FROM INHABITANTS OF EAST PENNSBOROUGH TOWNSHIP, AUGUST 24, 1756.

The Humble Supplication of the remaining part of the Inhabitants of East Penborrow township, in Coberland County, Leting your Worship Know Some part of our Melancoly State we are in at present by the Savage Indians, which has not only Kild our Christian Neighbours, but are coming nearer to us in their Late Slaughter, and Almost every Day Members of our frontiers are Laving their places and traveling further Down amongst the Inhabitants, and we are made Quite incapable of holding our frontiers Good any Longer, unless Your Worship can prevail with our Hon. Governour and Assembly, be please to Send us Speedy Relife. May it pleas all to whom this shall Come to Consider what an Evil Case we will be Exposed to in Leaving our places, and Grain and Cattle, for we are not able to boy Provisions for our familys, much Less for our Cattle. And to live here we Cannot, we are so Weake handed, and what is unmoved is not provided with Guns and Amunition, and we have agreed with a gard of fourteen men in number, and if it were in our power to pay for a Geard we should be Satisfyed but we are not able to pay them. Beging for God's sake you may take pity upon our familys, and their necessities may be considered by all Gentlemen that has the Charge of Us.

Dated August Ye 24th, 1756.

by the humble Requist of what Remaines of the Inhabitants of our township, to the Rev. Richard

Petters, Secretary, in Philadelphia. begging God to
Command A blessing upon your Endeavours.

William Chasnut,	Tobias Hendrix,
John Sample,	John McCormick,
Francis McGuire,	Rodger Walton,
James McMullen,	Robert McWhiney,
Samuel McCormick,	James Silleyn.*

*Probably John Silvers.

A PROMISSORY NOTE TO REV. JOHN STEEL.

A promissory note was given to Rev. Mr. Steel in 1768, and signed by forty-two persons in this congregation. The names of many of them are familiar to us, and the descendants of some of them are with us to-day. It is as follows:

“Whereas at the union of the Congregations of Carlisle and Lower Pennsborough in April 1764 it was agreed that each congregation should pay £75 pounds to Mr. John Steel, our minister, as stipends, yearly and every year from time of said union, and said agreement was signed by six men of each congregation in the name and behalf of said Congregation,

Now in order to give ease and relief to said six men who signed in behalf of the Congregation of Lower Pennsborough, and at the same time to secure to our said minister his yearly stipends, said Congregation have this day concluded that forty two men shall give their promissary note to said John Steel for his yearly stipends, and that said forty-two men shall be a fix'd committee of said Congregation, and have power to regulate seats and order all the other affairs of said congregation. Therefore, in consequence of said agreement, and to answer the above said ends, we the subscribers, with the consent and by the appointment of said congregation, do offer ourselves and accordingly become jointly bound to Mr. John Steel, our present minister, to pay him, yearly and every year, the sum of seventy-five pounds, good and lawful money of Pennsylvania, at or upon the first day of April, in every year following the date hereof,

including the stipends of seventy-five pounds due to our said minister for the year past April, 1768 and what arrears may be due to our said minister for the years 1765 and 1766, all which we bind ourselves to pay or cause to be paid unto said John Steel, according to the true intent and meaning of the agreement made at the union of said congregations, as witness our hands this twentieth and seventh day of June, 1768.

Moses Star,
 James Crawford,
 Joseph McClure,
 ——— Abernethy,
 Andrew Armstrong,
 John Caruthers,
 John McTeer,
 James McCurdy,
 William McCormick,
 John Carothers,
 James Nailer,
 James Oliver,
 Samuel Fisher,
 John Dickey, Sen.,
 Thomas Donaldson,
 William McTeer,
 Thomas McCormick,
 David Hoge,
 William Orr,
 John Nailer,
 John Trindle,

William Gray,
 Christopher Quigley,
 Edward Morton,
 Samuel Geddis,
 Andrew Ervin,
 James Caruthers,
 Jonathan Hoge,
 Samuel Huston,
 John Semple,
 John McCormick,
 William Trindle,
 Alexander Trindle,
 Hugh Laird,
 Thomas Stewart,
 James McTeer,
 Patrick Holmes,
 David Bell,
 Nathaniel Nelson,
 William Geddis,
 Mathew Loudon."

**ORDERS AND INSTRUCTIONS TO REV. JOHN
 STEEL, PASTOR OF SILVER SPRING
 CHURCH 1764-1776.**

With these instructions, you will receive a Commission appointing you Captain of a Company in the pay of the Province, which is to be made up by Draughts of thirteen men out of Each of the Companies composed of James Burd, Hanse Hamilton, James Patterson and Hugh Mercer, Esqr., to whom I

now send orders to make the Draughts accordingly, and also a Commission appointing James Holloday your Lieutent. You will, therefore, as soon as may be after your arrival in Cumberland county, send an officer with my Orders to the several Captains to whom they are directed, to receive from them the Draughts agreeable to my orders.

When you have formed your Company you are to take post at McDowell's Mill, upon the road to the Ohio, which you are to make your Head Quarters, and to detach Patrolling partys from time to time to scour the woods, in such manner as you shall judge most consistent with the safety of the inhabitants. In case any of the men you receive should be unfit for service you are to pay & discharge them, and inlist others in their stead, taking care to observe the form of Inlistment prescribed to Capt. Potter, from whom you will receive Copys of the papers necessary to guide you in this particular.

You are to inform me from time to time of what you do, and of everything material that happens upon that part of the frontier, and of the number and Motions of any Body of French or Indians that you shall receive intelligence of.

You are to apply to Mr. Adam Hoops, for the Provincial allowance of Provision for the men under your comamnd.

Given under my Hand, this twenty-fifth day of March, 1756. Indorsed: Orders of Instructions to John Steel, Esqr., 25 March 1756.

REV. JOHN STEEL TO GOV. MORRIS, 1756.

May it please Your Honour:

Upon my Return to Cumberland County, I applied immediately to Capt. Burd & Capt. Patterson. for the draughts of their companies, according to your Honour's instructions; But the time for which most of their men had been Enlisted Being Expired, they cou'd not fulfill your Honour's Orders.

Most of the Forts has not Receiv'd their full compliment of Guns, but were in a great measure Sup-

plied by the Arms the Young Men had brought with them. Capt. Patterson had Receiv'd but thirty-three fire-arms. Capt. Mercer has not so many, but is Supplied by Mr. Croghan's Arms, & Capt. Hamilton has lost a considerable number of his at the Late Skirmish beyond Sideling Hill. As I can neither have the Men, Arms, nor Blankets, I am obliged to apply to your Honour for them; the Necessity of our Circumstances has obliged me to muster, before two Magistrates, the one half of my Company whom I Eulisted, and oblig'd to Borrow Guns. I pray that with all possible Expedition, fifty-four fire-arms & as many Blankets & a Quantity of flints may be sent to me, for since McCord's Fort has been taken, & ye men defeated, yt pursued, Our Country is in the utmost confusion. Great Numbers have left the country & many are preparing to follow. May it please your Honour, to allow me an Ensign, for I find yt a Serjeant's pay will not prevail with men to Eulist in whom much confidence is to be Respos'd. I Beg Leave to Recommend Archibald Erwin to your Honour for this purpose. As Mr. Hoops can give your Honour a particular Account of the Late incursions of the Enemy, I need not trouble your Honour with any Account of mine. I am your honour's,

Most Obliged Humble Serv't,

John Steel.

Peters Township, in Cumberland, April 11th, 1756.

Directed: To the Hon. Robt. H. Morris, Esq., Governor of Pennsylvania, &c., favr of Adam Hoops, Esq.

Indorsed: Letter from the Reverend Capt Steel to the Gov, April 21, 1756.

PASTORS OF THE CHURCH SINCE ITS FOUNDATION.

Rev. Sam'l Thomson,	1739....	1745
Rev. Sam'l Caven	1749....	1750
Rev. John Steel,	1764....	1776
Rev. Sam'l Waugh,	1782....	1807
Rev. John Hayes,	1808....	1814
Rev. Henry R. Wilson,	1814....	1823
Rev. James Williamson,	1824....	1838
Rev. George Morris,	1838....	1860
Rev. Wm. H. Dinsmore,	1861....	1865
Rev. W. G. Hillman,	1866....	1867
Rev. W. B. McKee,	1868....	1870
Rev. R. P. Gibson,	1872....	1875
Rev. T. J. Ferguson,	1878....	

RULING ELDERS OF THE CHURCH SINCE ITS FOUNDATION.

1814. James Gregory,		1814. Walter Gregory.
Wm. Mateer,		1835. John Elliott.
Benjamin Anderson.		Isaac W. Snowden.
William Bryson.		John Mateer, Sen.
Thomas Fisher.		Isaac Adams.
Andrew Carothers.	1840.	Francis Eccles.
William Orr.		Robert G. Young.
James Griffen.	1860.	Charles Hyers.
John Clenendin.		James Eckels.
James Graham.		John Clendenin.
John Culbertson.		Robert Bucher.
Samuel Adams.	1883.	Wm. Irvine.
James Duulap.		W. H. Loose.
James Mateer.	1886.	W. Jay Meily.
	1901.	Milton S. Mumma.
	1902.	Albert L. Brubaker.

1866-1867

Receipt

1	Mr. Smith	Mr. Landon	James Brown	40	21	Mr. A. Council	21
2	James Bell	Dr. J. H. H.	Mr. G. H. H.	41	22	Mr. A. Council	22
3	Mr. Landon	Mr. Landon	Mr. G. H. H.	42	23	Mr. A. Council	23
4	Mr. Landon	Mr. Landon	Mr. G. H. H.	43	24	Mr. A. Council	24
5	Mr. Landon	Mr. Landon	Mr. G. H. H.	44	25	Mr. A. Council	25
6	Mr. Landon	Mr. Landon	Mr. G. H. H.	45	26	Mr. A. Council	26
7	Mr. Landon	Mr. Landon	Mr. G. H. H.	46	27	Mr. A. Council	27
8	Mr. Landon	Mr. Landon	Mr. G. H. H.	47	28	Mr. A. Council	28
9	Mr. Landon	Mr. Landon	Mr. G. H. H.	48	29	Mr. A. Council	29
10	Mr. Landon	Mr. Landon	Mr. G. H. H.	49	30	Mr. A. Council	30
11	Mr. Landon	Mr. Landon	Mr. G. H. H.	50	31	Mr. A. Council	31
12	Mr. Landon	Mr. Landon	Mr. G. H. H.	51	32	Mr. A. Council	32
13	Mr. Landon	Mr. Landon	Mr. G. H. H.	52	33	Mr. A. Council	33
14	Mr. Landon	Mr. Landon	Mr. G. H. H.	53	34	Mr. A. Council	34
15	Mr. Landon	Mr. Landon	Mr. G. H. H.	54	35	Mr. A. Council	35
16	Mr. Landon	Mr. Landon	Mr. G. H. H.	55	36	Mr. A. Council	36
17	Mr. Landon	Mr. Landon	Mr. G. H. H.	56	37	Mr. A. Council	37
18	Mr. Landon	Mr. Landon	Mr. G. H. H.	57	38	Mr. A. Council	38
19	Mr. Landon	Mr. Landon	Mr. G. H. H.	58	39	Mr. A. Council	39
20	Mr. Landon	Mr. Landon	Mr. G. H. H.	59	40	Mr. A. Council	40
21	Mr. Landon	Mr. Landon	Mr. G. H. H.	60	41	Mr. A. Council	41
22	Mr. Landon	Mr. Landon	Mr. G. H. H.	61	42	Mr. A. Council	42
23	Mr. Landon	Mr. Landon	Mr. G. H. H.	62	43	Mr. A. Council	43
24	Mr. Landon	Mr. Landon	Mr. G. H. H.	63	44	Mr. A. Council	44
25	Mr. Landon	Mr. Landon	Mr. G. H. H.	64	45	Mr. A. Council	45
26	Mr. Landon	Mr. Landon	Mr. G. H. H.	65	46	Mr. A. Council	46
27	Mr. Landon	Mr. Landon	Mr. G. H. H.	66	47	Mr. A. Council	47
28	Mr. Landon	Mr. Landon	Mr. G. H. H.	67	48	Mr. A. Council	48
29	Mr. Landon	Mr. Landon	Mr. G. H. H.	68	49	Mr. A. Council	49
30	Mr. Landon	Mr. Landon	Mr. G. H. H.	69	50	Mr. A. Council	50
31	Mr. Landon	Mr. Landon	Mr. G. H. H.	70	51	Mr. A. Council	51
32	Mr. Landon	Mr. Landon	Mr. G. H. H.	71	52	Mr. A. Council	52
33	Mr. Landon	Mr. Landon	Mr. G. H. H.	72	53	Mr. A. Council	53
34	Mr. Landon	Mr. Landon	Mr. G. H. H.	73	54	Mr. A. Council	54
35	Mr. Landon	Mr. Landon	Mr. G. H. H.	74	55	Mr. A. Council	55
36	Mr. Landon	Mr. Landon	Mr. G. H. H.	75	56	Mr. A. Council	56
37	Mr. Landon	Mr. Landon	Mr. G. H. H.	76	57	Mr. A. Council	57
38	Mr. Landon	Mr. Landon	Mr. G. H. H.	77	58	Mr. A. Council	58
39	Mr. Landon	Mr. Landon	Mr. G. H. H.	78	59	Mr. A. Council	59
40	Mr. Landon	Mr. Landon	Mr. G. H. H.	79	60	Mr. A. Council	60
41	Mr. Landon	Mr. Landon	Mr. G. H. H.	80	61	Mr. A. Council	61
42	Mr. Landon	Mr. Landon	Mr. G. H. H.	81	62	Mr. A. Council	62
43	Mr. Landon	Mr. Landon	Mr. G. H. H.	82	63	Mr. A. Council	63
44	Mr. Landon	Mr. Landon	Mr. G. H. H.	83	64	Mr. A. Council	64
45	Mr. Landon	Mr. Landon	Mr. G. H. H.	84	65	Mr. A. Council	65
46	Mr. Landon	Mr. Landon	Mr. G. H. H.	85	66	Mr. A. Council	66
47	Mr. Landon	Mr. Landon	Mr. G. H. H.	86	67	Mr. A. Council	67
48	Mr. Landon	Mr. Landon	Mr. G. H. H.	87	68	Mr. A. Council	68
49	Mr. Landon	Mr. Landon	Mr. G. H. H.	88	69	Mr. A. Council	69
50	Mr. Landon	Mr. Landon	Mr. G. H. H.	89	70	Mr. A. Council	70
51	Mr. Landon	Mr. Landon	Mr. G. H. H.	90	71	Mr. A. Council	71
52	Mr. Landon	Mr. Landon	Mr. G. H. H.	91	72	Mr. A. Council	72
53	Mr. Landon	Mr. Landon	Mr. G. H. H.	92	73	Mr. A. Council	73
54	Mr. Landon	Mr. Landon	Mr. G. H. H.	93	74	Mr. A. Council	74
55	Mr. Landon	Mr. Landon	Mr. G. H. H.	94	75	Mr. A. Council	75
56	Mr. Landon	Mr. Landon	Mr. G. H. H.	95	76	Mr. A. Council	76
57	Mr. Landon	Mr. Landon	Mr. G. H. H.	96	77	Mr. A. Council	77
58	Mr. Landon	Mr. Landon	Mr. G. H. H.	97	78	Mr. A. Council	78
59	Mr. Landon	Mr. Landon	Mr. G. H. H.	98	79	Mr. A. Council	79
60	Mr. Landon	Mr. Landon	Mr. G. H. H.	99	80	Mr. A. Council	80
61	Mr. Landon	Mr. Landon	Mr. G. H. H.	100	81	Mr. A. Council	81
62	Mr. Landon	Mr. Landon	Mr. G. H. H.	101	82	Mr. A. Council	82
63	Mr. Landon	Mr. Landon	Mr. G. H. H.	102	83	Mr. A. Council	83
64	Mr. Landon	Mr. Landon	Mr. G. H. H.	103	84	Mr. A. Council	84
65	Mr. Landon	Mr. Landon	Mr. G. H. H.	104	85	Mr. A. Council	85
66	Mr. Landon	Mr. Landon	Mr. G. H. H.	105	86	Mr. A. Council	86
67	Mr. Landon	Mr. Landon	Mr. G. H. H.	106	87	Mr. A. Council	87
68	Mr. Landon	Mr. Landon	Mr. G. H. H.	107	88	Mr. A. Council	88
69	Mr. Landon	Mr. Landon	Mr. G. H. H.	108	89	Mr. A. Council	89
70	Mr. Landon	Mr. Landon	Mr. G. H. H.	109	90	Mr. A. Council	90
71	Mr. Landon	Mr. Landon	Mr. G. H. H.	110	91	Mr. A. Council	91
72	Mr. Landon	Mr. Landon	Mr. G. H. H.	111	92	Mr. A. Council	92
73	Mr. Landon	Mr. Landon	Mr. G. H. H.	112	93	Mr. A. Council	93
74	Mr. Landon	Mr. Landon	Mr. G. H. H.	113	94	Mr. A. Council	94
75	Mr. Landon	Mr. Landon	Mr. G. H. H.	114	95	Mr. A. Council	95
76	Mr. Landon	Mr. Landon	Mr. G. H. H.	115	96	Mr. A. Council	96
77	Mr. Landon	Mr. Landon	Mr. G. H. H.	116	97	Mr. A. Council	97
78	Mr. Landon	Mr. Landon	Mr. G. H. H.	117	98	Mr. A. Council	98
79	Mr. Landon	Mr. Landon	Mr. G. H. H.	118	99	Mr. A. Council	99
80	Mr. Landon	Mr. Landon	Mr. G. H. H.	119	100	Mr. A. Council	100

Receipts

My Dear MR. ZEAMER:

Permit me to thank you for your History of the Men of Silver Spring, coupled with an account of the exercises on the occasion of the Anniversary. I read the pamphlet with great interest, which certainly is attractively composed and gives evidence of great labor and research. You indeed deserve the highest commendation for your energy and devotion in keeping alive the men and memories of other and cherished days. Your success is most flattering.

From letter of HORACE J. CULBERTSON, Esq.,
Lewistown, Pa.

MR. JERE ZEAMER,

Dear Sir:

About the finest publication I have received of late was the "One Hundred and Seventy Fifth Anniversary of the Silver Spring Presbyterian Church, August 5, 1909," due to your great kindness. Your paper is splendid. It is great. You are ahead of us all in writing out local history. In that paper you give us the earlier chapters of the lives of our own pioneers.

From letter of HON. BOYD CRUMRINE,
President Washington Co. Historical Society,
Washington, Pa.

MR. J. ZEAMER,

My Dear Sir:—I had the reading of your paper a few days ago and find it exceedingly full and interesting, and a valuable contribution to local history, and in fact general history.

From letter of REV. T. J. FERGUSON,
Pastor Silver Spring Presbyterian Church

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Exercises in commemoration
of the one hundred and

