

# *News from the Evangelical and Reformed Historical Society*



## **Save the Date!**

**September 24, 2016**

The 2016 Annual Meeting will be held on Saturday, September 24, 2016 at the Hafer Center, Philip Schaff Library, on the campus of the Lancaster Theological Society, 555 W. James St., Lancaster, PA.

Our keynote speaker will be The Rev. Dr. Linden DeBie, Vice President of the Mercersburg Society, who will speak on the 1866 Liturgy.

***Thanks to all who attended the ERHS Annual Meeting on September 26, 2015. Attendees enjoyed Peggy Bendroth's keynote address and a lively discussion with the speaker.***



Copies of Bendroth's book *The Spiritual Practice of Remembering* are still available. Contact the ERHS office to purchase a copy.

\$10.00 + \$3.00 shipping for members  
\$16.00 + \$3.00 shipping for nonmembers

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## Rev. Christopher Noss: A century before Fukushima Daiichi

“Journeying by rail over the main route northwards from Tokyo, at a distance of one hundred miles, one crosses a watershed and enters the northland called Tohoku.”<sup>1</sup>

The triple disaster of March 11, 2011 was the first time most people heard of Japan’s Tōhoku (“Northeast”) region. The earthquake, tsunami, and subsequent nuclear meltdown captured the world’s attention with riveting, spectacular images and heartrending stories of loss. More than four years on, our attention has shifted to other disasters and the flurry of interest in the Northeast is on the wane. And what we did learn about the land and people north of Tokyo was, perhaps unavoidably, almost entirely determined and limited by the context of “3/11.”

I studied, lived, worked, loved, and made a family in Tōhoku before the disaster, and my graduate research and (eventually) forthcoming first book treat the history and culture of the region. So I am admittedly biased when I say that I wish people knew more about Tōhoku, about the abundant natural beauty, delightful people, and comfortable cities that I enjoyed for nearly eight years.

A century earlier, and for quite different reasons, Christopher Noss also tried to make the Northeast understood to Americans. Noss (1869-1935) was a Christian missionary with the (German) Reformed Church in the United States who spent decades in the Northeast. I first became interested in Noss’ life and work not long before 3/11, when my dissertation research led to a serendipitous encounter with his 1918 book *Tohoku, the Scotland of Japan*. Noss, a graduate of F&M (1888), spent most of his career as a missionary to Japan, combining this with several teaching positions—including at his alma mater and at the Lancaster Theological Seminary, where he completed his theological training. Known as the “Dean of Rural Evangelists,” Noss decried missionaries’ excessive focus on the cities.<sup>2</sup> He was particularly active on the Pacific coast of northern Japan in the Sendai and Fukushima regions; Noss’ writings on Tōhoku have special significance now as some of the only records in English of what the Northeast was like a century ago.

*Tohoku* is a remarkably sympathetic work. Noss gave geographic, linguistic, and cultural reasons for his provocative and compelling comparison of the Northeast to Scotland:

Japan is often called “The Britain of the East.” We may, therefore, properly compare Tohoku to Scotland, the northern end of the largest of the British Isles, as Tohoku is the northern end of the largest island of Nippon... Our chief reason for making the comparison is the desire to call attention to the fact that as the Scotch differ from the English, the people of Tohoku are considerably different from the Japanese of the Southwest. The dialect is peculiar... And there is a profound psychological difference between the northerners and the southerners.<sup>3</sup>

The people of this seldom-traveled area largely unknown to the outside world, he continued, were “hardy and industrious,” “steadfast and honest.” As both resident and researcher, my own experiences with the Northeast incline me to agree.

Christopher Noss began his missionary career in Japan on January 1, 1896. Japan had spectacularly defeated the ailing Chinese empire in a lopsided war the previous year, and was in the midst of a breakneck rush to join the great nations of the industrialized world. A decade later, as Noss himself predicted, Japan stunned the world by taking down Russia, propelling it even further toward the upper echelons of world society. Yet these changes hardly affected Noss’ chosen field of Tōhoku, save perhaps to solidify its place as a domestic colony to provide rice, soldiers, and workers for the factories, cafes, and brothels of the cities.

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1 Noss, “The Tohoku,” 127.

2 Kroehler, *Forth to Sow*, 1; Noss, “The Tohoku,” 129–133.

3 Noss, *Tohoku*, 15–16.

Since at least Japan's sudden modernization in the late 1800s—and probably for much longer—Tōhoku has been plagued by a sense of its own difference within Japan. Its climate, language, economy, history, and culture are all unlike those of the centers of Japanese population, power, and culture to the south and west. The modern Northeast was remade into Japan's "rice basket" and its national homeland. When Japanese go over the river and through the woods to grandmother's house, they go to Tōhoku.

The city of Sendai was, and remains, the political and economic center of the Northeast. There is no international metropolitan hub like Tokyo in the Northeast. There is no bustling economic powerhouse like Osaka, nor either an elegant seat of traditional power and culture like Kyoto. Sendai is now a city of more than a million people, but a century ago Noss found the city boring, describing it as "little more than an overgrown rural town."<sup>4</sup> Still, Sendai was the hub of the Reformed Church mission in Tōhoku, and Noss was dedicated to his work and therefore to Sendai. He wrote, "One can hardly exaggerate the historical importance of the work being done today in Tohoku."<sup>5</sup> In addition to establishing several churches in Sendai, Noss served on the faculty of North Japan College (Tōhoku Gakuin), established in 1892.

Until the 1920s, Noss also traveled mostly by bicycle many miles across treacherous mountain passes to preach in the remote villages of Tōhoku, especially Fukushima's Aizu-Wakamatsu region, where he supported church building and was involved in the Rural Evangelistic Institute. In later years, Noss would return to Sendai and focus more on "newspaper evangelism," a venture made possible by Japan's exceptionally high literacy rate. But his professed love was for the inaccessible southern Aizu region, "where civilization had brought few benefits but where simple people responded quickly to compassion and were eager to learn," and wrote that his first wife, Lura, also "fell in love, as every Christian must, with the mountain-folk" who lived there.<sup>6</sup>

Upon his death in 1935, Noss was remembered by Wakamatsu Christian School Principal Haga Gorō as "more a Japanese than a foreigner."<sup>7</sup> During his lifetime, both in writing and in speeches and sermons during his time teaching or on furlough in America, Noss was a tireless advocate for Japan. In his 1915 annual letter to the Mission, Noss wrote, "As we become better acquainted with the Japanese people... we are more and more impressed by their truly great qualities. The Japan that the missionary knows... is a nation worthy of the best we have to give."<sup>8</sup> Noss denounced prevailing racism and even defended Japan's expansionism in Manchuria in the early 1930s, clinging to the fervent belief that Japan would never tread the path to war unprovoked.<sup>9</sup> In a 1926 sermon given in Reading, PA, citing Romans 10:12, he encapsulated both of these themes:

Dr. Noss said that there is a feeling among the white race that they are superior to any other race. He asked that we should not be of this belief; that we are in no way superior to any other race other than that we have a superior religion. He said that the Japanese are the kindest people he has ever come into contact with [and that] under no circumstances would there be a Japanese-American war unless America would cross the Pacific to attack them.<sup>10</sup>

He also lamented the difficulty of explaining Japan to Americans (here again I must concur), even to those of his own church. In a 1916 letter to Allen E. Bartholomew, Secretary of the Board of Foreign Missions, Noss lamented that for missionary work in Japan,

the harvest is upon us and the grain is rotting the fields. It may be our own fault that the situation is not better understood. But it is really very hard to write Japan up properly. What most

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<sup>4</sup> Noss, "The Tohoku," 128.

<sup>5</sup> Noss, *Tohoku*, 287.

<sup>6</sup> Kroehler, *Forth to Sow*, 4, 8.

<sup>7</sup> Haga, "Nossu Sensei."

<sup>8</sup> Kroehler, *Forth to Sow*, 68.

<sup>9</sup> "Minister Defends Japan."

<sup>10</sup> "Earnest Plea."

Americans seem to desire in the way of missionary literature is food for their racial pride. They enjoy pitying the poor heathen. If in our writing we emphasize the bright side of Japanese life, interest is killed. If we emphasize the dark side we soon find ourselves in trouble on this side of the water. If then we try to show both sides and really explain the situation as a whole our articles become long and tiresome and we are turned down by the editor.<sup>11</sup>

This, it appears, was the impetus for *Tohoku, the Scotland of Japan*, which would appear just two years later. Noss described his vision for *Tohoku* as “a mission-study text-book of North Japan... a book that shall be concrete, interesting and popular and at the same time truthful, comprehensive and educative,” and his finished product came closer to achieving these goals than any other English-language book on the Northeast had before.<sup>12</sup>

Through his missionary work in Japan and teaching and preaching in both Japan and America, Christopher Noss left a lasting legacy. Noss himself would probably have been both bemused and touched to know how he was remembered in Aizu. As his biography recounts, “For years a foreigner coming into the [South] Aizu district was affectionately called ‘Noss San’ by the children.”<sup>13</sup>

Nathan Hopson  
Associate Professor  
Nagoya University Graduate School of Letters  
2015-08-05

## BIO

Nathan HOPSON is an associate professor in Graduate School of Letters, Nagoya University, Japan. He has recently completed a book manuscript on the history of Japan’s Tōhoku region.



PHOTO: Rev. Noss with a student, undated

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<sup>11</sup> Noss, November 9, 1916.

<sup>12</sup> Ibid.

<sup>13</sup> Kroehler, *Forth to Sow*, 24.

## RECENT ACCESSIONS

Accessions in the second half of 2015 include:

Church records, artifacts, and books from Dubbs Memorial UCC in Allentown, PA.

A lottery ticket from Limerick Church Lottery given to the Rev. Willard W. Wetzel (1928 – 2005) while serving as pastor of St. James UCC in Limerick, PA. Graciously donated to ERHS by Rev. Wetzel's widow Dr. Glenys A. Waldman.

While technically not an accession, the James I Good trunk, which is on permanent loan from Ursinus College, arrived in August.

### The Good Trunk Arrives at ERHS

On a very warm morning in mid-August 2015 a mysterious assignation took place in the Visitors Parking Lot at Ursinus College. The object of this strange meeting was a very old and weathered steamer trunk. The trunk was being moved from a cart to the back of a car outfitted to normally haul



gardening tools and bags of fertilizer and seed. Supervising the transfer were Dr. Charles Jamison and Carolyn Weigel of the Myrin Library staff and the Rev. Linda Gruber and the Rev. Judith Meier, officers of the Evangelical and Reformed Historical Society.

Meier first heard about the trunk from Tim Clemens of East Greenville. He had learned about this trunk that had been residing in the Archives of Ursinus College, and so he organized some Friends of the Library to go through the contents of the trunk, figure out the scope of what they were dealing with, and begin to record what they found.

The trunk had belonged to the Rev. Dr. James Isaac Good, a prolific and well-respected 19<sup>th</sup> and early 20<sup>th</sup> century historian of the German Reformed Church. In it were literally thousands of letters written to Dr. Good. There were also some papers written by college students and some college fraternity songs. Good had been song leader and accompanist of his chapter of Delta Kappa Epsilon at Lafayette College.

Clemens' group, working off and on for several years, recorded upwards of 500 letters. They discovered a number of significant letters from significant Reformed churchmen and historians. This trunk-load was a little gold-mine of Reformed Church history.

In August 2014 Meier, Gruber, and the Rev. Richard Berg, Archivist Emeritus of ERHS, visited the Ursinus Library Archives, took a cursory look through the trunk, and went home with another 500 or so letters to further record. The more Berg and Meier worked with the letters, the more convinced they became that this collection would be a valuable asset alongside the Good Collection already housed in Lancaster. Good's conversations were finally being heard from the other side.

The remarkable thing was that the Ursinus librarians didn't know why the trunk was even in the Myrin Library. A little detective work seemed to be in order.



James I Good was born in Reading on the last day of 1850. He came from a family of Reformed pastors and scholars. He graduated from Lafayette in 1872 and Union Theological Seminary in New York City in 1874. He served a number of churches in Pennsylvania until 1905, when he began devoting his life to travel, historical research, and writing. He was a severe critic of Mercersburg Theology and an ardent proponent of the "low church" movement, represented by Ursinus College and the Ursinus School of Theology. Good was dean of the Ursinus School when it moved from Collegeville to Chestnut Street in West Philadelphia in 1898. In 1906 the Ursinus School came close to merging with Lancaster Seminary, but the Board of Directors of Ursinus College voted against it. Shortly after that the Ursinus School merged with Heidelberg Seminary in Tiffin, Ohio, and the new entity relocated to Dayton as Central Theological Seminary. Good continued his relationship with that seminary while expanding his service to the larger church as president of the



**Rev. Gruber, Dr. Jamison, and Ms. Weigel**

Board of Foreign Missions, president of the American Section of the Alliance of Reformed Churches, and vice-president of the World Alliance of Reformed and Presbyterian Churches. He served on a new hymnal committee and held an honorary professorship of theology in the University of Papa in Hungary. He conducted historical research in Europe every summer, returning to the States to give illustrated lectures. He authored many books on Reformed history and personages.

James I Good was found dead in bed on the morning of January 22, 1924, at the home of a Philadelphia pastor, where he resided. Good's will, filed in Philadelphia, directed that his library and the collection he had been assembling be given to Central Theological Seminary provided that they be kept in a fire-proof library room or wing, not in a basement or vault. Provisions were made for the distribution of other parts of his collection to a number of individuals and historical societies, and there were a few interesting codicils. Two Hungarian university students helped to organize Good's collection in Central's library. The project was finally completed in 1929. In 1934, at the time of the merger of the Reformed Church in the United States and the Evangelical Synod of North America, Central, a Reformed seminary, merged with Eden, an Evangelical seminary, and the Good collection was moved to St. Louis.

Item 18 of Good's will said, "I give ... unto my friend, Rev. George L. Omwake, President of Ursinus College, all of my household goods now contained in his residence at Collegeville, Pennsylvania....." Is this how Ursinus College's Myrin Library came into possession of the trunk full of Good's old correspondence?

The ERHS in Lancaster has a collection of Good material readily available for scholarly research. It was agreed by our ERHS folks and the Ursinus folks that it would make sense to have the Good trunk collection made available for study at the Lancaster site as well. Therefore the two parties entered into a Permanent Loan Agreement earlier this year, the trunk was handed over, and the organization and archiving of the letters will proceed.

The Rev. Judith A. Meier, OCC

### ERHS has a “Good” Connection

Hanging just over the bulletin board and thermostat in the main room of the ERHS archives is a small plaque, which reads:

Omwake Room

In memory of

Mr. and Mrs. Henry Omwake

Presented by their granddaughter

Mrs. Matilda Omwake Newman

Waynesboro, PA

Mrs. Newman, a member of Trinity UCC in Waynesboro, PA, was active in various church and civic activities, including serving as the first woman on the Corporation of the Lancaster Theological Seminary. Her father William Tell Omwake was one of the nine children of Henry Omwake and Eveline Beaver Omwake, to whom the archives room is dedicated. William’s brother, George L. Omwake was president of Ursinus College and friend of James I Good.

Sources:

*Biographical Annals of of Franklin County, Pennsylvania.* Vol. 1. 1905. Reprint. Westminster, MD: Heritage Books, 2007. *Google Book Search.* Web. 2 Dec. 2015.

“Matilda Mitchell Omwake Newman.” *FindAGrave.* Find a Grave, Inc. 26 Mar. 2010. Web. 2 Dec. 2015.

### CALENDER OF EVENTS

#### Archives Christmas Closing

The ERHS office and archives will be closed the week of December 28 and will reopen on Monday, January 4, 2016.

#### ERHS Board Meeting

The ERHS board will meet via teleconference on Tuesday, January 12, 2016, at 10:00am/EST. Details and instructions will be sent closer to the time of the meeting.

#### 2016 Annual Meeting of the ERHS

Hafer Center, Lancaster Theological Seminary, 555 W. James St., Lancaster, PA.

September 24, 2016

Keynote speaker will be The Rev. Dr. Linden DeBie, Vice President of the Mercersburg Society.

### UNIQUE FUNDRAISING EFFORT

ERHS was contacted by a local company that operates two diners in Lancaster and Lititz, and offered the opportunity to participate in a fundraiser. We will receive a small percentage as a donation when people use a swipe card (similar to those for a grocery store) as they pay their restaurant bill. There is no charge to us. So far, this program has earned ERHS almost \$60.00.

If you would like more of these cards to share with family, friends and colleagues, or if you will be visiting the Lancaster area and would like a card, please contact ERHS.

## **Traveling to Tohoku: Renewing Faith across the Miles and the Decades**

With some background research provided by the Evangelical and Reformed Historical Society, my wife Susan and I traveled to Japan last fall at the invitation of United Church of Christ missionary the Rev. Jeffrey Mensendiek. We visited the Society in advance of our trip. In Japan we visited places of historic and contemporary import. It was a wonderful and yet also unsettling 13 day trip of inspiration, reflection and education. The two of us traveled with members of Irvine United Congregational Church of the United Church of Christ of Irvine, California, a congregation of the Southern California-Nevada Conference founded after the merger that brought the United Church into being. By contrast we are staff members of congregations founded in the 18th and 19th centuries, in Penn Northeast and Pennsylvania Southeast Conferences.

The inspiration behind the trip was Rev. Mensendiek, who relates to the UCC's Penn Northeast and Southern California Nevada Conferences through Wider Church Ministries of the UCC, but we were blessed to also have as our leader a Japanese national who is an active member of the Irvine congregation. This caring person provided pointers in ordering meals, finding our way through train stations to the right Bullet Train for our destination, and so much more!

Rev. Mensendiek lived in Lancaster on the campus of Lancaster Theological Seminary (LTS) for a time after the Tsunami of 2011, and visited many of our local churches in the Mid-Atlantic region. When he went back to Japan it was neither to his important work at the Emmaus Center nor even to the city of Sendai which had been so much a part of his and his family's life over the last seven decades. He is now serving in Kobe, Japan. Because of his love for the Tohoku region, however, he wants to maintain the connections which have tied the two sides of the Pacific for nearly 130 years. He has been organizing a way to do this over the past two years which has become known as his Christmas card project. Basically he pairs congregations in the United States and Japan and asks them to send a card to each other. I encourage as many of our congregations to do this as possible. Please contact him, or me, to ask any questions about it.

While the main emphasis of the trip from our perspective consisted of visits to some of the historic mission sites of our tradition, we also visited places related to the earthquake, Tsunami and Fukushima power plant explosion. Also on our agenda was an organization which has also been supported by our OCWM (Our Church's Wider Mission) funds, the Asian Rural Institute. This organization trains farmers from all over Asia and Africa in sustainable agriculture and leadership techniques.

We spent some time in Tokyo, and visited sites in Kyoto. There we renewed our friendship with Martha Mensendiek, Rev. Jeffrey's sister, who also is serving as a UCC missionary in Japan. She relates to the Pennsylvania Southeast Conference. In Kyoto we visited with her at a ministry called Bazaar Café, a Brazilian Barbecue restaurant which offers not only employment to non-Japanese people, but social services as well. It is housed in a former missionary house still owned by the United Church of Christ.

While we were eager to visit Japan, in turn the Japanese were so pleased we came! We met with a number of pastors and church members during our trip. Surprisingly, there is still a strong German Reformed awareness among some of the people with whom we visited. We found this to be impressive, especially when one considers that in the U.S. this tradition has changed, with the mergers which have yielded first the Evangelical and Reformed Church and later the United Church of Christ. Missions began in Sendai and the Tohoku region in the 1880s with staffing from Pennsylvania. Today Sendai has a population of one million. One morning in Sendai, as we were standing in the hotel lobby waiting for our transportation, one of the drivers came in and announced that he wanted to meet the people from Pennsylvania! He was in his mid-twenties. He was thrilled to meet us, as he is a proud descendant of one of the earliest people baptized by Rev. Hoy, an early leader in the German Reformed missionary community there. Christianity in Japan is less than one percent of the population, but we found active and faithful Christian communities during our visit.



The Mensendiek family has given so much of their lives to Japan in the name of Christ and with the support of our denominational resources over the years. Through the planning of Rev Mensendiek I had the distinct honor of preaching at Higashi Ichibancho Church in Sendai, one of the oldest congregations of the German Reformed Church in Japan. They were also so pleased I was from Pennsylvania, and a graduate of Lancaster Seminary! There are very few churches in Japan; when this congregation chose to move and build a new church recently they sponsored a national contest among architects for the design of the facility. The rare opportunity to design a Christian church made for a lively competition, with very attractive results.

To give some more sense of the connections we share, the man who translated for me when I preached in Sendai is the son of a Japanese LTS graduate of the class of 1912, and also himself the father of an LTS graduate. He remembered that, as a child in Japan, his family hosted missionaries at a good-bye party before they left to return to America in the midst of World War II. His family also welcomed them back after the war. Then he asked me if I was familiar with Allentown! I am a Pastor in Allentown. He attended Yale University in the 1950s, and would travel to Allentown to visit retired missionaries living at Phoebe Home who were like grandparents to him! He also took some of us on a tour of a museum on the history of Tohoku Gakuin University. This place of higher learning was founded by our people, and there in Japan they remember the generosity shown to them in the name of Christ. Today Tohoku Gakuin University has 300 full time faculty members and over 11,000 full time students.

We visited the Aizu Radioactive Information Center in the town of Aizu Wakamatsu. The Center is located in one of the historic churches our missionaries founded. The very organ brought from Pennsylvania is still in the sanctuary! We had a traditional Japanese Bento box lunch, followed by a welcome and introductory tour of the campus. Walking through one of the Sunday school rooms we spotted a missionary prayer calendar from the United Church of Christ! The tour leader talked with us about lingering radiation, how they record it, and how they are responding to the ongoing crisis it represents.

After our tour we set to the work of hearing from several individuals who recounted stories of March 11 (akin to the way we speak of September 11). Several individuals shared stories of great loss on March 11 as well as how the Radiation Information Center continues the work of the church in assisting victims of the tragedy and residents who still live in the region. We heard of heartrending loss, yet in the end resilience, in the face of little corporate or government information. We also traveled to sites of great devastation and sadness. While I toured the historic museum at the university, Susan and others participated in a work trip to particularly devastated areas. All of us gathered at the site of a destroyed town for a prayer service, something the Emmaus Center staff leads on the eleventh of every month at 2:46 pm, marking the time the disaster struck.

One of our trip members told us on the way home that during one day of our trip we had traveled on 12 different trains! We lived through a hurricane while we were there, and paused in sad thoughtfulness at the Hiroshima Memorial. From bustling Tokyo - to the peace of Kyoto - to the historic sense and great recent loss of the Tohoku region - we experienced quite an introduction to this compact and delightful country. We rejoiced in the living connections between our beloved United Church of Christ here in our nation, and the United Church of Christ in Japan!

Rev. Homer E Royer, Jr.  
Senior Pastor  
Jerusalem Western Salisbury Church  
Allentown, PA

## IN MEMORIAM

The Rev. Banks Shepherd, longtime pastor and supporter of the Southern Conference UCC and lifetime member of ERHS, died on Sunday evening, September 27, 2015 at Piedmont Crossing. Services were held on October 4, 2015 at First Reformed United Church of Christ in Lexington, NC.

From the Davidson Funeral Home website we garnered the following obituary:

Rev. Banks Deroy Shepherd, 86, passed away peacefully Sunday, September 27, 2015, at Piedmont Crossing Health Care Unit.

Survived by his wife of 64 years, Eulene Fisher Shepherd; children David Shepherd (Barbara) of Vienna, VA; Howard Shepherd of Asheville; Robert S. Shepherd of Charlotte; Beth Shepherd Bliss of Brigantine, NJ (Michael); grandchildren Benjamin A. Shepherd, Julia K. Shepherd, and Julian Deroyce Bliss. Also survived by sisters Frances Matkins of Springfield, VA and Betty Clary (Glenn) of Wendell; as well as a host of beloved nieces and nephews. Predeceased by brother Paul Shepherd, brother-in-law Harlin Matkins, and sister-in-law Hazel Epting.

Banks was born in Guilford County to Howard D. and Pearl Shepherd, and graduated from Nathanael Greene High School in 1946. He attended Catawba College, and Lancaster Theological Seminary, where he ultimately earned a Master of Divinity degree. In the early days of the civil rights movement, he did post-graduate work at the Human Relations Institute of Fisk University.

After his ordination in 1953 by the Southern Synod of the Evangelical & Reformed Church, Banks enjoyed a long and rewarding career as a minister in the E&R and United Church of Christ, serving pastorates in Hickory, Mt. Pleasant, Concord, Claremont/Sherrills Ford, Winston-Salem, and Lexington. His keen interest in church history led him to author *New Gilead Church: A History of the German Reformed People on Coldwater* (1966), and to become involved in the Southern chapter of the Evangelical & Reformed Historical Society, including a term as president. He also served on the steering committee and was president of the Board for the Eastern Catawba Cooperative Christian Ministry.

Banks's penchant for service work led him to work as a chaplain for and member of the Lexington Downtown Lions Club, which conferred a life membership upon him in 2003. He directed several camps at Johns River Valley Camp in Collettesville, and was a past secretary and president of the board of trustees for the Blowing Rock Assembly Grounds/Conference Center.

An avid aficionado of folk arts, Banks had a talent for clock repair and for whittling figurines and toys, especially the gee-haw whimmydiddle. He also helped keep the tradition of storytelling alive by performing "Grandfather Tales" and "Jack Tales" throughout Western NC. In 2015, Banks received accolades from the Southern Highland Craft Guild for his work in keeping southern folk arts alive by promoting the gee-haw whimmydiddle.

In retirement, Banks enjoyed supply preaching and travels with his wife Eulene, friends, and family.

We have also learned of the deaths of the following ERHS members and UCC clergy:

Lois Guthrie Long, lifetime member (1934 – 2015)

The Rev. John Schulthis, lifetime member (1934 – 2015)

C. W. Bartholomai (1921 – 2015)

Alice Hinkle Stiely (2015)

The Rev. Peter S. Schults, lifetime member (1939 – 2014)

Dr. Frank Andrews Stone (1929 – 2014)

The Rev. William Engels Wimer III, lifetime member (1917 – 2014)

The Rev. George Shultz, Jr., lifetime member (2013)

The Rev. John Richard Glatfelter (2012)

Lois Edna Toms (1923 – 2012)

John J. Snyder, Jr., lifetime member (2013)

*John J. Snyder was a lifetime member of ERHS and noted antiquarian, particularly of late 18<sup>th</sup> and early 19<sup>th</sup> century clocks, furniture, and architecture of eastern and central Pennsylvania.*

*For an article on his collections and support for museums and historic preservation, see:*

[http://lancasteronline.com/news/local/bachelor-scholar-leaves-tall-clocks-and-a--million-legacy/article\\_1d48cb5a-c424-11e4-b837-7f97e5983e5e.html](http://lancasteronline.com/news/local/bachelor-scholar-leaves-tall-clocks-and-a--million-legacy/article_1d48cb5a-c424-11e4-b837-7f97e5983e5e.html)

Please contact ERHS at [erhs@lancasterseminary.edu](mailto:erhs@lancasterseminary.edu) if you have news of Caravaners or ERHS members to report.

### The Making of a Dedication

When was the last time you looked at the dedication page of a book? Have you ever wondered why the book was dedicated to whom it was dedicated? Was there a quote on the last dedication page that you saw? Was there a note to whom it was dedicated? Have you ever wondered what the point of a dedication page is? Have you ever been faced with the task of dedicating a book, and article, or a paper to someone?

Recently, I have begun to pay more attention to the dedication pages of the books that I read. I believe that dedication pages tell a story of their own. They give insight to the life of the author(s). A dedication page shows the audience what and whom the author truly cares about.

I am struggling with the dedication page for *Broken Boxes*. I want it to be perfect. I want it to say as much as possible in as few words as possible. I am sure that it will change again after this newsletter is published. I'm hoping to stumble upon the perfect quote. The current quote is from Gloria Steinem, "Women have always been an equal part of the past. We just haven't been a part of history."

From the beginning this project has been about women in the Reformed, Evangelical, and Evangelical and Reformed churches. However, I could not dedicate this project to only those women. This project is about them, but it is also about more than them. This project is about the Church. This project is dedicated "To the Women of the Church." Why? Because



Angela Smith and the Broken Boxes display at the ERHS Annual Meeting 2015

the women of the Church, even when we disagree with each other, recognize that we are in this together. This is our Church. We love her and we have given our lives to her. We have been present in the Church from the beginning and we are not going anywhere. Many of our names and stories have been lost. Some men have worked tirelessly to destroy our reputations and our work, as if God will ever forget about us. This project is dedicated to the women whose names have been lost, whose stories are forgotten, whose names are known, whose stories are shared, those women who are currently serving, and those women who are yet to come.

Angela Smith  
Lancaster Theological Seminary MDiv 2016  
ERHS Intern

For more information on Broken Boxes, visit the blog at [brokenboxesproject.wordpress.com](http://brokenboxesproject.wordpress.com) or email Angela at [brokenboxesproject@gmail.com](mailto:brokenboxesproject@gmail.com).

## 2015 CONTRIBUTIONS TO ERHS BEYOND MEMBERSHIP

### \$5.00 - \$49.00

David Attride  
Wayne Diehl  
Caroline Dunleavy  
Timothy Dykstra  
Joyce Ebright  
Emmanuel UCC, York, PA  
Forks UCC, Stockertown, PA  
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John Grebe  
Channing Jeschke  
John Klueter  
Dale Leber  
Carol Raszler  
Robert Rezash  
St. John's UCC,  
Phoenixville, PA  
Trinity UCC, East  
Petersburg, PA

### \$50.00 - \$99.00

Lawrence Bolick  
Gerald Collins  
G. Scott & Linda Comrie  
Robert Hunsicker  
Ellwood Kerkeslager  
Evelyn Kroehler  
Earlin Lutz  
St. Paul's UCC, Birdsboro,  
PA  
William Wack  
Robert & Francis Wentz  
Barbara Zikmund

### \$100.00 - \$499.00

Rev. Richard Berg  
Rev. Jay Ebersole  
Janet Heil  
Kay Schellhase  
Pascual Torres  
St. John's UCC, Coshocton,  
OH

### \$500.00 - \$999.00

Incarnation UCC, Newport,  
PA  
Rev. Linda Gruber  
Carol Joyce  
Rev. Judith Meier  
Rev. Cherly Stoneback  
Dubbs Memorial UCC,  
Allentown, PA  
Rev. Richard Taylor  
John Weiler  
Terry White

### \$1,000+

Lancaster Association UCC  
Pennsylvania Southeast  
Conference  
Southern Regional Historical  
Society UCC  
St. Lukes' UCC,  
Lancaster, PA

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*Alice B. Fox, ERHS lifetime member and Lancaster Theological  
Seminary alumna, celebrated her 100<sup>th</sup> birthday on  
October 7, 2015.*

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## Are There Any Reformed Churches There?

"Are there any Reformed churches there?" Today this might be a question from a family genealogist who believes their ancestors were Reformed. They might wonder if there were actually Reformed churches near where they lived.

But in days gone by this would be a question our ancestors asked with fervent desire. A migrant family from Switzerland is looking for a new homeland. A faithful son, one of many children of a Pennsylvania couple, seeks a new home on the western frontier. These questions reflect a heartfelt desire to practice our historic faith.

Yet this question is also essential to historic interpretations of our witness. Because the Reformed faith has always believed that there is one realm that includes the world and the church, then we must modestly ask if God has used our witness to change the world. Where the Reformed membership has been a significant part of the population has God's grace led to more devoted family life? Has God allowed our witness to lower crime, value education, care for the sick, the widow, the orphan? Has justice flowed down like water and righteousness like an ever flowing stream?

To answer these questions, we need to know: were there any Reformed churches there? Unfortunately we do not have a list or directory of America's German and Hungarian Reformed churches. In the nineteenth century, E. T. Corwin prepared such a list (with clergy as well) for our sister Dutch church, and the Reformed Church in America has updated it from time to time. Other writers have done the same for other denominations or regional areas.

Such directories are a great help to genealogists. They are also interpretive tools for both amateur and professional historians - religious, secular, and regional. Sociologists of religion are eager to understand how churches grew, multiplied, merged and closed. These lists provide wider tools than just the history of one local congregation.

With the help of many people, I set out years ago to provide similar lists for each of the branches of the United Church of Christ. Directories of Congregational churches (so many it took six volumes), and of the Evangelical Synod have been completed. The Congregational books include post-merger Congregational Christian and United Church of Christ congregations up to their publication dates, while the Evangelical book includes post-merger Evangelical and Reformed churches. But the Reformed and Christian church lists are not done.

Since I was ordained and had my first pastorate in a Reformed Church, and my grandfather was an elder in a Reformed church, I've had plenty of comments, such as, "Why are you doing those others and not finishing the Reformed list?" The answer is that in many ways it is the hardest. True, we have a great historical heritage, including many of the nation's greatest church historians from Philip Schaff onward. And, we have a wonderful Historical Society that in our tradition of "decency and good order" has kept almost all Synod and the vast majority of classis records.

One problem is that my German reading skills are nil. But the bigger problem is that we were the pioneers in circuit riding preachers long before the Methodists ever dreamed it up. Records were kept by charge and not by local church. Take, for instance, the following part of the 1864 East Pennsylvania Classis report to the Synod:

Ministers	Congregations	Charges	Post Office
Joseph S. Dubs	5	Egypt, etc.	Ironton, Lehigh Co.
John Zulich	6	Jacobs, etc.	Steinsville, Lehigh Co.
Wm. A. Helfrich	8	Ziegel, etc.	Fogelsville, Lehigh Co.
J. S. Hermann	8	Kutztown, etc.	Kutztown, Berks Co.



Of the 27 churches above, we know the names of only four. So classis records, ministerial biographies, local and congregational histories must be pursued to fill in the blanks. We do have some wonderful classis histories that cover many churches, but sometimes only those living when the history was written. Beginning with Harbaugh, we have many clergy biographies. Drs. Hinke and Glatfelter have given us an excellent overview of the colonial period. Also, early in twentieth century (the exact year varies by classis) reports were changed to include each church name. But earlier there are blanks, contradictions, and lacunae. The difficult period runs from 1793 to about 1910.

Perhaps you can help in completing this important project. If you contact me, I can tell you of the kind of problems and needs that might exist in your area. Lists of pastors of particular churches (especially with years served), or names of specific churches in a charge at a particular time are the most help, but there is no need to duplicate what has already been done. If you want to send me items or local church histories, I will make sure they are added to the ERHS collections. Or, if you live near or can commute to Lancaster, you might be able to help with some specific research. That would be doubly valuable if you can read German. Or, if you live near St. Louis, there are some old Reformed records and local histories at Eden. Volunteers are welcome!

Here are my contacts: 29 Abbey Rd., Easton, PA, 18040. (610)438-3771. pilgrimrht@rcn.com.

Thanks so much.

Richard H. Taylor, former chair  
United Church of Christ  
Historical Council

### News from the Archives

**Staff changes**—Jennifer Groff, office manager and archives assistant, and Phillip Anglin, archivist, have both left ERHS to pursue other opportunities. Meghan Phillips trained with Jennifer in August and early September to take over as office manager and archives assistant. Archivist emeritus Richard Berg will be sharing his skills with ERHS on limited basis as we search for a new archivist. Kathy Kuzmiak has also returned to the archives. She will be here one day a week to process new accessions.

**Grant Submissions**—The Development Committee has submitted two grant applications during the second half of this year:

- Jennifer Groff took the lead on grant proposal for the Lancaster County Community Foundation capacity building grant. Although ERHS was not awarded the grant, the groundwork has been laid for future applications.
- Caroline Dunleavy, with assistance from Richard Berg and Meghan Phillips, recently submitted a Community Organization National Endowment for the Humanities fellowship application for Meghan to research with the staff at the Lancaster County Historical Society. The recipients of the fellowships will be announced January 15, 2016.

**Book sale**—Currently there are no plans to have another ERHS book sale. Because of this, we are no longer accepting book donations explicitly for the book sale.

## ERHS WISH LIST

### **Book scanner – starting at \$10,000**

Many of our materials are too delicate to copy on a traditional copier. A book scanner would be helpful to our researchers, and would also provide the first step toward digitizing some of our collection.

### **Flat file storage – \$1,200 - \$3,500**

We have numbers of large photographs, deeds, maps, blueprints, and other materials that should be stored in flat file drawers (for preservation as well as improved access to the items).

### **Microfilm reader and printer – \$7,000**

Currently the archive does not have a functioning microfilm reader. Improved microfilm equipment will allow us to promote our microfilm collection.

### **Shelving – starting at \$10,000**

The shelving currently used to store archival boxes is unstable and unable to carry the weight of the materials. Proper archival shelves are needed to safely house the collection.

### **Stipends for interns – \$6,000**

Internships would be offered on a semester-by-semester basis (approx. 15 weeks) for a maximum of 10 hours a week.

### **UV-Filtering Film for Windows – \$1,000**

The main archives room has a large bank of windows, which allows light into the room despite the use of curtains. UV-filtering film will help block damaging UV light from affecting the collection.

### **Website redesign – starting at \$1,500**

Our website offers basic information about ERHS, but does not provide easy access of vital details, like the contents of our church record groups and manuscript collections, to potential researchers.

## ERHS OPERATING COSTS PER YEAR

### **Accounting Fees – \$4,100**

### **Archival and Office Supplies – \$4,200**

### **Copier Lease – \$1,400**

### **Meetings (Conferences and Conventions) Fees and Travel – \$2,000**

### **Memberships and Subscriptions – \$400**

This includes membership in historical societies with a similar focus to ERHS and national organizations, like American Association of State and Local History (AASLH).

### **Miscellaneous Expenses – \$2,000**

### **Postage Fees – \$200**

### **Professional development – \$200 - \$1,000**

This includes archival workshops, PastPerfect training, and other relevant opportunities for learning how best to preserve and improve access to materials in the collections. This also includes workshops on development and fundraising.

### **Staff Payroll – \$16,000**

### **Telecommunication – \$600**

## THE EVANGELICAL & REFORMED HISTORICAL SOCIETY

We are located on the second floor of the Philip Schaff Library, on the campus of the Lancaster Theological Seminary, 555 West James Street, Lancaster, PA 17603.

ERHS is usually open to the public Monday and Wednesday, 9 am – 4 pm. **Please call or email in advance of your visit** so that we may better assist you.

717-290-8734 • [erhs@lancasterseminary.edu](mailto:erhs@lancasterseminary.edu)

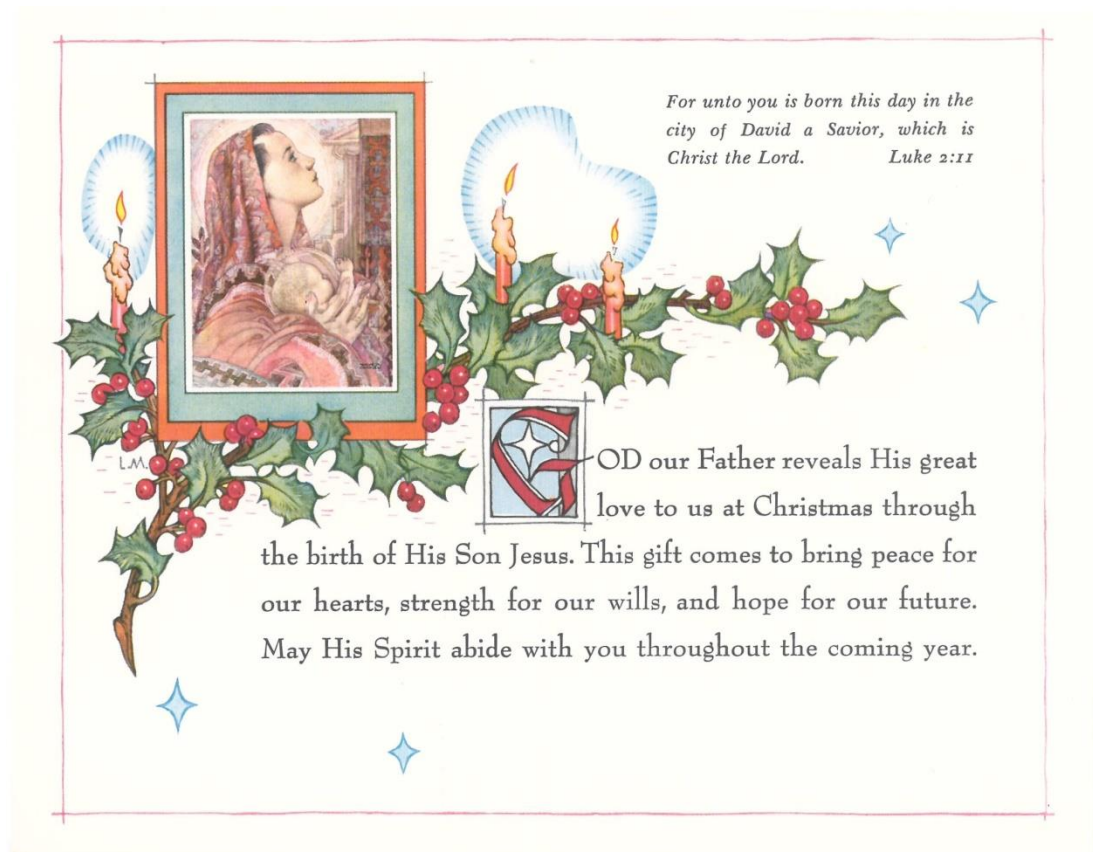
### FIND ERHS ONLINE!

The ERHS website is: [www.erhs.info](http://www.erhs.info).

Have you seen Tumblr? It is primarily a visual site, and we have a page there too where we show some of the items from the ERHS archives: [www.erarchives.tumblr.com](http://www.erarchives.tumblr.com). You do not have to have a Tumblr account to see the page, but you can create an account if you want to “follow” us.

Do you have news to share related to the E&R history or a photograph you’d like to post on one of these sites?

Please email us at: [erhs@lancasterseminary.edu](mailto:erhs@lancasterseminary.edu)



This Christmas greeting was printed by Eden Publishing House in 1955 and was found in the archival box of the E&R Board of National Missions.

# ERHS

## MEMBERSHIP FORM

Membership in the Society is open to all who are interested in preserving our heritage. The following categories of membership are available. Fees are on an annual basis.

**Please consider making an additional contribution to ERHS to help us continue our mission.**

**Individual (\$35)**

\_\_\_\_\_

**Student (\$20)**

\_\_\_\_\_

**Institution (\$60)**

\_\_\_\_\_

**Sponsor (\$150)**

\_\_\_\_\_

***Extra donation***

\_\_\_\_\_

***In memory / honor of*** \_\_\_\_\_

**Name:** \_\_\_\_\_

\_\_\_\_\_

**Address:** \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

**Email address:** \_\_\_\_\_

**(for occasional correspondence only – this helps us cut postage costs)**

☐ **ok to email newsletter**      ☐ **prefer print copy of newsletter**

Please mail with a check made payable to: ERHS

And send to: ERHS, 555 West James ST, Lancaster, PA 17603