

Forgotten Churches

The Evangelical Association in Harford County, MD

The Evangelical Association was a fellowship founded by Jacob Albright, for whom Albright College was named, that developed into a denomination about 1800. The movement was Methodist in doctrine and polity, so much so that they were often referred to as “German Methodists.” The denomination suffered a bitter split in 1894. A more progressive minority that favored use of the English language, less power for the bishops, more congregational autonomy, and lay representation at annual conferences reorganized as the United Evangelical Church.

In 1922 the Evangelical Association and the United Evangelical Church re-united to form the Evangelical Church. A portion of the United Evangelical Church that chose not to participate in the 1922 re-union continues to this day as the Evangelical Congregational Church, a small denomination headquartered in Myerstown, PA.

In 1946 the Evangelical Church joined with the United Brethren Church to form the Evangelical United Brethren (EUB) denomination. The United Brethren were a very similar group of “German Methodists” that had been started by Philip William Otterbein and Martin Boehm in the 1760’s and formally organized by them into a denomination in 1800. In 1968 the EUB and Methodist denominations united to form the United Methodist Church.

In the late 1700’s, there were many Germans in Baltimore and in Pennsylvania – but few in Harford County. In the 1800’s, the Central PA Conference of the Evangelical Association erected four church buildings in the county: Tabernacle, Jarrettsville, LaGrange, Goodwill. None of these congregations is still in existence. Even though their sites lie within the present bounds of the Baltimore-Washington Conference, they were always served from Pennsylvania. And so it is with a sense of responsibility that *The Chronicle* now tells the story of these forgotten churches.

The first article *Salem Church of the Evangelical Association* covers the church at Jarrettsville and what little is known about the short-lived work at LaGrange. It was written by high school student Harry Beale for a 1961 English research paper. He writes about the German settlers in Harford County with a perspective different from the usual one given in Pennsylvania – where the Germans were in the majority and both their high church (Lutheran, Reformed) and low church (Brethren, Mennonite) denominations were very strong. Dr. Beale is now a physicist living in Columbus, Ohio. His article shows remarkable insight and thoroughness for a high school project, and it is a worthy model for current researchers seeking to combine oral and documented information into a useful form. Certainly much of what is preserved in this paper would otherwise

have been forever lost. We thank Dr. Beale for his permission to reprint his article in this form.

Also worthy of mention in connection with the first article is the English teacher whose inspiration and mentoring made the paper possible – Flora Hankins Wiley. Cited as Mrs. A. Ross Wiley in the footnotes, she had an interest in local history and a particular passion for capturing oral history. It is believed that her students over the years produced dozens of similar papers combining written and oral information in a scholarly fashion on a variety of Harford County topics. Encouraged by the success of *The Chronicle* in locating Dr. Beale’s work, the county historical society is making a concerted effort to gather into a collection as many of these papers as can be located.

The second article *On the Wrong Side of the Line* covers the remaining two churches: Tabernacle and Goodwill. Compiled by the conference archivist Dr. Milton Loyer from materials at the archives, it continues the story of the “German Methodists” through the Evangelical and EUB denominations. While it was the split in 1894 that caused the demise of the work in Jarrettsville and LaGrange, it was the union in 1968 that ended the remaining witness of Jacob Albright’s spiritual descendants in Harford County.

In addition, Appendix IV of the second article sketches every known no-longer-existing Pennsylvania church within the territory that came into the Central Pennsylvania Conference from the Baltimore Conference in 1962, when conference boundaries were conformed to the state lines. This little-known information is a valuable contribution to the history of our conference.



Goodwill Church of the Evangelical Association, southwest of Jarrettsville MD
– on Hess Road, between state routes 146 and 152.

Salem Church of the Evangelical Association

Jarrettsville, Maryland

by Harry Beale, 1961

Introduction

This... was Salem. The massive wheels of history turned slowly in Salem's direction in the first part of the nineteenth century when the rate of German immigration to this country increased. The wheels turned slowly and made deep impressions, impressions that have not worn away with the friction of time.

The Germans had long been known in America. Their first notable appearance was during the American Revolution, when England hired the Hessians – German mercenaries. During the war, since the Germans had a natural ability to judge good farmland, the rate of desertion in the Hessian armies was high. These deserters, from among the common people of Germany, settled close to the areas where their armies had been the most – hence many of them settled in New York, Pennsylvania, and Maryland.

Later, as time passed and these Germans became more settled, they sent back to the homeland for their friends and relatives. This sudden mass immigration changed the previously friendly feeling in America toward the former Hessians and their families to a desire for segregation.

Jarrettsville was no exception. The Germans here were made fun of and ridiculed wherever they went. In religion it was the same – the Germans were made to feel uncomfortable at the local churches. It is at this point that this paper begins...

The Beginning

In the early part of the nineteenth century, the rate of German immigration into the United States increased.¹ Some of the German immigrants came to the port of Baltimore, up the two turnpikes from Baltimore City into Harford County, and settled around Jarrettsville.² Some of the men arriving at this time were Jacob Gross, Godfrey Abbott, Marcus Stengle, Jacob Hildt, Christian Schriver, John Schuster, John Heil, and John Gross.³ They came to America for several reasons: the famines, wars, and industrial revolution in Europe. In addition, the isolationist

¹ Owens, Baltimore on the Chesapeake.

² Wiley, Mrs. A. Ross.

³ Gross, James. A list in the May 22, 1925, *Bel Air Times* includes the name of Jacob Hill, which Dr. Gross believes to be an Anglicized rendering of Jacob Hildt.

policy of the United States that made it unlikely that their sons would be taken off to war.

This mass immigration formed a distaste in the mouths of the community. A few Germans would not have been so bad – but there were too many of them, and they were sticking together. Because the Germans could not speak English, they were thought to be slow-witted and dumb, and they were the object of jokes and pranks.⁴ This attitude of unfriendliness was noticeable wherever the new Americans went. Slowly this attitude changed, however, to envy. These new Americans worked hard on their land, and they very soon produced better crops than the surrounding farmers.

The natives of the community kept the upper hand around the Germans, and continually pushed them down. The struggle intensified when the Germans tried to attend the local churches. At Calvary Methodist Episcopal Church in Jarrettsville, they were politely shunned. At Bethel Presbyterian Church, they were made so unwelcome that they felt insulted.⁵

This was too much, and the Germans knit closer together and formed their own church. But their poverty would not enable them to erect a church building at that time – most of the area Germans made their living farming, burning chestnut wood for charcoal, or working at the ore banks below Madonna.⁶ And so they held services in Marcus Stengle's house until such a time as they would prosper enough to build a church. One source indicates that "meetings were held in the house of Mr. and Mrs. Stengal. Mr. Marcus Stengal came from Alsace-Lorraine and married Mary Rearick, sister of Rear Admiral Rearick of the United States Navy, and owned what is now the Breidenbaugh farm. The old log house, recently torn down by Albert Breidenbaugh, is the one in which their meetings were held."⁷

The Progress

Finally the day arrived when the Germans bought a tract of land, on the main road, where they could build a church. On April 7, 1849, John Horn deeded some forty-eight⁸ acres known as "Plaines and Bell's Habitations" to Adam Horn

⁴ Gross, James. Edward Breidenbaugh agreed with this assessment.

⁵ Gross, James. Again, Edward Breidenbaugh agreed with this assessment.

⁶ Breidenbaugh, Edward. Mr. Breidenbaugh's grandfather, John Boanick, who lived on the present Breidenbaugh farm near Madonna, was a blacksmith and shod the mules at the ore banks. Also, John Rearick ran a blacksmith shop in what was later the Sunday School building for some time.

⁷ Brown, History of Jarrettsville Methodism, 1805-1945. Edward Breidenbaugh agreed with Mrs. Bown and added that Mr. Stengle was a slow, quiet man while Mrs. Stengle was very talkative. Will Emrick said that Mrs. Stengle always carried a parasol with her on Sunday.

⁸ Land Records. The certificate of survey was made by John B. Henderson, November 29, 1843.

for six hundred dollars, current money. John Horn signed the deed with an X.⁹ On June 13, 1849, Adam and Charlotte Horn deeded three-quarters of an acre of land to George Gross, Jacob Gross, and Henry Hess, trustees of the Evangelical Association, for five dollars *specie*. The land in this deed was called “Plaines” and the formal description read “beginning at a Stone bearing southeast eight-tenths of a perch from a large bounded Hickory, in or near the mouth of an old lane on the east side of the great road leading from the Black Horse to Jarrettsville, and running thence parallel to said lane one course, to wit, N39½°E six perches, S39½°W twenty perches to the afore-said road, and thence with the same to the beginning.”¹⁰

While June 13, 1849, is the date of record, there is other information that would place the transfer of the property later or earlier. One source indicates, “There is a deed recorded in the courthouse in Bel Air dated February 18, 1865, for a half acre of land known as “The Plains” from Henry Horn and Ellen, his wife, to Jacob Hildt, George Gross, and Henry Hess, trustees, on which to erect a house of worship for the Evangelical members in the Jarrettsville neighborhood.”¹¹ There are also at least two tombstones in the cemetery dated prior to 1849. Their inscriptions read:

SACRED	Hier ruht
In the Memory of	Conrad
Jacob Gross	Solin son
He was born	Conrad & Catherine
In the year 1776	Gluck
He died February 26 th , 1842	Geb. al October 10, 1835
Aged 65 years	Gest. al October 11, 1847

The most likely scenario is that the Evangelical Association had been given permission to use the land for a cemetery and/or erected a church building while John Horn owned the land. When his sale of the land to Adam Horn raised

⁹ *Ibid.* Liber HDG, Folio 35, page 40. From his signature, it is believed that John Horn could neither read nor write. He went to Thomas Bay and John Arthur, Justices of the Peace, and they verified the transaction.

¹⁰ A perch is 16.5 feet. The deed also governs how the trustees should be replaced and how bankruptcy of the church should be handled, should it ever occur. Adam Horn apparently could read and write, but his wife could not. Charlotte Horn signed the deed with an X. On June 30, 1849, Adam and Charlotte Horn went to Thomas Bay and John Arthur, Justices of the Peace, who verified the transaction. The justices added that “the said Charlotte Horn having signed and sealed said deed out of the presence and hearing of her husband, and the said Charlotte Horn being by us examined apart from and out of the presence and hearing of her husband, acknowledges she doth execute the same freely and voluntarily and without in a need thereto by fear of his displeasure.”

¹¹ Brown, Lillian. History of Jarrettsville Methodism 1805-1945. Mr. Harry Beale went to the Harford County Land Records Office in the Bel Air courthouse and read every deed that Salem Church had made and every deed that Henry Horn had made, in the process reading some twenty-four deeds, and found no such deed. He then spoke to an office staff member who replied that if the deed was not in the books, then it did not exist. See footnote 19 for a possible explanation for Mrs. Brown’s statement.

questions about the status of the congregation, Adam made things proper by selling the land to the church for five dollars.¹²

The first church was a log structure,¹³ approximately twenty feet wide and twenty-one feet long.¹⁴ It was covered with cut board at some later date, and then it had the appearance of a frame church.¹⁵

Soon so many people were coming to the church that they annexed the cobbler's shop next door as a Sunday School building.¹⁶ The shop had room for a class upstairs and a large class on the first floor.¹⁷

The Successful Period

Up to this time Salem had been on a circuit with the LaGrange church at Rocks, the Tabernacle church at Peachbottom, and the Goodwill church at Rutledge.¹⁸ Since Salem and Goodwill were growing by leaps and bounds, it was agreed that the circuit was ready to erect a home for its pastor. Salem church then bought land on which a parsonage could be built. On April 18, 1865, Henry and Ellen Horn deeded one half acre to Henry Hess, George Gross, and Jacob Hildt, trustees of the Evangelical Association, for two hundred dollars "to be held by the said trustees and their legal successors in office forever, as a lot for a parsonage, in trust for the use of the Evangelical Association."¹⁹

The land in this deed is called "The Plains" and the legal description was as follows. "Beginning made for the said lot at a bounded stone set up as a boundary of division between the Henry I. Horne's part and Solomon Brookhart's part of said tract on the east side of the public road leading from Jarrettsville to the Black Horse, and running with said division line N36½°E sixteen perches and sixteen links, then S53½°E four perches and three-quarters to a stake, then S36½°W seventeen perches to the east side of the road aforesaid at a stone on an outline, then with said line and road, N50½°W four perches and three-quarters to

¹² Emrick, Will. Edward Breidenbaugh, who agrees that this is a likely scenario, states that all the facts surrounding the transfer can no longer be determined with certainty.

¹³ Emrick, Will.

¹⁴ Brown, *op. cit.*

¹⁵ Breidenbaugh, Edward. Mr. Breidenbaugh said that when the old church was torn down it was frame. Mr. Emrick said that the first church had been a log church. I concluded that it had been log with framing over the logs.

¹⁶ Emrick, Will. Both he and Mr. Breidenbaugh agree that at one time the building had been a cobbler's shop.

¹⁷ Personal Observation. I examined the building.

¹⁸ Breidenbaugh, Edward.

¹⁹ Land Records. Liber WHD, Folio 16, page 65. Despite the discrepancy in the month, this is undoubtedly the deed referred to in Brown's History of Jarrettsville Methodism, 1805-1945 and discussed in footnote 11.

the beginning aforesaid, containing one-half acres of land, more or less.”²⁰ For some unknown reason, however, the church did not build a parsonage on this tract of land at this time.

Nine years later they purchased another tract for this purpose. On June 6, 1874, Robert A. and Maggie Nelson deeded one and one-half acres of land to Jacob Gross, Dennis Standiford, and Henry Hess, trustees of the Evangelical Association, for seven hundred dollars “and consideration of the premises.” The land was called “Glenn’s Inheritance”²¹ and the legal description was as follows. “Beginning at a stone set-up on the southeast side of the public road leading from Jarrettsville to the Black Horse, and running thence and bounding on said road N45°W thirty-seven perches and twenty-four links and thence bounding with John Bonick’s tract, S31°W twenty perches and four-fifths, and thence and bounding on the remaining part of the said Nelson’s tract S62°E thirteen perches and two-fifths, still bounding on said tract N31½°E sixteen perches and four-fifths to the place of beginning aforesaid, containing one acre two rods and eighteen square perches, more or less.”²²

The church then built its parsonage, which has not been remodeled in any way since it was constructed.²³ It has three rooms and a shed-type kitchen downstairs, and two bedrooms upstairs.²⁴ This completed, the congregation decided to sell the first tract of parsonage land that they had never used. So on February 20, 1877, Henry Hess, George Gross, and Jacob Hildt sold that property to “Amanda Nelson, wife of Joshua R. Nelson” for six hundred dollars.²⁵

Since Salem now had a resident preacher, the church wanted to have more services. It already had Sunday School and church services on Sunday mornings, so it added Sunday evening church services.²⁶ Then it started having revival services periodically. It was here that the evangelical spirit of the church really blossomed.²⁷ Another service of note was the baptismal service. Infant baptism was the rule, and the preachers baptized almost all of the members’ children.²⁸ A service well-liked by the preachers was the Harvest Home service. Everyone that came brought something, from fruit to canned goods to farm crops, and after the

²⁰ Land Records, *op.cit.* A link is 7.92 inches. The deed also gave Henry Horn first option to buy the land if Salem ever sold it.

²¹ According to the May 15, 1925, *Bel Air Times*, the land “where Corad Breidenbaugh, John Boanier, David Wilson and the German parsonage are today belonged to John Glenn, brother of William Glenn... the grandfather of Mrs. Jarrett.”

²² Land Records. Liber ALJ, Folio 31, page 83. As measures of area, a rod is ¼ acre and a square perch is 272¼ square feet.

²³ Wilson, Laura.

²⁴ Emrick, Will.

²⁵ Land Records. Liber ALJ, Folio 36, pages 3 and 2406. Henry Horn approved the sale and was given five dollars to give up his option.

²⁶ Preston, Leona and Gross, James.

²⁷ Preston, Leona.

²⁸ Hildt, Paul.

service everything was given to the preacher.²⁹ Another unusual and often emotional event was the farewell service, at which the preacher being replaced would give his farewell sermon to those whom he had served during his tenure.³⁰

During this time the community's dislike of the Germans was still strong, and so the Germans' ties to one another grew stronger. Although the Germans did not want to remain segregated, there was nothing they could do. Then their desire to be like the others caused them to build a new church. They wanted a big, pretty church like the other people had – and besides, Bethel was getting ready to erect a church.³¹ One night they had a festival to raise money for the new church, and while at the festival they started tearing the old one down.³² Marion Anderson from Shawsville was the carpenter who built the new church.³³ David Wilson, who lived across the road from the church, also helped to build it.³⁴

Marion Anderson also built the first Holy Cross church, and he died just as he was about to complete it. During a windstorm, before anyone else completed the church, it blew down. Malcom Wiley's father later rebuilt Holy Cross church. Marion Anderson also helped build Ayres Chapel. A short time later it was noticed that the steeple on Ayres Chapel swayed in the wind, and so it was lowered by several feet.³⁵

When Salem was first built, the ceiling was formed by the inside of the roof. The sides were not tied together very well, and when the bell was rung the whole church shook. Then a windstorm, the same one that blew down Holy Cross church, twisted Salem. The people were so afraid that the church would fall down that they got another carpenter to tie the sides of the church together. He also made the ceiling lower, thus bracing the roof and the sides.³⁶ While the carpenter was fixing the church, the people held services in the Sunday School building.³⁷

When the new church was completed, it was a beautiful structure. It was a white frame church with a very high steeple. The bell could be heard for miles around.³⁸ There was a small vestibule on the front of the church. The vestibule had double doors on the outside, with a fancy window above them. There were three windows on each side of the church, and two in the front. There was also a small circular window in the front of the church, near the top. There were

²⁹ Preston, Howard.

³⁰ Preston, Leona and Breidenbaugh, Edward.

³¹ Breidenbaugh, Edward. Mr. Breidenbaugh said the new Salem was built the same time as the new Bethel. He said it took two years to build the new Bethel but only one year to build Salem. According to Miss Joan Smith, Bethel was dedicated in 1886 – so the new Salem was likely built in 1885. Brown's History of Jarrettsville Methodism 1805-1945 states that the new Salem church was erected in 1889. According to Malcolm Wiley, the records of Marion Anderson, the builder of the new church, were burned. [editor's note: The new Salem church was dedicated 10/2/1887.]

³² Breidenbaugh, Edward.

³³ Salem Church Records.

³⁴ Breidenbaugh, Edward.

³⁵ Ibid.

³⁶ Troyer, Edwin.

³⁷ Emrick, Will.

³⁸ Wheeler, James. He heard the bell at Black Horse.

wooden shingles on the comb roof and two chimneys, one on either side of the church.³⁹ There were three steps in front, one of cement and two of slate.

There were three aisles, the main aisle in the center of the church and two smaller ones against the walls on either side. There were two pot-bellied stoves, one on either side, halfway up the side aisles. A semi-circular altar rail surrounded the pulpit area, which had a rise of three steps and held two chairs and a desk. There were four choir benches, two on each side, and a bookcase in the left-hand corner. The organ was on the right side between the choir benches and the pulpit.⁴⁰ The walls had four-foot-high wainscoting, and the second ceiling was completely wainscoted. The carpet was red with stripes in it, and the church was illuminated by kerosene lamps.⁴¹

At first the church windows were clear glass, but later it became the fashion to have stained glass windows. Because it lacked the funds to purchase stained glass, the church bought special colored paper which, when dipped in warm water and pasted on the plain glass, gave the appearance of stained glass.⁴²

While the services in Stengle's house and the old church had been conducted in German, the services in the new church were mostly conducted in English – but some of the elderly men always prayed in German.⁴³ The Germans were still striving to be as good as anyone else, but four times a year the Presiding Elder in the Evangelical Association came to Salem on Saturday and held services in German.⁴⁴ When the community people heard that they still had services in German once in a while, they teased the Germans even worse. What is one man's comfort and inspiration is another's jest and scorn."⁴⁵

Then the German youth were especially teased by their peers. When the young people decided they could not suffer any more for their attendance at Salem, they went off to Bethel and Calvary.⁴⁶ Once the young Germans were in the other churches, the community realized that they were not so bad after all. While good for community relations, this acceptance proved to be the beginning of the end for Salem.

The Beginning Decline

As Salem started on a down grade, with its young people leaving for other churches, the congregation decided to sell some of its land. On December 28, 1889, Jacob Gross, Dennis Standiford, and Henry Hess sold to David Wilson for

³⁹ Markline, Ben. He still has some of the shingles.

⁴⁰ Some of the organists were Kate Slade, Mary Markline and Kate Schuster.

⁴¹ Markline, Mrs. Ben.

⁴² Breidenbaugh, Edward.

⁴³ Gross, James.

⁴⁴ Breidenbaugh, Edward.

⁴⁵ Commager, *Freedom, Loyalty and Dissent*.

⁴⁶ The Schuster children were among the first to go off to Bethel.

forty dollars the unused half of the lot on which the parsonage sat. “Beginning on the east side of Boanick’s lane and bounding on the remaining part of the parsonage lot fourteen and one-tenth perches to Conrad Bradenbaugh’s land, then bounding on said land seven and three-quarters perches to said Wilson’s other lot, and thence bounding on said lot thirteen and two-fifths perches to Boanick’s Lane, thence with the east side there of eleven and one-fifth perches to the beginning, containing three-quarters of an acre.”⁴⁷

It was soon thereafter that a crucial blow befell Salem. Beginning in 1891, the Evangelical Association suffered a denominational split. The Goodwill church, which up until this time had been so close to Salem, sided with one faction while Salem supported the other. Each side claimed to be the true Evangelical Association, and so no small argument developed between the people of Goodwill and those at Salem. A civil trial in Pennsylvania in 1894 determined that the faction supported by Salem was the true Evangelical Association, and the faction supported by Goodwill was forced to become the United Evangelical Church.⁴⁸

While the legal battles were going on, both factions claimed ownership of Salem. Once there were two preachers there at the same time – a Rev. Baumgardner, and a Rev. Cleaver. Both had their families and furniture in the little parsonage, too. Finally they could stand one another no longer, so during a ruckus the Rev. Mr. Baumgardner kicked out the Rev. Mr. Cleaver. He also threw all Mr. Cleaver’s furniture out on the porch. David Wilson took Mr. Cleaver in for about two days, until he could gather his assets about him, and then he left.⁴⁹ Goodwill later built a parsonage for the pastors of the other faction.

Even though the faction that Salem and LaGrange⁵⁰ sided with was the legal Evangelical Association and in the majority nation-wide, it was in the minority in the eastern United States. While Goodwill and Tabernacle continued to associate with sister United Evangelical churches in Baltimore and York County, Pennsylvania, Salem had no other Evangelical Association congregations within a reasonable distance. When the congregation became too weak to support a pastor, it had to be joined with sister Evangelical Association churches in Lancaster County, Pennsylvania. This awkward arrangement further reduced Salem’s credibility in the community.

Another lingering “thorn in the flesh” for Salem was the way in which the Evangelical Association controlled the assignment of preachers, not allowing any minister to remain at the same post for more than three consecutive years. From

⁴⁷ Land Records. Liber ALJ, Folio 55, page 529.

⁴⁸ Bayne, George E., Sr. and Breidenbaugh, Edward.

⁴⁹ Breidenbaugh, Edward.

⁵⁰ I’m not sure when the LaGrange church closed, but the pews went to the Chestnut Grove AME church which dates from 1893 – and so it appears that LaGrange closed about that time. I visited the spot where the church had been, and all that is there now is a foundation – from which I concluded that the LaGrange church had a vestibule. In the process of gathering information for this paper, I never once found the name of any person who ever went to the LaGrange church.

the formation of the Jarrettsville charge in 1870 until Salem closed in 1915, the denomination had sent twenty preachers as follows.⁵¹

1870-72	HA Stoke	1895-96	John S Farnsworth
1872-74	AW Shenberger	1896-00	CN Wolf
1874-76	AW Kreamer	1900-02	Horace H Romig
1876-79	PF Jarrett	1902-04	JW Romberger
1879-82	Levi Dice	1904-07	Jerome H Smith
1882-85	BF Anthony	1907-08	EM Esterly
1885-88	LK Harris	1908-09	WE Frederick
1888-91	HH Douty	1909-12	WC Beck
1891-93	AS Baumgardner	1912-13	George Martin
1893-94	Edward Fulcomer	1913-14	Wilbur Moyer

Mr. Harris was there when they built the new church.⁵² Mr. Douty was the first in the new building.⁵³ Mr. Moyer was there when they closed it.⁵⁴ The Reverend Mr. Jarrett, the first to stay for three years, was especially liked. “Rev. Jarrett not only preached religion, but lived it. He could be found going from house to house ministering to the suffering and helping those in distress, until he was called *Father Jarrett* rather than *Rev. Jarrett*.”⁵⁵

Starting in 1910, since the young people had gone off to other churches and the old people were slowly dying off, the congregation became so small that Salem had to be put on a circuit with distant churches. The preachers came to Salem every other week and had to be met at White Hall.⁵⁶ These every-other-week services went on for a while, but gradually they died out, too. In 1915, the church closed its doors.⁵⁷ Calvary’s preacher came and invited the members to Jarrettsville, but Bethel still wanted nothing to do with the Germans.⁵⁸

Years later, after the 1922 re-merger of the Evangelical Association and the United Evangelical Church to form the Evangelical denomination, a preacher from Goodwill came to Salem and tried to stir up some interest. But the interest was gone, and so he went back to Goodwill.⁵⁹

The Final Chapter

Between 1915 and 1929 the church was used at various times for funerals.⁶⁰ Funerals were quite different at that time. During a funeral no one talked or moved out of place – everything was kept on the level of the mysterious.

⁵¹ Church Records.

⁵² Breidenbaugh, Edward.

⁵³ Gross, James.

⁵⁴ Brown, *op. cit.* Church records indicate the last person baptized in the church was Albert Breidenbaugh on February 8, 1914.

⁵⁵ *Ibid.*

⁵⁶ Hildt, Paul and Markline, Mrs. Ben.

⁵⁷ Salem Church Records.

⁵⁸ Breidenbaugh, Edward.

⁵⁹ Greene, Mrs. Hiram.

⁶⁰ Brown, *op. cit.*

The funeral coaches of the day were also distinctive – Mr. Kurtz used a horse-drawn white coach for children, and a horse-drawn black coach for adults. Another beautiful thing about funerals was the bell ringing. As soon as the coaches bringing the bodies came into sight, a man started ringing the bell. When one peal died away, he rang it again. The bell was rung the number of times equal to the late person’s age.⁶¹

The ultimate disposal of Salem’s property occurred in stages. First, when it was admitted that the church was destined to never more have its own pastor, the parsonage was sold. On October 30, 1920, Conrad Breidenbaugh, Philip I. Hildt, and John P. Schuster, trustees of the Evangelical Association, deeded the remainder of the parsonage land, together with the buildings and other improvements, to John P. Schuster for “ten dollars and delivery of other good and valuable considerations.”⁶²

Finally, when the church started to show signs of loneliness and neglect, it was decided to sell it, too. Even though the structure was still used at various times for funerals, the trustees decided to sell the building and invest the money in a fund for the perpetual care of the cemetery.⁶³ An auction was held on the church grounds, with Colonel Edward Cairnes as the auctioneer. Almost everything was sold, with the following bidders purchasing the major items listed.⁶⁴

Mr. R.L. Greene	pews, pulpit, Bibles, song books
Mr. J. Wheeler	church bell
Mr. J. Schuster	coal bucket, pulpit Bible, foundation under the vestibule
Mr. B. Markline	communion tray, some church books
Mr. P. Hildt	communion pitcher and glass
Mr. R. Breidenbaugh	church steps
Mr. E. Troyer	organ, church building, church foundation

Today the pews and pulpit desk are being used at Upper Cross Roads Baptist Church.⁶⁵ The steps are being used on Mr. Edward Breidenbaugh’s farm, and Edwin Troyer’s house is built out of the lumber from the church building.⁶⁶ The bell is being used at the Bel Air Methodist Church.⁶⁷

A year or so later a donation was taken up among the former members, and a strong iron fence was put up around the cemetery. After installation of the fence, the cemetery received very little care and grew into a briar patch. Honeysuckle grew over the fence and the tombstones, and began slowly pulling over the tombstones.⁶⁸

⁶¹ Greene, Mrs. Hiram. Howard Preston and Leona Preston concurred with all these funeral memories.

⁶² Land Records. Liber JAR, Folio 171, page 247.

⁶³ Brown. *op. cit.*

⁶⁴ Salem Church Records.

⁶⁵ Greene, R. Linney. Mr. Greene bought them and donated them to the church.

⁶⁶ Troyer, Edwin. Part, but not all, of the house is made from Salem’s lumber.

⁶⁷ Wheeler, James. The church bought the bell on his recommendation. The pulley wheel for the rope was rotted away, and so Mr. Wheeler made another one himself.

⁶⁸ Emrick, Will and Breidenbaugh, Edward.

This motivated some of the people involved to decide to close the cemetery. At that time there was a high iron fence around the Heil lots, and the men decided that it would get in the way when they took the horse teams through to work up the ground. They went to the Grosses and Kinharts, descendents of the Heils, and got their permission to remove the fence – but the men had to promise to put back fence after they were done. The cemetery was cleaned, and the men put all the broken and misplaced tombstones in the corner of the plot – years later these stones were permanently removed. After the clearing and cleaning, the Grosses and Kinharts looked at the cemetery and told the men to forget the fence – that the cemetery looked better without it. The fence today is on the farm of Dr. James Gross.⁶⁹

Later John A. Horn, son of Henry I. Horn, had some ideas for improving the appearance of the cemetery. Without asking anyone’s permission, he went to work. He removed the three big boxwoods and planted two spruce trees. He took some of the headstones piled in the corner and made the walkway which is right inside the gate.⁷⁰

About 1930, the church received national recognition when the story of “Adam and Eve” appeared in *Ripley’s Believe It or Not*.⁷¹ The inscriptions on the Rearick tombstones read as follows.

ADAM REARICK	EVE
Born March 6, 1799	wife of Adam Rearick, Sr.
Died December 19, 1863	Born March
Rest, loved ones, rest	Died January 18, 1880
We shall soon meet again	In my hand no price I bring
	Simply to thy cross I cling

Conclusion

This was the history of Salem as I found it. I may have omitted a few things, or occasionally added my own expressions, but I have basically written it as I found it. I would like to thank the people who made this paper possible, and to add my own conclusion.

This... was Salem.
 This was a people and a church.
 This was an era in the lives of men.
 This was a time of immigration.
 This was a time of segregation.
 This... is best forgotten.

⁶⁹ Breidenbaugh, Edward.

⁷⁰ Emrick, Will and Breidenbaugh, Edward.

⁷¹ Greene, Hiram. The late Honorable John A. Robinson told that to him about fourteen years ago. [editor’s note: These tombstones have since been stolen from the cemetery.]

Bibliography

Bel Air Times. May 15, 1925 and May 22, 1925.

Brown, Lillian. Harford County Directory, Maryland State Directors Publishing Co., 1953.

----. History of Jarrettsville Methodism, 1805-1945.

Commager, Henry Steele. Freedom, Loyalty, and Dissent, New York, Oxford Press, 1955.

Goodwill Cemetery tombstones

Interviews

Mr. Thomas Anderson, with assistance from Bob Gregory – related to Marion Anderson

Mr. George E. Bayne, Sr. – knowledgeable about Goodwill church

Mr. Edward Breidenbaugh – former member of Salem church

Mr. Will Emrick – attended Salem church, current Salem Cemetery caretaker

Mr. Hiram C. Greene – longtime Jarrettsville resident

Mrs. Hiram C. Greene – nee Preston, attended Salem church

Mr. R. Linney Greene – bought some of the Salem church furniture

Mr. Spurgeon Hess – current member of Goodwill church

Dr. James Gross – former member of Salem church

Mr. Paul Hildt – attended Salem church as a boy

Mrs. Paul Hildt – possesses, with her husband, the known Salem Church Records

Mr. Ben Markline – married by a minister of Salem church

Mrs. Ben Markline – nee Mary Hildt, played the organ at Salem church

Mr. Howard Preston – brother of Mrs. Hiram Greene, attended Salem church

Miss Leona Preston – sister of Mrs. Hiram Greene, attended Salem church

Mr. & Mrs. R. Neslon Rampley – longtime Jarrettsville residents

Mr. & Mrs. Edwin Troyer – live in a house built with lumber from Salem church

Mr. James Wheeler – bought the Salem church bell

Mrs. A. Ross Wiley – prominent Harford County historian

Mrs. Laura Wilson – owns the former Salem parsonage

Land Records, Harford County Land Records Office, Bel Air, Md.

Letter, The Rev. E.J. Bayne. March 9, 1961.

Owens, Hamilton. Baltimore on the Chesapeake, New York, Doubleday, 1941.

Salem Cemetery Tombstones

Salem Church Records