

Children of Catoctin Parish-1984 (Photo by Joel Anderson)

First Row: Scott Williar, David Williar, Keith Koontz, Sherri Sweeney holding Ryan Hinkle, Kelly Smith holding Eddie Smith, Jennie Smith holding Matthew Rice, Beth Burrier.

Second Row: Evelyn Saavedra, Matthew Crouse, Megan Portner, Ryan Adams, Joshua Bollinger, Shelly Knott, Michael Harper, Erin Barrett, Jamie Williar, Benjamin Rice, Shelly Smith, Jason Misner, Tara Barrett.

Third Row: Rebecca Portner, Tony Saavedra, Sara Harper, Monica Blair, Kate Anderson, Shawn Liebegott, Erin Smith, Lindsey Lookingbill, Jennifer Knott, Jaime Sweeney, Carrie Bollinger.

Fourth Row: Blaine Burrier, Buddy Martin, Brittany Liebegott, Elizabeth Harper, Danny Bollinger.

Fifth Row: Jeffrey Sweeney, Amy Martin, Tammy Sweeney holding Stacey Sweeney, Kathy Hoke, Ricky Saavedra, Amy Smith, Tommy Springer, Randy Sweeney, James Burrier, Billy Misner.

FAITH IN THE FURNACE



A HISTORY OF HARRIET CHAPEL
CATOCTIN FURNACE, MARYLAND

By
ELIZABETH Y. ANDERSON

Note: This volume was published in 1984. In 2022, it was reprinted with supplemental text in chapter XII covering the years 1984 through 2022. There are no changes to the original text

Library of Congress Catalog Card Number 84-072818
ISBN 0-9614002-0-X

To-
The children
of Catoctin Parish:
past, present, and future.

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IIN'fIRODtJC'fllION

Catoctin Furnace is a tiny hamlet which hugs the eastern slope of the Catoctin Mountains in northern Frederick County, Maryland. It was once a thriving industrial community centered around the iron furnace whose name it bears. Today an atmosphere of quiet serenity surrounds the village, known affectionately as "The Furnace."

One of the landmarks of the little community is a stone chapel. Built to serve the furnace workers, it has survived bad times as well as good and now is a self supporting part of the Episcopal Diocese of Maryland. The little church, known as Harriet Chapel, recently celebrated its sesquicentennial anniversary. As a part of the recognition of this milestone, those who love the Chapel thought its story and that of its people should be told.

For me, this writing has been a labor of love. Each time I walk into Harriet Chapel, I feel as though I am surrounded by friends from the past as well as the present. Crowding my memory are Samuel Reinke, who ministered to all sorts and conditions of people; John Brien, furnace owner and Chapel builder, and his delicate wife, Harriet; Mary Dorsey, whose determination in bad times helped to keep the Chapel doors open; Harriet McPherson and her daughter Mary McPherson McGill, always working for the children; furnace owner Peregrine Fitzhugh, kind and generous, with whom, I discovered, I share ancestors; a host of Episcopal priests, some highly successful, and some who gave up after only a few months stay.

The search for information reached from New York State to

South Carolina. Everyone at the archives and libraries visited was very helpful. I would especially like to say "Thank you," to Robert Steelman, who translated documents for me from the Moravian Archives; to F. Garner Ranney, historiographer of the Episcopal Diocese of Maryland; to Lawrence Baker for editing; to Joann Miller for photographic copying; to Sterling Kelbaugh for making long distance telephone contacts; to those who lent pictures to be included in this work; to the priest and people of Catoctin Parish for their patience and encouragement and to my friends and fellow church officers, Ann Boyd, Clement Gardiner and Bea Vito, who helped out in countless ways. For the years 1915 to the present, in addition to other available material, I have had the advantage of the vestry minutes of registrars C. C. Waters, William McPherson McGill, William Stitely and Elizabeth Y. Anderson.

My research and writing could never have been accomplished without the support of my family. I especially want to acknowledge Elizabeth's help and companionship and Joel's patience and interest as "official photographer."

The strength of a church is in her children. Recognizing this, I would like to dedicate this work to the children of Catoctin Parish-past, present and future.

Elizabeth (Betty) Anderson
Registrar, Catoctin Parish

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II

Religion has played an integral part in the lives of the people of the Catoctin area from the time of settlement. Their faith has comforted them and given them strength. They have shared each others' joys and sorrows, rejoicing and weeping together. It is a tribute to the steadfastness of this faith that the roots of a number of currently active congregations reach into the soil of Catoctin.

As early as the 1730s, scattered settlers were arriving in the Monoquice (Monocacy) region which included Catoctin. Predominately of German descent and Lutherans, their earliest religious services were held in the open or in a convenient hay-loft. From time to time, a Lutheran clergyman visited the area, baptizing, marrying and bringing the sacrament of Holy Communion. By 1743 the settlers had built a simple log church.¹ Its exact location is no longer known, but it was close enough to serve the residents of the Catoctin area.

Some of the German settlers followed the teachings of the Church of the United Brethren² or Moravians. By the late 1740s their number was significant enough to warrant building a church on a tract of land given by Daniel Dulaney. This was the beginning of the Moravian congregation at Graceham.

The settlers engaged in a variety of tasks, all directed toward maintaining them in a new, untamed land. They raised some crops, cut timber, built houses, made tools and furniture. During the

¹The Monoquice log church-probably located near the present junction of Hessong Bridge and Blue Mountain Roads.

² Not to be confused with the United Brethren in Christ.

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activities connected with their livelihood, it is easy to understand how they became aware of the presence of a rich supply of iron ore on the slopes of Catoctin Mountain. Someone among their number may have operated a small bloomery forge to extract the ore from the rock and mold it into necessary shapes.

The infant American iron industry attracted investors from business and financial circles. A number of these entrepreneurs patented tracts which showed potential as sites for iron furnaces. Among the investors was Dr. Charles Carroll, an Annapolis surgeon and cousin of one of Maryland's signers of the Declaration of Independence, Charles Carroll of Carrollton. In 1752 Dr. Carroll acquired two small tracts in the Catoctin area, "Good Will" ³ and "Stoney Park." ⁴

The Carroll family of colonial Maryland had extensive land holdings in Frederick County. Through a series of land transfers in the mid-eighteenth century, a group of investors acquired one hundred acres of Carroll land slightly west of the present town of Emmitsburg.⁵ A furnace complex was built, including a furnace stack, bridge houses, coal house and grist mill. The operation, known as Hampton Furnace, continued between the years 1764 and 1767. It was advertised for sale in September 1767 and shut down, probably because of an inadequate supply of good ore.⁶ During the time of Hampton's operation, some ore was reported to have been hauled to it from the Catoctin area.⁷

One of the partners in the Hampton venture was Benedict Calvert, descendent of the proprietary family of Maryland. In 1768 a partnership of Calvert, John Davidson, Annapolis attorney Thomas Johnson and his brother James petitioned the royal governor for a tract of vacant land in the Catoctin area which came to be

³ Maryland Land Patent BC&GS 27:215, Hall of Records, Annapolis, Maryland. The future site of the furnace at Catoctin.

⁴ Maryland Land Patent BC&GS 22:452.

⁵ Frederick County Land Records F:237-238, H:69-70, andj:772-74, Frederick County Courthouse, Frederick, Maryland.

⁶ *The Maryland Gazette*, Thursday, September 3, 1767.

⁷ State of Maryland Board of Natural Resources, Joseph T. Singewald, Jr., Dir., *The Physical Features of Carroll County and Frederick County* (Baltimore: State of Maryland. Board of Natural Resources, Department of Geology, Mines and Water Resources, 1946), p. 150.

known as "The Mountain Tract," "for the purpose of erecting and building an iron works." ⁸ Before the warrant issued to them was executed in 1770, Thomas Johnson and Benedict Calvert purchased "John's Mountain" ⁹ from the second generation of a German-born early settler family. Combining this purchased land with the grant from the royal governor, the partners had a tract of 7715 acres, containing all the necessary elements for iron production.

James Johnson moved to Catocin in November 1774 and began construction of a furnace complex. Johnson had previous experience in furnace construction and operation. He had been ironmaster at Green Spring Furnace, a less than successful venture of his brother, Thomas, and Lancelot Jacques, in present day Washington County, Maryland.

In return for one hundred tons of pig iron, Thomas Johnson struck a bargain with Charles Carroll, Barrister, son and executor of Dr. Carroll, for the Carroll tracts "Good Will" and "Stoney Park." The Johnsons became sole owners of the Catocin holdings through a series of additional land transfers. By mid 1776 the furnace was in blast—the beginning of a long and successful iron-making enterprise at Catocin.

The furnace served as the social and economic center of the community and was regularly visited by Lutheran and Moravian clergy. Records preserved from the Monocacy Church list "Johnson Furnace" as a point of identification in 1776 when a couple who lived in "the Turckey near Johnson Furnace" was married. In 1786 a marriage was performed at "johnson Furnace" by a Lutheran pastor.¹⁰

In the later years of Johnson furnace ownership, Baker Johnson leased the enterprise to Benjamin Blackford. Blackford's name was also used in church records to identify location. On October 6, 1808 Richard Campbell, an employee of Blackford, was married

⁸ Maryland Land Patent BC&GS 42:3-8.

⁹ Frederick County Land Record M:147, March 24, 1769. Tract of John Verrees. The present site of "Auburn."

¹⁰ Frederick S. Weiser, trans. *Records of Marriages and Burials in the Monocacy Church in Frederick County, Maryland*, (Washington, D.C.: National Genealogical Society, 1972), p. 48.

to Barbara Zimmerman. The ceremony was performed at "Mr. Blackford's furnace in the presence of several people . . ." ¹¹

During these same years, the clergy of the Moravian church were ministering to the furnace workers. The pastors kept detailed diaries of their activities, which are preserved in the Moravian Archives. In a particularly moving passage, Brother John Frederick Schlegel described a visit to the furnace. On July 30, 1799 he visited with

James Johnson, his brother and sons and particularly with the poor Negroes whose inward and outward conditions are troubled . . . A little group of them gathered around me at the top of the furnace opening (cavity). I depicted the Saviour as He redeemed them from sins upon the cross through His suffering and death. (I told them) how so many of their countrymen in the West Indies, through belief in the Saviour, have achieved bliss (happiness) through His death. They wept very much because they were bound to work so hard during the week as well as on Sunday in the iron smelter and thus were seldom able to hear the Word of God. My conversation came to an end, the signal was given for the pouring and each of them had to go back to work. ¹²

During the pastorate of Carl Gottlieb Bleck, October 1805 to May 1, 1819, the ministry to the furnace population continued. On April 23, 1808 Brother Bleck went to the Furnace and "attended to a body and preached in the graveyard ¹³ on the 32nd Psalm." On October 15, 1815 Bleck and another member of the Moravian congregation went "to the Furnace and baptized two children in the death of Jesus . . ." ¹⁴

The earliest owners of Catoctin Furnace, the Johnsons, were members of the Anglican or Episcopal Church. Baker Johnson,

¹¹ Weiser, p. 76.

¹² Diary of John Frederick Schlegel, 1799, Moravian Archives, Bethlehem, Pa. Translated from the German.

¹³ Diary of Carl Gottlieb Bleck, 1808, Moravian Archives, Bethlehem, Pa. This was probably a reference to the slave cemetery at Catoctin.

¹⁴ Diary of Bleck, 1815. Moravian Archives, Bethlehem, Pa. Cross checking the register for 1815, the names of these children appear to be Solomon Hancock and William Carothers. The expression "baptizing . . . in the death of Jesus" was not unusual. Biblical reference: Romans 6:3.

the prominent attorney who was a partner in the enterprise with his brothers Thomas, James and Roger, served as a vestryman of All Saints', Frederick, for a number of years. During the early 1800s, soon after Baker Johnson became sole owner of Catoctin Furnace, he leased it to Benjamin Blackford. Following the expiration of his ten year lease, Blackford moved to Shenandoah County, Virginia, where he was described as being a staunch Episcopalian and very active in the faith.¹⁵

During his ownership of Catoctin Furnace, Baker Johnson built the mansion house, "Auburn." Probably completed about 1805, "Auburn" remained in the possession of the Johnson family after Baker Johnson's death in 1811. Its history has been closely associated with Catoctin Furnace since it was built.

When Baker Johnson died, the furnace complex was sold to



"Auburn" c.1900 (Courtesy of C. E. Gardiner)

¹⁵ Charles Minor Blackford, Blackford family history, unpublished.

Willoughby and Thomas Mayberry, ironmasters from the Philadelphia area. Willoughby Mayberry took over sole ownership in 1813. The prosperity resulting from the War of 1812 enabled him to make improvements to the property. Among other additions, he began construction of a two story stone house on one of the farms attached to the property.¹⁶ The wartime boom collapsed, however, and in 1820 Catoctin Furnace was put up for sale by the Sheriff of Frederick County. At this point, John Brien, one of the main characters in the history of Harriet Chapel enters the picture.

¹⁶ *Frederick Town Herald*, 18, No. 45, Saturday, April 1, 1820. "Windy Hill" which figured later in the history of Harriet Chapel.

J I J I

John Brien has proven to be one of the most interesting and illusive individuals in the history of Catoclin Furnace. Because his family appears to have died out several generations ago, there is no one to pass on the oral history. Poor record keeping in the eighteenth and nineteenth centuries has added to the problem of tracing the Briens. Although many questions about John Brien's life remain unanswered, it is now possible to put together some facts about this man whose life had a great impact on Catoclin Furnace and generations of area residents.

John Brien was born in 1766 in County Tyrone, Ireland. His uncle, Robert Coleman had emigrated from Ireland to Philadelphia in 1764, and within a few years was well established in the infant American iron industry. Three Brien brothers, John, Edward and Henry followed their uncle to America, at times working with him at one of his furnaces.¹

Edward Brien went into partnership with Coleman at Martie Forge, Lancaster County, Pennsylvania. An ironmaster like his uncle, Edward married Dorothy Hand, daughter of General Edward Hand, a surgeon in the Revolutionary Army and close associate of General George Washington.²

John also worked with his uncle, spending some time at one of Coleman's furnaces, Colebrook in Lebanon County, Penn-

¹ Rebecca J. Beat, *Jacob Eichholtz 1776-1842* (Philadelphia, Pa.: The Historical Society of Pennsylvania, 1969), p. 22 & 37.

² *Ibid.*, p. 22.

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sylvania.³ John had moved to York County, Codorus Township by 1797. Here he was appointed a Justice of the Peace.⁴ In 1800 he purchased Spring Forge near Spring Grove and he and brother Henry worked together in its operation.⁵ While living at Codorus, John Brien's tax assessment was the highest in the township, indicating that he was probably a moderately wealthy man.⁶ Brien's involvement in iron manufacture led to his acquaintance with Colonel John McPherson of Frederick, Maryland. McPherson was a prominent businessman with extensive land holdings and industrial interests in Western Maryland.

Harriet McPherson was the only daughter of McPherson and his wife Sarah Smith McPherson. Born February 6, 1784, Harriet and her brothers were accustomed to a life of relative ease and social grace. She and John Brien were married on December 4, 1804 in All Saints' Church, Frederick. At that time he was thirty-eight years old and she was twenty. A little over a year later, Brien and McPherson purchased the Antietam Furnace property in Washington County, Maryland and the Briens moved there to operate the enterprise.⁷ Life at remote Antietam must have been a severe change for Harriet Brien.

During their years in Washington County, seven children were born to the couple: Robert Coleman, b.1805 or 1806; John McPherson, b.1807; Henry Augustus, b.1809; Edward, b.1810; Sarah Ann, b. April 3, 1811, d. December 13, 1811; William Coleman, b.1813; and Harriet S(mith), b. September 21, 1815. By 1814 John Brien was seriously considering selling his interest in Antietam. He stated that even though his brother Edward and Robert Coleman advised him not to do so, he wanted to "be

³ John Brien to Col. John McPherson, October 17, 1809, Historical Society of Frederick County, #4452, Frederick, Maryland.

⁴ John Gibson, Historical Editor, *History of York County, Pennsylvania* (Chicago: F. A. Batley Publishing Co., 1886), p. 320.

⁵ Gibson, p. 484.

⁶ Codorus Township Tax Records 1799 and 1800, York County Historical Society, York, Pennsylvania.

⁷ Washington County Land Record 525:348-51, Washington County Courthouse, Hagerstown, Maryland.

Chapter II



Harriet McPherson Brien 1784-1827 Portrait by Jacob Eichholtz.
John McPherson Dennis, owner, Frick Art Reference Library, New York

rid of the cares of the place."⁸ He did not sell, but did move away from Antietam. In 1817 Colonel John McPherson purchased land in downtown Frederick which he immediately divided with Brien. The two men built fine town houses side by side.⁹

During his years in Frederick, Brien was a member of All Saints'

⁸ John Brien to Col. John McPherson, February 23, 1814, Historical Society of Frederick County, #4469, Frederick, Md.

⁹ 103 Council Street, present Mathias property-Brien house. 105 Council Street, present Ross property-McPherson house.

Church. He was elected to the vestry on April 7, 1817 and served on several committees which were appointed to contract for church building improvements. The year before his vestry term expired in April 1822, John Brien was on the committee which was responsible for repairing the wall around the graveyard and for rough casting the walls of the church.¹⁰

On May 2, 1820 Catoctin Furnace was sold at a Sheriffs sale. John Brien was the purchaser.¹¹ During his ownership, Brien rebuilt and enlarged the furnace stack and added a grist mill to the complex. He also enlarged and improved the ironmaster's mansion, bringing it more into keeping with its position as executive and social center of the iron plantation.¹² In 1826 he bought "Auburn" at a Sheriffs sale and once again added it to the Catoctin Furnace holdings.¹³

John Brien was an enterprising and successful businessman. However, his family's health was a problem. A few months after he purchased Catoctin Furnace, Harriet Brien gave birth to their eighth child. Alexander McPherson Brien was born July 19, 1820 and lived just over six months, until January 23, 1821. In August 1822 Dr. William McPherson, Sr. wrote to his father, Colonel John, mentioning the health of Harriet McPherson Brien, "sister is not improving . . . very sickly."¹⁴ Harriet Brien died at "Auburn" on April 22, 1827, aged forty-three. She was buried in the McPherson vault in the old All Saints' Cemetery on All Saints' Street in Frederick.

The marriage of the oldest Brien son, Robert Coleman, to Ann Elizabeth Tiernan brought another important character and another denomination into the story. Ann Tiernan was the daughter of Luke Tiernan, a Baltimore commission merchant and a devout

¹⁰ All Saints' Vestry Minutes, All Saints' Episcopal Church, 108 W. Church St., Frederick, Md.

¹¹ Frederick County Land Record JS16:324-25.

¹² Douglass C. Reed, "Cultural Analysis of Catoctin Furnace Ironmasters House," Report, American Studies Program, George Washington University, Washington, D.C., 1981. p. 14-15.

¹³ Frederick County Equity Record#1399, HS 4:189, Frederick County Courthouse, Frederick, Maryland.

¹⁴ Dr. William S. McPherson to Col. John McPherson, August 4, 1822, Historical Society of Frederick County, #4478, Frederick, Md.

Roman Catholic. They were married in November 1825 and lived at "Auburn" part of the time. When she was at "Auburn," Ann Brien arranged to have Roman Catholic services held by priests from Mount Saint Mary's Seminary, Emmitsburg. Correspondence with Father McGarry of the Seminary indicates that on occasion "articles" to be used in the Mass were borrowed from Mount St. Mary's. One of the celebrants at these services was Father John J. Chanche, who later became first Bishop of Natchez.¹⁵

His daughter-in-law's devotion to her faith prompted John Brien in October 1833 to deed three quarters of an acre of "Auburn" to the Rt. Rev. James Whitfield, Archbishop of Baltimore for the purpose of building a church.¹⁶ A little stone chapel was started but was never completed and later fell into ruin.

Robert Coleman Brien died in May 1833, three months after the death of the couple's little daughter, Harriet, in February. Ann Brien lived only until April 1834.¹⁷ With her death, the moving spirit behind Roman Catholic involvement at Catoctin Furnace was gone. In a few years, no listing was given in the Catholic Almanac for services at "Brien's Furnace."

Following the death of Harriet McPherson Brien in 1827, John Brien continued to live at "Auburn" with several of his sons and daughter Harriet. The iron furnace was in blast, turning out many useful products. The little community of iron workers was still being served by visiting Moravian clergy from Graceham, one of whom, Brother Samuel Reinke, recorded in his diary baptisms, weddings and funerals held at Catoctin Furnace. In July 1827 Reinke wrote that a memorial service was attended by a number of people, both blacks and whites, many from the Catoctin Iron Works where no regular divine services were held. Following this service, he "talked with iron-grey haired Negroes."¹⁸

By September 1827, Reinke had made arrangements to hold regular services at Catoctin Furnace. He preached his first sermon

¹⁵ Ann Elizabeth Brien to Father McGarry, Mt. St. Mary's Emmitsburg, September 12, 1827, Mt. St. Mary's Archives, Emmitsburg, Md.

¹⁶ Frederick County Land Record JS44:243, October 7, 1833.

¹⁷ Seven year old son, Luke Tieman Brien, was the only surviving member of this family.

¹⁸ Diary of Samuel Reinke, 1827, Moravian Archives, Bethlehem, Pennsylvania.

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on September 16, 1827 in a little schoolhouse. The crowd, made up of "all levels of people," was attentive. At the end of the year Brother Reinke commented that he had begun preaching in English every other Sunday at the Furnace, chiefly for the sake of the employees, the majority of whom were blacks.¹⁹

During the closing days of 1827, likely in response to a need expressed by Brother Reinke, John Brien had a small stone chapel started on his property not far from the glowing furnace. It would be convenient for the workmen and their families and available for use by any visiting preacher who might wish to hold a service. The building was completed in mid-February 1828.²⁰

On Saturday evening, February 16, an independent seventy-two year old preacher by the name of Hurley held the first service in the new chapel.²¹ The next afternoon, Sunday, February 17, Samuel Reinke made the trip from Graceham and was pleased to find about one hundred people gathered in the little chapel for his service. He described the building as being roomy and complete to the point that meetings could be held there. In remembrance of his first service, Reinke handed out about fifty tracts ²² which he said "the people received with visible joy and gratitude. God grant only that the richly scattered seed might bring in just as much ripe fruit."²³

Reinke did not hesitate to minister to all sorts and conditions of people. In March 1828 he recorded that he officiated at Catoctin at the funeral of an Irish immigrant worker. Fellow Irishmen, Roman Catholics, would not enter the building and even stood at a distance during the graveside service. In April 1828 Reinke wrote that he responded to an "urgent plea from a poor, sick drunkard who found himself in great bodily and spiritual distress." That same day after a meal and conversation with John Brien, Reinke visited more furnace houses, among them the hut of a Negro family where the woman appeared to be "not far from the kingdom of God."²⁴

¹⁹ Diary of Samuel Reinke, 1827, Moravian Archives, Bethlehem, Pa.

²⁰ The chapel later called Harriet Chapel in honor of Harriet Brien.

²¹ Diary of Samuel Reinke, 1828. Probably Moses Hurley.

²² A tract is a religious pamphlet.

²³ Diary of Samuel Reinke, 1828.

²⁴ *Ibid.*

During the years he served the people of Catoctin Furnace, Reinke stayed at times with the Briens or other families in the area. The trip on horseback was not an easy one, particularly on cold winter evenings, and he was glad for the hospitality of Furnace residents.

The practice of holding the German language service at Graceham on Sunday mornings and an English language service at Catoctin Furnace on alternate Sunday afternoons continued for several years. In November 1831, Brother Reinke and his Council decided that more English language services were needed at Graceham for the young people and English speaking parishioners. Holding these services meant that it would be necessary to give up having services at Catoctin Furnace which brought the minister about thirty to forty dollars per year. The Council voted to increase Reinke's salary by thirty dollars a year to compensate.²⁵ Services at the Furnace were not stopped until the following year. On November 18, 1832, Reinke preached for the last time at Catoctin, explaining that the attendance had not been good for some time. From that time on, only special services such as baptisms, marriages and funerals were held by the Moravian minister.

The Briens continued to operate Antietam Furnace as well as Catoctin. During a visitation to the Diocese of Maryland, Bishop Meade of Virginia reported to the Convention of 1830 that he accompanied the Rev. Mr. Adams, priest at Antietam Iron Works and Sharpsburg. The service at Antietam was held in a room fitted up for that purpose by the owner of the establishment, John Brien, who told the Bishop that it was his intention to build a house of worship "as soon as practicable at that place."²⁶ The Rev. Mr. Adams wrote in his parochial report that a church would probably be built shortly because "The Lord has put it into their hearts to build a place of worship, as a witness before Him and the world, that they have some love for His great and holy name."²⁷

The solace of his church must have helped John Brien as death

²⁵ Diary of Samuel Reinke, 1831.

²⁶ Journal of Convention of Diocese of Maryland, 1830, Maryland Diocesan Archives on deposit at the Maryland Historical Society, Baltimore, Maryland.

²⁷ Ibid.

continued to stalk his family. His only surviving daughter, fourteen year old Harriet, died in April 1830, followed closely by Rebecca Meredith Brien, young wife of son John McPherson Brien. The next year, twenty year old Edward died while a student at the University of Virginia. When Moravian services were discontinued at Catocin Furnace, Brien turned to his own church to bring worship to the furnace workers. Arrangements were made to have the chapel consecrated as an Episcopal church, a mission of All Saints'.

On Friday, October 25, 1833, the little stone chapel was "consecrated to the service of God by the Rt. Rev. William Murray Stone, Episcopal Bishop of Maryland."²⁸ It was given the name Harriet Chapel, a memorial to Brien's wife. Brother Reinke was asked to attend and lead the singing. He noted in his account of the consecration that "indeed I had been preaching there for four years."²⁹ He also said that the Bishop's sermon was on Second Chronicles 15:2. Afterwards the party dined with John Brien at "Auburn."

Following the consecration, services were held every other Sunday in Harriet Chapel as a mission station of All Saints'. In July 1834 John Brien, ill with a "liver complaint" traveled to Bedford Springs, Pennsylvania, a well-known vacation and health resort of the day. Three days after his arrival, on July 27, 1834, Brien died.³⁰ There is no record of his place of burial, but it is thought to be in the Bedford area.

The iron making enterprise did not fare well after the death of the elder Brien. Young William Coleman Brien died soon after his father. Of the two remaining sons, Henry operated Catocin briefly under the name Henry A. Brien and Company. John McPherson Brien continued operation of the nail works at Antietam and eventually bought Catocin from his father's estate.³¹

²⁸Journal of Convention of Diocese of Maryland, 1834, p. 35, Maryland Diocesan Archives. Also Diary of Samuel Reinke, 1833.

²⁹Diary of Samuel Reinke, 1833.

³⁰*Bedford Gazette*, Bedford, Pa, July 29, 1834. Also Diary of Jacob Engelbrecht 1818-1878, William R. Quynn, ed. (Frederick, Maryland: Frederick County Historical Society, 1976), entry of July 31, 1834.

³¹Frederick County Land Record HS19:213.



The Rt. Rev. William Murray Stone, Consecrating Bishop, Harriet Chapel. Portrait property of Diocese of Maryland

When inflation of the 1830s was checked by restrictive actions of the Andrew Jackson administration, the export value of pig iron plummeted. John McPherson Brien had assumed a very heavy debt load and less than two years after he bought Catoctin Furnace, he was forced to sell it.

IIIIJI

A Diocesan Missionary Society had been formed in 1832 to support missionaries in poorer areas where the church was struggling to gain a foothold. Because of a lack of funds, it was not until May 28, 1834 that the executive committee of the Society met and appointed the Rev. Leonard H. Johns as its first missionary. He would serve the chapel at Catoctin Furnace as well as the communities of Point of Rocks and Pleasant Valley. The Rev. Mr. Johns, a native of Georgetown in present day District of Columbia, moved to Frederick from Cumberland where he had served as rector of Emmanuel. His services as missionary continued until 1836. During these two years Harriet Chapel was open as a mission and was included in episcopal visits as indicated by Bishop Stone's journal. The Bishop reported that he did not preach during his October 16, 1835 visit "in consequence of the weather." ¹

Following the departure of the Rev. Mr. Johns, the little stone chapel at Catoctin Furnace was virtually unused for eight years. It remained a part of All Saints' Parish but was listed as vacant in the Convention journals. The 1843 All Saints' parochial report stated only that the Rev. Joshua Morsell, assistant rector, officiated in the country as well as in town, "wherever a suitable opening can be found." ² The Moravians again filled in at Catoctin Furnace, performing weddings and burying the dead.

¹Journal of Convention of Diocese of Maryland, 1836, p. 10, Maryland Diocesan Archives, Baltimore, Md.

²Journal of Convention of Diocese of Maryland, 1843, p. 82.

Bishop Stone died in February 1838. The Rt. Rev. William Rollison Whittingham was elected fourth Bishop of Maryland in 1840. Bishop Whittingham was very interested in missionary work and this work was emphasized under his direction. The Rev. Joshua Peterkin, rector of All Saints', was appointed to the Domestic Committee of the Board of Missions, a post of the National Church which required travel to most of the southern states and kept him away from Frederick for long periods of time. Two missionaries were employed to help out in his absence and to serve the outlying sections of All Saints' Parish.

The Rev. Joseph Trapnell, Sr., a native of England and already in his late sixties when he was ordained by Bishop Stone in 1835, served with the Rev. Hanson Thomas Wilcoxon, a young priest from Montgomery County, Maryland. These men were helped in the mission field by another Englishman, the Rev. Thomas Barrow who taught on Merryland Tract and at Frederick Academy. The three missionaries provided the first comprehensive Episcopal religious training and services in Catoctin Furnace since Harriet Chapel had been built. All Saints' register lists a number of children baptized at Harriet Chapel, 1845 through early 1847.

The Rev. Mr. Wilcoxon moved to Catoctin Furnace and began his duties at Harriet Chapel on October 11, 1846. He held two services each Sunday and an evening service during the winter months. For a brief period the church was "in an open condition . . . while undergoing repair."³ The Rev. Mr. Wilcoxon instructed the children of Catoctin two evenings a week and provided teaching for all, both children and adults, two nights a week. He expressed hope that a room could be fitted up to better accommodate his little school. Two dozen prayer books were sent to Harriet Chapel by the Prayer Book and Homily Society, a group which provided for churches unable to finance purchase of the books.⁴

In 1843 John McPherson Brien gave a contract for sale of Catoctin Furnace to Peregrine Fitzhugh of Washington County. A descendent of a planter family of Virginia, Fitzhugh was connected by marriage with the iron industry and the Hughes, McPherson

³Journal of Convention of Diocese of Maryland, 1847, p. 146.

⁴ Ibid.

Chapter III

and Brien families. After his purchase of the Catoctin Furnace complex, including "Auburn," Fitzhugh set about making improvements. He rebuilt the furnace and installed tracks for mule-drawn ore carts from the pits to the ore washer and furnace. It was during the period of ownership by Fitzhugh that a young doctor, William S. McPherson, Jr. and his wife, Harriet, moved to Catoctin Furnace. The Fitzhugh family lived in the ironmaster's mansion; the McPhersons moved into "Auburn." Dr. McPherson had a contract with Fitzhugh to provide medical care for the furnace workers for a fee of \$600 per year.⁵

Harriet McPherson found that Harriet Chapel was not in use, the Rev. Mr. Wilcoxon having left Catoctin Furnace in 1847. In February 1850 she wrote to Bishop Whittingham to ask for his help in revitalizing the chapel. In his reply, the Bishop advised her to put her energies toward "re-edification of the ruined chapel . . . with Mr. Pendleton's approbation."⁶ After securing permission of the vestry of All Saints', a group of parishioners, including Peregrine Fitzhugh; his brother Benjamin; Michael Ege, Fitzhugh's partner in the furnace operation; Dr. William McPherson, Jr.; Freeman Traver, furnace founder⁷ for Fitzhugh; and William Johnson, son of Baker Johnson, Sr. petitioned the Diocesan Convention for permission to organize a separate congregation. Their petition stated that they lived at too great a distance from their parish church, All Saints', and wished to build a church "at or near Catoctin Furnace about twelve miles from Frederick."⁸

The little congregation began work immediately. Following Bishop Whittingham's advice, their first step was to refurbish the stone chapel. To secure the services of a priest, a call was issued to a young deacon, Henry John Windsor, who was ministering to East New Market and Vienna Parishes in Dorchester County, Maryland. The Rev. Mr. Windsor was a native of Nova Scotia.

⁵ McPherson Farm Book, entry of Feb. 3, 1855. Property of C. E. Gardiner, Catoctin Furnace, Md.

⁶ Refers to the Rev. William N. Pendleton, rector of All Saints'. Bishop Whittingham to Harriet McPherson, March 5, 1850, Property of C. E. Gardiner.

⁷ Founder-The highly skilled manager of furnace operations.

⁸ Petition to Diocesan Convention, Maryland Diocesan Archives. Also letter from William Ross, Registrar, All Saints', to petitioners at Harriet Chapel, April 29, 1851, Maryland Diocesan Archives.

He came to Catoctin Furnace during the summer of 1852 and enthusiastically joined the efforts of his new parishioners.

Harriet McPherson wrote to Baltimore requesting church furniture.⁹ St. Luke's Church responded, sending an altar, a walnut cross and a lectern. A bishop's chair and sedilias were ordered to be delivered in time for Mr. Windsor's planned ordination in December. Under the guidance of the young deacon, the chancel was enlarged to nineteen feet long by eight feet wide. Mrs. McPherson also asked her Baltimore correspondent, John Green Proud, what to mix with whitewash to "make an appropriate color for a church—we wish to wash ours outside as well as inside . . ." ¹⁰

The excitement of the fall of 1852 turned to gloom early in 1853. Henry Windsor wrote to Bishop Whittingham. He wanted his ordination arranged during a trip to Baltimore "because of the urgent necessity for the administration of the Holy Communion in this place" ¹¹ and he had been ill and unable to travel. Less than two weeks later Peregrine Fitzhugh telegraphed the Bishop that the Rev. Mr. Windsor was dead. ¹²

The vacancy caused by the death of Henry Windsor was filled later in 1853 by a young medical doctor, James Albert Harrell, who studied for Holy Orders. Harrell was a native of North Carolina and came to Catoctin while still a deacon. Like Windsor, Harrell felt the need for ordination to the priesthood because "my people have not had the privilege of communion for twelve months and I have been recently called on to administer the Holy Sacrament to dying persons without the power to comply." ¹³

Shortly after his arrival in the parish, the Rev. Mr. Harrell peti-

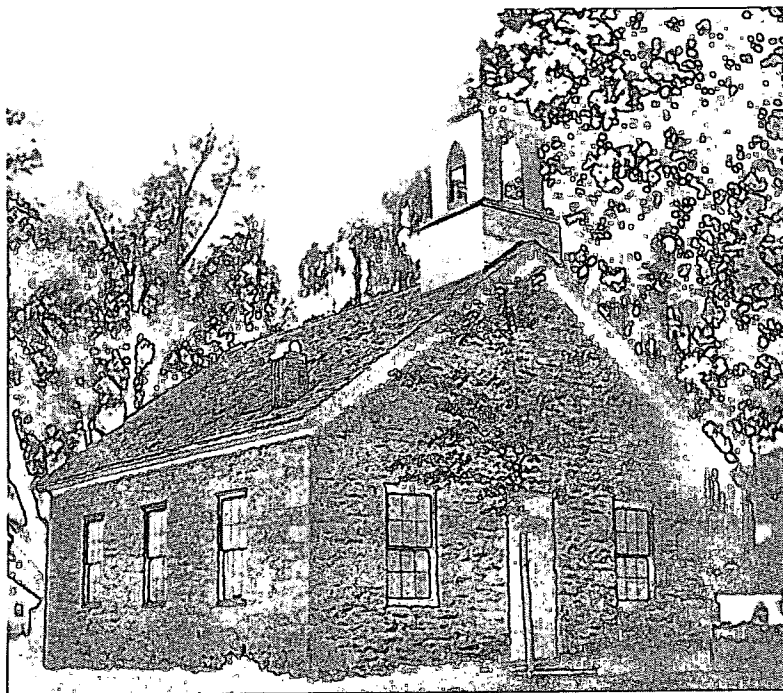
⁹ Harriet McPherson to John Green Proud, 1852, Maryland Historical Society, MS1530, Redwood, Baltimore, Md.

¹⁰ McPherson to Proud, 1852. Traces of red wash were found on the exterior of Harriet Chapel during sandblasting in 1982. Sedilias were seats, usually three in number, for the priest, deacon & sub-deacon.

¹¹ Henry John Windsor to Bishop Whittingham, Jan. 5, 1853, Maryland Diocesan Archives.

¹² Telegram, Peregrine Fitzhugh to Bishop Whittingham, January 18, 1853, Maryland Diocesan Archives.

¹³ James Harrell to Bishop Whittingham, October 24, 1853, Maryland Diocesan Archives.



Harriet Chapel c.1900

tioned the Missionary Society for Diocesan Missions stating that he could not "discharge . . . duties faithfully and efficiently without the services of a good horse." They sent fifty dollars. U Harrell used the horse to good advantage, traveling to two other locations within the parish where large congregations gathered for a monthly service.

Wishing to establish a separate parish, the people of Catoclin petitioned the 1854 Diocesan Convention to organize St. Jude's Parish.¹⁵ By the following year the application was changed. The name requested was changed to Catoclin Parish and its territory

¹⁴ Application to Missionary Society, March 21, 1854, Maryland Diocesan Archives.

¹⁵Journal of Convention of Diocese of Maryland, 1854, p. 36.

was set up to include the northern section of Frederick County. The petition was approved by the 1855 Diocesan Convention.¹⁶

Services in the chapel were well attended and the Sunday School flourished, averaging twelve teachers and eighty students, under the rectorship of James Harrell. While he acknowledged that hundreds of youth and adults were "growing up in utter ignorance of both secular and religious teaching," Harrell felt that the people had a great desire to receive the teachings of the church. A parochial school was started by "the rector and a devoted lady . . . with an average attendance of twenty-five pupils." The rector felt that daily instruction was necessary to secure "permanent and successful church teachings" so he appealed to the churches of the city of Baltimore for aid. Seventy dollars was given in response to Harrell's request, but this was only about one-fifth the amount needed to provide accommodations and instruction for fifty children.¹⁸

In order to further the school project, Peregrine Fitzhugh offered to sell to the Bishop "on terms of advantage, a large stone house and twenty-five acres of fine land to found and sustain a school . . . as recommended by the Education Committee of the Diocese."¹⁹ Fitzhugh was apparently a very generous man. On April 14, 1855 he and his wife Sara Margaret, deeded to the vestry of Catoctin Parish seven acres of land around Harriet Chapel and "a comfortable dwelling for a rectory."²⁰ The deed stated that this tract of land was for the use of the ". . . Episcopal Church of the Diocese of Maryland, according to the doctrines, discipline, canons and ritual established in said church, and for no other purpose, intent or use whatsoever."²¹

The idea of providing a school remained. The parochial report for 1855 stated that, "The session of the parochial school will

¹⁶Journal of Convention of Diocese of Maryland, 1855, p. 47.

¹⁷Journal of Convention of Diocese of Maryland, 1854, p. 70.

¹⁸Ibid.

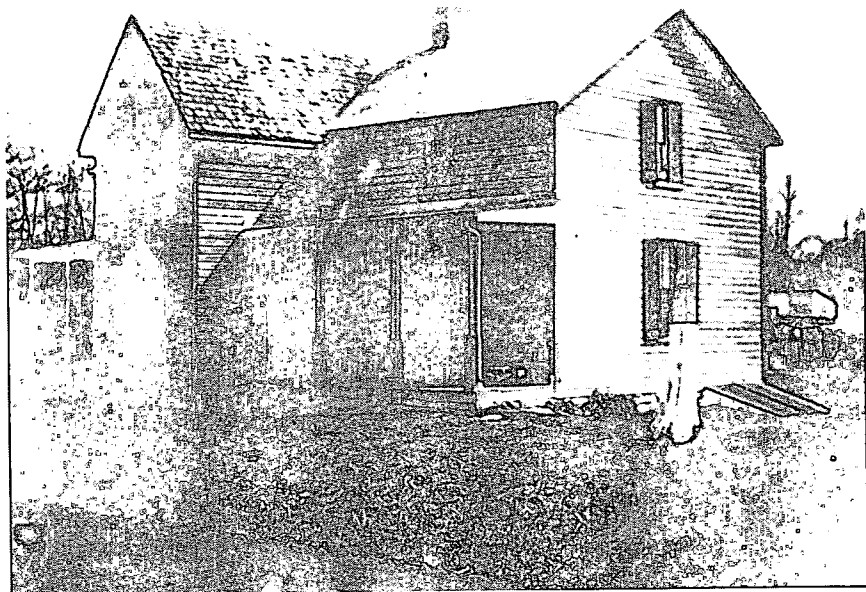
¹⁹Ibid., p. 71. This was "Windy Hill," part of the furnace holdings. This transfer did not take place.

²⁰Ibid.

²¹Frederick County Land Record ES7:302-03.

open, so soon as the new school house is completed-which is a commodious building, and appropriate in style.²² However, all the contributions received toward the school amounted to only \$135. These were transferred to "the improvement of the rectory and glebe" following a disastrous fire which struck the rectory on February 13, 1856.²³

The Harrell family was safe and most of their furniture, though broken up, was saved. The rectory was damaged so badly that it was useless. Peregrine Fitzhugh took the rectory family into



Catocin Parish Rectory 1855-1907 (Courtesy of Diocese of Maryland)

²² Parochial Report, 1855, p. 87, Convention journal, Maryland Diocesan Archives.

²³ Parochial Report, 1856, p. 56, Convention Journal, Maryland Diocesan Archives.

his home. James Harrell again wrote to Bishop Whittingham appealing for help.²⁴ All Saints' Parish, Frederick came to the aid of Catoctin and provided help to start to rebuild the rectory.

During the years the furnace was owned by Fitzhugh there was a pronounced shift in working personnel from black to white labor. A few white European immigrants had worked as laborers during the Brien years, but a large percentage of the workers were blacks. However the cost of buying and maintaining good slaves was high. It became much more economical to pay wages to white laborers from the flood of immigrant labor that was coming to this country in the mid nineteenth century.

Peregrine Fitzhugh had only domestic slaves as did Dr. William McPherson. It is likely that the six black infant baptisms performed by the Rev. James Harrell at Harriet Chapel were children of local domestic servants. No marriages or funerals among the black population were listed during the three years of Harrell's rectorship.

James Harrell left Catoctin Parish in April 1856 to become rector of St. Andrews, Washington, D.C. He served as a chaplain and surgeon in the Confederate Army during the Civil War, later returning to Washington where he founded Holy Cross Mission.

²⁴ James Harrell to Bishop Whittingham, February 14, 1856, Maryland Diocesan Archives.

IIV

The period following the departure of the Rev. James Harrell was again one of turmoil in the life of Catoctin Parish. The vestry contacted the Rev. Charles C. Grafton of All Saints' Church, Reisterstown hoping to arrange for services every other week. At the same time, through correspondence with the Rev. Oliver Prescott, rector of Ascension Parish, Westminster a plan was considered to merge Catoctin and Ascension Parishes with three rectors serving the area.¹ Problems in working out the details prevented the merger from taking place.

The search for a priest continued and in August 1856, the vestry contacted the Rev. Charles M. Parkman in Philadelphia. Parkman traveled to Catoctin to visit Peregrine Fitzhugh, who restated his offer to sell the Diocese a house and fifty acres of land² for two thousand dollars. The Rev. Mr. Parkman was extremely enthusiastic about the offer and accepted the rectorship of Catoctin. He envisioned a mission house, a home for candidates for Holy Orders and a library in addition to a school.³ However, less than a month later word came that Mrs. Sophia Fitzhugh, Peregrine's mother, who held a mortgage on the property, had transferred it to her other son, Benjamin, in order to separate this farm from

¹ Charles C. Grafton to Bishop Whittingham, May 17, 1856. Oliver S. Prescott to Bishop Whittingham, May 18, 1856, July 8, 1856 and July 17, 1856, Maryland Diocesan Archives.

² "Windy Hill" farm.

³ Charles M. Parkman to Bishop Whittingham, August 29, 1856, Maryland Diocesan Archives.

the heavily indebted furnace complex. Plans for a school on the property now had to be abandoned.⁴ Also the rectory was still unfinished. In the Rev. Mr. Parkman's words, "... the vestry being unable to finish their house or in fact to do more than cover in the old one" forced him to reconsider.⁵ His formal resignation took effect the first week of December 1856.

The Rev. James G. Jacocks, a native of England, came to the Diocese of Maryland from South Carolina and began to hold services at Catoctin early in December 1856. He found things "very different from what was anticipated" and decided not to remain.⁶

Because he wanted to stay in the Diocese, however, he changed his mind and moved to Catoctin. By May 1857 he deeply regretted his "hasty" decision. He had served the parish consisting of Harriet Chapel, Mechanicstown, the Glade⁷ and Liberty for five months during which time he had received only twenty dollars. While Jacocks acknowledged that the area should be a ripe missionary field, he felt that the people were simply unable to maintain a

rector. On several occasions he asked the Bishop to find another parish for him. The Missionary Society helped a bit with a donation of one hundred dollars, but by December 1857 James Jacocks could no longer afford to remain in the parish. He does not appear to have had the support that was given to the Rev. Mr. Harrell. The 1857 parochial report listed only fourteen communicants, five Sunday School teachers and thirty students. After he resigned, Jacocks wrote that the parish still owed him fifty dollars.⁸ For the next two years, 1858 and 1859, the parish was without a rector.

Mrs. Mary C. Dorsey moved into the vacant rectory at Catoctin with the approval of Bishop Whittingham. Mrs. Dorsey, a widow with two daughters, was a staunch Episcopalian. She was the granddaughter of Baker Johnson, former owner of Catoctin Furnace. Born Mary Catherine Johnson about 1810 during the time

⁴ Parkman to Whittingham, Sept. 23, 1856 and November 10, 1856, Maryland Diocesan Archives.

⁵ Parkman to Whittingham, Feb. 17, 1857, Maryland Diocesan Archives.

⁶ James G. Jacocks to Bishop Whittingham, Dec. 23, 1856, Maryland Diocesan Archives.

⁷ Mechanicstown-later named Thurmont. Glade-Walkersville.

⁸ Jacocks to Whittingham, June 4, 1858, Maryland Diocesan Archives.

her father, Baker Johnson, Jr. and family lived at "Auburn," she had married John Robert Dorsey on October 6, 1831 in Baltimore.⁹ The young couple moved to Florida where several children were born. Following the death of her husband, Mary Dorsey was in dire financial need. She appealed to friends like Bishop Whittingham for assistance for herself and her family. Whittingham made the Catoctin rectory available as a home for the Dorseys, knowing that the devout and well educated woman would provide instruction and inspiration to the people of Catoctin Furnace. His faith was rewarded, for during the years that Mary Dorsey served as housekeeper for Catoctin rectors, she also taught in the Sunday School, organized Sunday evening practice of hymns and chants, and kept an interested and watchful eye over church property.

The unsettled condition of Catoctin Parish was a reflection of the turmoil at the Catoctin iron furnace operation. Peregrine Fitzhugh was under severe financial stress. He sold "Auburn" and two hundred and ninety-seven and one-half acres of land to the McPherson family in 1855, stipulating that they could not mine ore or build a furnace on the land.¹⁰

Fitzhugh then entered a co-partnership with Jacob M. Kunkel in November 1856, as a means of raising money. Kunkel paid thirty-five thousand dollars for his share of the seven thousand acre Catoctin Furnace property plus tools, wagons, ore, charcoal, horses, mules, and furnace and railroad cars.¹¹ Fitzhugh used this money to improve the property, building a second furnace, named Isabella, in 1857. However, Kunkel was not pleased with Fitzhugh's management of the business and less than two years after the partnership was set up, he asked for its dissolution. Under the terms of the separation agreement, Fitzhugh was to apply all profit to partnership debts and Kunkel held a mortgage on the property.¹²

In October 1858 suit was brought against Fitzhugh by debtors

⁹ *Baltimore American*, Thursday, October 6, 1831, Hayward File, Maryland Historical Society, Baltimore.

¹⁰ Frederick County Land Record BGF3:312-13.

¹¹ Frederick County Equity Record #2805, BGF3:93.

¹² Frederick County Land Record BGF1:503-504.

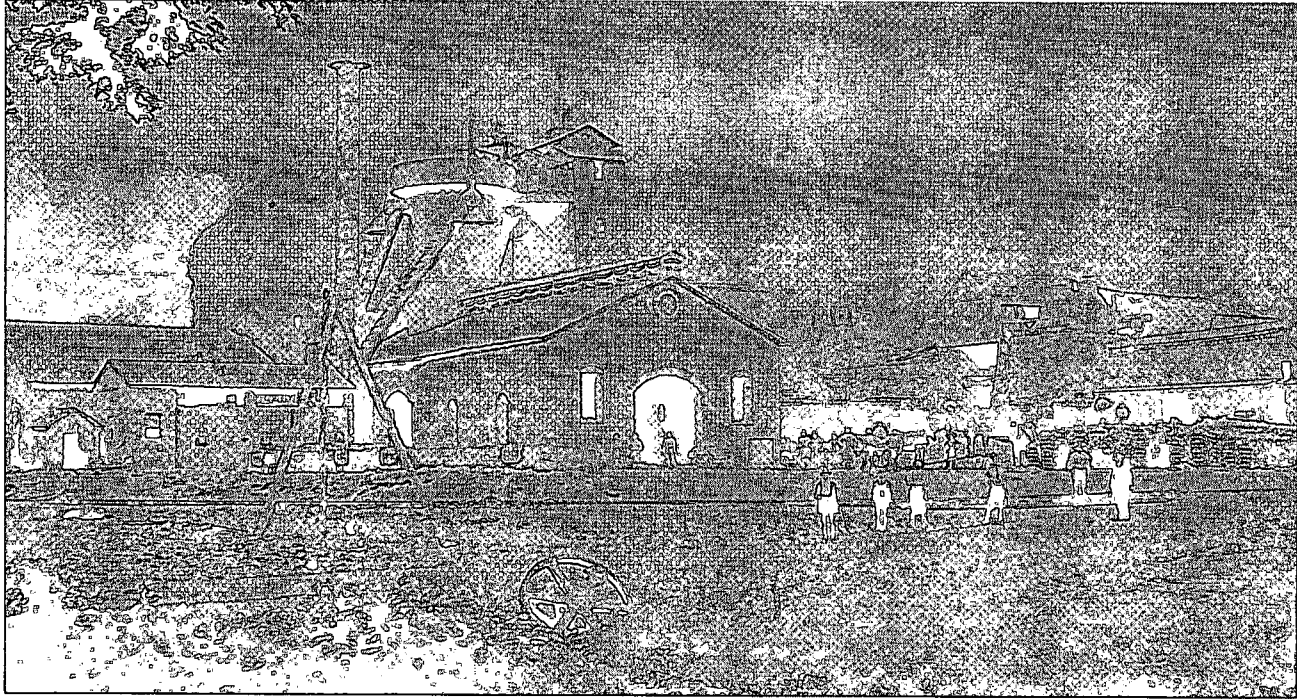


Ironmaster's Mansion c.1930. Now in ruins at Catocin Furnace

and the court appointed trustees to sell the furnace property. John Kunkel, a Frederick tanner and successful businessman, was the buyer. Within a few months of the purchase, John Baker Kunkel, son of the purchaser and brother of Fitzhugh's former partner, moved into the ironmaster's mansion to operate the business.

Peregrine Fitzhugh left to go to Texas. His family moved into "Auburn" with the McPhersons until the following spring. They later traveled to Texas and eventually to California.

It was under the management of John Baker Kunkel that Catocin grew to its greatest scope and production. Kunkel added a third furnace stack, an anthracite coke furnace named Deborah. Addition of this stack increased production by about six hundred percent over the older charcoal furnace. Also, Kunkel added large



Catoctin Furnace in Operation Late 19th Century

tracts of land. At its greatest point there were 11,350 acres of land in the complex, much of it used for charcoaling.

At the height of production several hundred men were involved in the many operations, including mining, charcoaling, operation of the furnaces, sawmill, grist mill, store, farms, and ore railroad and property construction and maintenance. Kunkel added to the houses for workmen, owning about eighty. His operation of the furnace continued until his death on April 5, 1885.

The first five months of the year 1860 made up an interesting interval in the life of Catoctin Parish. A young priest, Alfred Allen Curtis, native of Somerset County on Maryland's Eastern Shore, left his position as assistant in St. John's Parish, Worcester County. While awaiting another call closer to his native Shore, Curtis moved to Catoctin Furnace on January 26, 1860. He received nomination as missionary of the parish, to be paid \$150 per year by the Diocesan Missions Committee.¹

The people of Catoctin heartily responded to Father Curtis. The Lenten services were well attended, with forty to fifty for each evening service during Passion Week. Two services were held on Easter. The church was described as "well filled in the morning and at night it was thoroughly packed and even after much more crowding than was consistent with comfort some were unable to find seats."² The Bishop visited on Ascension Day at which time he confirmed nine candidates. There was also a very active Sunday School with ten teachers and seventy students. During his four months stay at Catoctin, Father Curtis celebrated divine services seventy-one times and offered Catechism every Sunday afternoon. He concentrated his efforts at "the furnace, visiting thoroughly" the families nearby and postponing expansion of his ministry to other settlements within the parish.³

¹J. H. Alexander to Bishop Whittingham, Feb. 25, 1860, Maryland Diocesan Archives.

² Alfred A. Curtis to Bishop Whittingham, Apr. 9, 1860, Maryland Diocesan Archives.

³ Ibid.

Curtis was enthusiastic about the parish, reporting that there was "here a rich reward for faithful labor." He felt that a few years ministry of any man of "ordinary tact and judgment" would make the parish "quite liberally self supporting. The people contributed promptly and for their means liberally, more than once giving their "last dime."⁴ He also felt that given an additional four months he could present another nine or more persons for confirmation.

In spite of his enthusiasm and even though his salary was paid in advance, Father Curtis realized that, because of poor economic conditions at the time, he could never expect more than four hundred dollars annually, including the Diocesan missionary stipend. The entire offering at Catoctin for all purposes for four months was \$40.61.⁵ Curtis budgeted one hundred dollars per year for board, leaving just three hundred dollars for all other needs, including the support of his widowed mother and several sisters on the Eastern Shore. Estimates of the time placed the absolute minimum needed for a clergyman's support, based on cost of living, at \$655 per year.⁶

Concern for his family and the austere economic conditions forced Father Curtis to make a change. He left Catoctin in May 1860 and briefly took charge of St. Luke's in Baltimore, later returning to the Shore and St. Paul's Parish, Chestertown. Curtis was a high churchman. Two years later, in 1862, he was called to become rector of Mt. Calvary in Baltimore, the leading high church of the time. He served at Mt. Calvary until the close of 1871 when he entered the Roman Catholic priesthood and eventually became Bishop of Wilmington in Delaware.

A young deacon of the Diocese of Virginia, the Rev. Gustavus W. Mayer, filled in at Catoctin after the departure of Father Curtis. In late 1860, in addition to Mayer, the Rev. Edward G. Perryman, an assistant from St. Luke's Church in Baltimore, and Perryman's

• Alfred A. Cunis to J. H. Alexander, May 26, 1860, MS10, Maryland Historical Society, Baltimore.

⁵ Parochial Repon, Journal of Convention of Diocese of Maryland, 1860, p. 64, Maryland Diocesan Archives.

⁶ Journal of Convention of Diocese of Maryland, 1855, Appendix E, Maryland Diocesan Archives.



The Rev. Alfred Allen Curtis (Courtesy of Archives-Diocese of Maryland)

brother-in-law, the Rev. Savington W. Crampton, provided missionary services. The quiet of Catoctin was very appealing to Perryman and Crampton in the midst of the Civil War tensions and turmoil of the spring and summer of 1861. The Rev. Mr. Perryman wrote to Mrs. Mary Dorsey, who was still occupying the rectory, that he would gladly serve the parish without any salary.⁷ However, he was married the following year and the acquisition of a family to support may have changed his mind about coming to a parish as impoverished as Catoctin. For whatever reason, there was no regular rector during the years of the Civil War. A small Sunday School was kept active, staffed by loyal teachers. The only parochial report from Catoctin during these years was submitted in 1863. At that time there were five communicants and visiting clergy had baptized six children.

The former rector, the Rev. Mr. Curtis had transferred to Mount Calvary in 1862. The following year he was joined by a young deacon, James Taylor Chambers. Chambers had been a student at Nashotah Theological Seminary in Wisconsin during the years just prior to the outbreak of the Civil War. A native of Southern Maryland, the student was harassed by Union sympathizers. Chambers left the seminary and returned to Lower Marlboro where he became a tutor. After serving at Mt. Calvary briefly, he moved to Catoctin in May 1864.

During his first year, Chambers was encouraged by the response to his ministry. He began to hold services at Libertytown as well as Catoctin. He baptized eighteen children and wrote to the Bishop that the Sunday School had increased from about twenty-five to eighty children.

The housekeeper, Mrs. Dorsey had left Catoctin during the latter part of 1861 to accept a position as housemother at St. Stephen's College in Annandale, N.Y. During her stay at the college she wrote regularly to Bishop Whittingham of her concern for the people at Catoctin. She knew they were not having regular services and this worried her.

The interest Mary Dorsey felt for the people of Catoctin Furnace

⁷ Mary Dorsey to Bishop Whittingham, Sept. 20, 1861, Maryland Diocesan Archives.

prompted her to write a short novel while she was in New York. She based it on life in the furnace village. The work, called *Lily* or *The Church For All* developed around a theme of powerful furnace proprietors, their daughter Lily who was devoted to her church and a concerned priest modeled after Father Curtis. In her effort to show how great an influence one life can be amid deprived living and working conditions, Mrs. Dorsey hoped to "bring that class of people (furnace workers) before the Church at large." She wrote to Bishop Whittingham, briefly describing the story and her intention, if it were published, to dedicate it to him.⁸

Shortly after the Rev. Mr. Chambers moved to Catoctin, Mrs. Dorsey and her family returned to the rectory. Her daughter was a gifted musician and her arrival enabled Chambers to hold a service of prayers and church music practice each week. He now felt that the people were becoming much more attached to the services.⁹

The need of his people was a constant problem for James Chambers. On the occasion of his first Christmas at Catoctin, 1864, he spent \$25.39 to furnish a Christmas tree for the Sunday School children and to provide gifts for the needy.¹⁰ However, scratching for a living began to lose its appeal the second year and the Rev. Mr. Chambers appealed to the Bishop for aid. He had to draw fifty dollars from a small account he had in Baltimore to make a visit to his family in southern Maryland. While acknowledging that the people of his congregation did all they could to help, he described them as "few and poor." He said that "there is not a parish in the whole diocese more needy than this." ¹¹

Repairs were needed on the church. Chambers solicited nearly forty dollars from summer visitors to the parish. This money was used to "enclose and make some repairs on the church." The

⁸ Mary Dorsey to Bishop Whittingham, May 16, 1864 and May 21, 1864, Maryland Diocesan Archives. There is no evidence to date that this novel was published or has survived.

⁹ James T. Chambers to Bishop Whittingham, May 29, 1865, Maryland Diocesan Archives.

¹⁰ Parochial Report, Journal of Convention of Diocese of Maryland, 1865, p. 53, Maryland Diocesan Archives.

¹¹ Chambers to Whittingham, Sept. 22, 1865, Maryland Diocesan Archives.

priest called himself a "beggar."¹² He also begged books from the Sunday School Union and Church Book Society of New York City. The little library at Catoctin added one hundred books for his efforts.¹³ The poverty of the parish finally forced Chambers to resign in October 1866.

Following the resignation of the Rev. Mr. Chambers, Mrs. Mary Dorsey continued to serve as housekeeper at the rectory. Her concern for parish conditions was deep and continuing. She lamented the way parish property was abused by the operation of the furnace business. While she had been in New York, the spring that supplied the church had been destroyed and five feet of earth heaped on the pipes. Fencing around the property was destroyed. Mrs. Dorsey was particularly disturbed because a proposal was now afoot to "appropriate a small house built for a wood house on rectory property" and have it improved by public subscription as a school. While she acknowledged that a parish school would be very desirable, she was not in favor of releasing church property for a use not connected to the church.¹⁴ The Bishop must have agreed because the project was abandoned and the Kunkels gave one acre of land to the Board of Education in 1866 so that a public school could be built.¹⁵

Mrs. Dorsey regularly wrote to Bishop Whittingham asking for missionary assistance. Her feeling was that foreign missions were very worthy, but there was no need so great as at an iron furnace. She said that

iron furnace hands as a class need the church's kind sympathy as much as heathen lands, in the midst of light they grope in darkness. There is nothing to distinguish the Lord's Day from week working days, for the ore is heated and the fiery iron runs out.^{is}

¹² Ibid.

¹³ Parochial Report, Journal of Convention of Diocese of Maryland, 1866, p. 54, Maryland Diocesan Archives.

¹⁴ Mary C. Dorsey to Bishop Whittingham, Mar. 15, 1866, Maryland Diocesan Archives.

¹⁵ Frederick County Land Record CM2:461. School located on north side of present Kelly's Store Road later burned.

¹⁶ Mary Dorsey to Bishop Whittingham, Nov. 1867, Maryland Diocesan Archives.

The parish held a fair in 1867 to start a fund for a priest's salary. They collected \$75. Mrs. Dorsey again entreated the Bishop to look favorably at Catoctin's need. "No thousands are needed here, a few hundreds will sustain the church," she wrote. During the summer, most services were provided by the Rev. Clarence Hall who came to the mountains for his health, staying at "Auburn." For three years, the parish spent "six long weary months" each winter "in spiritual fasting."¹⁷

The Sunday School was kept up by lay people and the congregation met every Sunday evening to practice sacred music. The parochial report which Hall filed for 1868 listed four communicants, and fifty to seventy-five in the Sunday School. Hall's observation was that "no more urgent field for missionary effort can be found . . . on behalf of the children . . . two or three Christian women have been laboring for many years. They greatly need a permanent pastor, and this blessing they can enjoy only through the aid of others."¹⁸

While she was at St. Stephen's College, Mrs. Dorsey arranged to have a young man from Catoctin Furnace, John Henry Weddel, admitted as a student. It was his ambition to study for Holy Orders and one day to work with "furnace hands" like those he came from.¹⁹ By 1868 young Weddel was holding services at Harriet Chapel during his vacation. In the words of Mrs. Dorsey he had a "full church to hear him."²⁰

Following his graduation from St. Stephens College, John Weddel attended General Theological Seminary, was ordained and served parishes principally in Louisiana and Florida. In 1890 he became archdeacon in Florida. He died in 1915.

The Rt. Rev. Robert Harper Clarkson, brother-in-law of the McPhersons and Bishop of Nebraska, visited "Auburn" at Christmas, 1868. He held service on Christmas Day and, on the Feast of the Circumcision, January 1, 1869, administered Holy Commu-

¹⁷ Ibid.

¹⁸ Parochial Report, Journal of Convention of Diocese of Maryland, 1868, p. 64, Maryland Diocesan Archives.

¹⁹ Mary Dorsey to Bishop Whittingham, Dec. 16, 1865, Maryland Diocesan Archives.

²⁰ Mary Dorsey to Bishop Whittingham, Sept. 1868, Maryland Diocesan Archives.

nion and confirmed five. They were Dr. McPherson; his daughter Mary; Elizabeth, daughter of furnace owner John B. Kunkel; Amanda Ott, whose father worked at the furnace; and Benjamin Dorsey, recently moved from Baltimore.²¹

The decade of the sixties had been an uncertain one at Catoclin. As it drew to a close, the parishioners could only do as they had done so often, carry on and await the arrival of a priest to lead them.

²¹ Bishop Robert Clarkson to Bishop Whittingham, Dec. 26, 1868 & Jan. 1, 1869, Maryland Diocesan Archives.

VII

The Rev. Alfred A. Curtis kept a fatherly eye on the congregation at Catoctin Furnace during his years at Mount Calvary. On several occasions he referred young priests to the rural parish and even helped to pay their salaries. One of those he sent was the Rev. Thomas Orkney Tongue who, interestingly, had been ordained in 1867 by Bishop Clarkson in the Diocese of Nebraska. Tongue was married, so his expected arrival at Catoctin presented a problem for rectory housekeeper Mrs. Dorsey and her family. She wrote several frantic letters to Bishop Whittingham during the last part of 1869, seeking his help in finding another "situation" for herself.

Father Curtis felt, according to Mrs. Dorsey, that a married man would not be "so prone to moving away, and other congregations (would be) more willing to contribute to the support of an established married man settled in a work." ¹In Mary Dorsey's opinion, however, a married man would not stay long at Catoctin. When he left, she feared the Sunday School would break up without her presence and support. Time proved her to be right, for Thomas Tongue remained in the parish only eight months.

During the time that he served Catoctin Parish, Tongue wrote to Bishop Whittingham about conditions and plans that he had. The lack of a regular clergyman had caused many of the people to "stray to a 'meeting' near by." ² This is the first mention of

¹ Mary Dorsey to Bishop Whittingham, June 22, 1869, July 1869 & August 1869, Maryland Diocesan Archives.

² Thomas O. Tongue to Bishop Whittingham, November 3, 1869, Maryland Diocesan Archives.

Methodist activity in the parish. However, Methodist camp meetings had been held near Lewistown on numerous occasions starting more than fifty years earlier.³ Not long after he moved to Catoctin Furnace, Dr. McPherson recorded in his farm book that his man Harry "lost" August 25, 1856 to August 28, 1856 to attend camp meeting.⁴ In February 1833 five trustees of the Methodist Church bought one acre of land at Lewistown on which was built a small Methodist Episcopal Chapel known as Mt. Prospect.⁵ Many residents of the Catoctin area have burial plots in the adjoining cemetery.

In addition to his work at Catoctin Furnace, Thomas Tongue held services every other Sunday at Liberty and the Copper Mines, three miles from Liberty. There were three communicants at Liberty, five at the Copper Mines. In order to have regular services at Liberty, Tongue asked the Bishop to license Stephen T. Pearce as lay reader. Pearce's help would assure uninterrupted services when the weather was too bad for a twelve mile trip by horse. Tongue felt that the work was of the "real missionary stamp . . . which requires a man peculiarly fitted for it-or else he can't stick." ⁶ He assured the Bishop that he was "willing to endure a great deal and work hard," but the difficulties of serving a far flung parish in the winter proved too trying and in mid-March 1870, the Rev. Mr. Tongue asked to be transferred to Oakland in Alleghany County.⁷

Following transfer of Thomas Tongue, Catoctin was again thrown on the hands of the Bishop and the missionary committee. A young deacon, Douglas F. Forrest, was sent to the parish in July 1870. Forrest was not married. He boarded at "Auburn" because Mrs. Dorsey had left the rectory in 1869 to live with her daughter and son-in-law.⁸ Forrest was an inspired churchman

³ Diary of Jacob Englebrecht, Entries of Sept. 14, 1819; August 24, 1820; August 5, 1832.

⁴ McPherson Farm Book.

⁵ Frederick County Land Record JS41:346.

⁶ Thomas O. Tongue to Bishop Whittingham, November 3, 1869, Maryland Diocesan Archives.

⁷ Thomas O. Tongue to Bishop Whittingham, March II, 1870, Maryland Diocesan Archives.

⁸ Census of the United States for Frederick County, Maryland, 1870.

who baptized six adults and twenty-nine infants and presented sixteen candidates for confirmation in a five month period. However, his health failed and Catoctin was again without a missionary. Father Curtis filled in as he had done many times in the past.⁹

During a visit to the area, the Assistant Bishop, the Rt. Rev. William Pinkney, held a service at Harriet Chapel and on November 28, 1870 preached in the German Reformed Church building in Mechanicstown (Thurmont). The Bishop was impressed with the wild and romantic scenery, increasing population, and "healthful and fertile country." His feelings were strongly in favor of having a church in Mechanicstown.¹⁰

The next priest to come to Catoctin Parish was the Rev. James B. Avirett, who had served as chaplain of a North Carolina regiment in the Confederate Army. His mission station consisted of Liberty, the Copper Mines, Catoctin and Mechanicstown. The efforts of his predecessor, Douglas Forrest, were evident at Catoctin and Mechanicstown and he was sure that a church would shortly be built in the town that was later to be called Thurmont. Conditions at Liberty and the Copper Mines were "deplorable." The people, however seemed "desirous to hear the Gospel" and Avirett was sure that this was a rich field of promise for the church.¹¹

A committee was appointed to agree on a place for building in Mechanicstown. A contract could be let for the sum of eight hundred dollars, so the next task before the parish was to raise some money. The women decided to hold a "Fair and Fruit Festival" in the fall season of 1871. The Rev. Mr. Avirett also wrote to Bishop Whittingham asking his sanction to an appeal for financial assistance from others "both in and out of your Diocese to come to the aid of their weaker brethren in building this chapel." He particularly had in mind a wealthy friend in London!¹²

As a means of leading up to a confirmation class in Mechanics-

⁹ Missionary Report, Journal of Convention of Diocese of Maryland, 1871, p. 111, Maryland Diocesan Archives.

¹⁰ Address of the Assistant Bishop, Journal of Convention of Diocese of Maryland, 1871, Maryland Diocesan Archives.

¹¹ Parochial Report, Journal of Convention of Diocese of Maryland, 1871, p. 77, Maryland Diocesan Archives.

¹² James Avirett to Bishop Whittingham, August 16, 1871, Maryland Diocesan Archives.

Faith in the Furnace

town, Avirett held a series of lectures on the Prayer Book. Efforts at this "mission station" were showing some success, because, by February 1872 enough money had been collected and subscribed to start construction. James Avirett told Bishop Whittingham that he was planning to propose to the vestry that the new chapel be named "Whittingham Chapel."¹³

In the midst of building plans in one area of the parish, disaster again struck at Catoctin Furnace. For the second time in less than twenty years, the rectory was partially consumed by fire. This blaze on a bitterly cold day in February 1872 severely damaged the roof. The people of the Furnace came to the aid of the rector and his family and immediately began to make repairs. Bishop Whittingham sent fifty dollars to buy materials. Avirett's two little sons became ill with croup from exposure during the period after the fire. It was a bad time for the Avirett family.

Other problems beset the young rector. He was serving four missions, the farthest one twenty miles from home. These long trips by horse in all kinds of weather were tiring and time consuming. Avirett had not been ordained to the priesthood and he lamented the lack of time to prepare for his examination. He was also feeling great pressure from Methodist evangelism, particularly around Catoctin Furnace. In his words to Bishop Whittingham

here under the seemingly benumbing shadow of this mountain, with the population such as found in a mining district in this country, the people, alike ignorant and prejudiced, are ready to believe anything told them by any vagrant Methodist preacher about the Episcopal Church's work among the rich and its neglect of the poor. . . . During the last three or four weeks the Methodists have been making strenuous (sic) exertions and my congregations are much smaller than they were. But this fit of excitement will, I trust, soon pass off and the people, I hope will soon recover their desire to hear the more authoritative, calmer and more conservative voice of the church . . .¹⁴

¹³James Avirett to Bishop Whittingham, February 5, 1872, Maryland Diocesan Archives.

¹⁴James Avirett to Bishop Whittingham, February 21, 1872, Maryland Diocesan Archives.

The Methodists continued to meet with some success for they were able to lay the cornerstone for their Catoctin Methodist Church in 1877.¹⁵

Another church in the Diocese was also in a period of turmoil in early 1872. The long-time friend of Catoctin Parish, Father Alfred A. Curtis, had resigned as rector of Mount Calvary as of December 31, 1871 to enter the Roman Catholic priesthood. In late January 1872, Father Curtis visited the young Avirett family at Catoctin rectory. At this and a subsequent visit in August, it is evident that Curtis' decision pained Avirett greatly.¹⁶

In August 1872 James Avirett finally decided that he could no longer physically stand the rigors of the work at Catoctin Parish. The thought of the coming winter plus the increased educational advantage he felt his sons would find in another setting prompted him to ask permission of the Bishop to transfer to a parish at Rockville in Montgomery County. While at this new place, he also hoped to have time to study. Thus another period in the life of Catoctin Parish came to a close. For a time, some services were provided by "temporary helpers" sent by the Mission Committee.^P

During the decade of the 1870s only one other full time priest served at Harriet Chapel. The Rev. Charles J. Kilgour of Round Hill in Loudon County, Virginia began his work in 1873. A graduate of Washington and Lee University and Nashotah House, Kilgour had served briefly as an assistant at St. Bartholemew's in Baltimore.

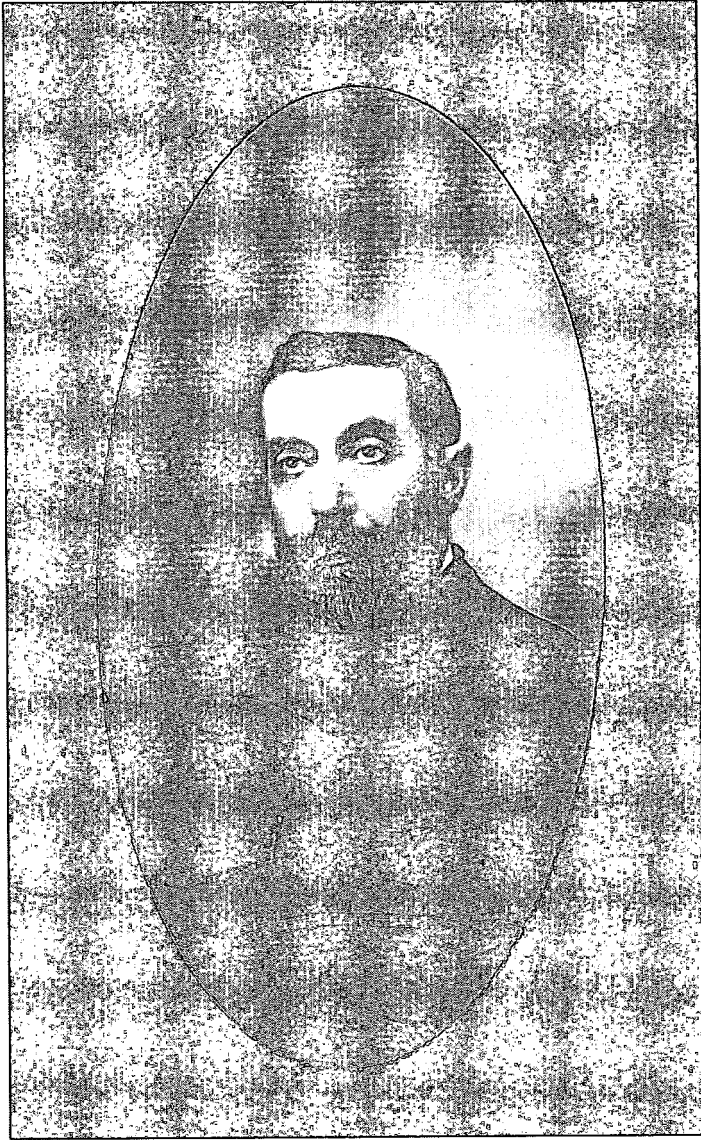
During his first months at Catoctin, Kilgour prepared a class of five for confirmation at Bishop Pinkney's visitation. He seems to have concentrated his efforts at Catoctin Furnace, dismissing work at Mechanicstown as being almost destroyed because of a lack of a meeting place.¹⁸ The missions at Liberty and the Copper

¹⁵ Located on present Kelly's Store Road.

¹⁶ James Avirett to Bishop Whittingham, February 5, 1872 and August 19, 1872, Maryland Diocesan Archives.

¹⁷ Convention Report, Journal of Convention of Diocese of Maryland, 1873, p. 190, Maryland Diocesan Archives.

¹⁸ Journal of Convention of Diocese of Maryland, 1874, p. 222, Maryland Diocesan Archives.



The Rev. Charles J. Kilgour. Photo property of Catoctin Parish

Mines were not assigned to his care, instead being served by other missionaries.

There was a flourishing Sunday School at Harriet Chapel with one hundred students on roll. Kilgour offered more services than most of his predecessors, partly because he was serving only one church. In addition to Sunday morning services, Evening Prayer was very popular. Holy Communion was held on greater festivals and twice a month on Sundays, a high percentage for the church in those days. Daily services were held during Lent. Kilgour was clearly a high churchman-on one occasion he ran into trouble with Bishop Pinkney for having "candlesticks on the altar." The Bishop removed them.¹⁹

In addition to a more active church and Sunday School, the years under the Rev. Mr. Kilgour were marked by the realization of a "long cherished hope of a parish school at Catoctin."²⁰ The widow of the first resident rector, the Rev. Henry John Windsor, had become nearly destitute and had returned to stay with the McPherson family. Mrs. Windsor; Mary McPherson, daughter of Dr. and Mrs. William McPherson; and Emma Thompson, governess to Libbie McPherson, made up the teaching staff of the parish school. In the words of Mrs. Harriet McPherson it was "purely a work of love on their part" and "most successful. . . you would scarcely recognize in our earnest services the meager efforts of poor Catoctin as in days of old . . ." ²¹ The only outside help which was received was twenty five dollars from the fund for parochial schools which went to the purchase of books and to furnish benches for school rooms. During a visit to the area, the school made a great impression on Bishop Pinkney. In his words

children, who in October last, did not know their letters read quite well, spelling and going through the multiplication table accurately and writing a good, clear hand. Their recitation of the TeDeum antiphonally without book, or a mistake, the Creed

¹⁹ Sister Sophia to Harriet McPherson, c. 1874, property of C. E. Gardiner. Bishop Pinkney was known as a "low" churchman.

²⁰ Mrs. Harriet A. McPherson to Bishop Whittingham, Jan. 19, 1875, Maryland Diocesan Archives.

²¹ *Ibid.*

and parts of the Catechism, would put to blush many of our larger schools.²²

The parochial school had forty-three pupils in 1874 and 1875, increasing to fifty in 1876.

In spite of the apparent success of his ministry, several factors were leading to Kilgour's departure from Catoctin. The Missionary Committee was not willing to continue the high rate of support needed to keep him at Catoctin serving one mission. Even though the Rev. Mr. Kilgour had withdrawn an earlier threat to resign, the committee was aware of the frustrations which went with service in a financially and culturally depressed area. Another concern noted at Diocesan headquarters was that the Rev. Mr. Kilgour did not present any candidates for confirmation during the years 1874 through 1876. He attempted to explain his reasoning in a letter to Bishop Whittingham, saying that he was waiting for the seeds sown in the hearts of the little children to grow and ripen rather than hurry dozens of unprepared adults into confirmation "to the disgrace of the church and their own souls peril. This explains why Catoctin may have appeared to be doing less than the other stations in the Convocation of Cumberland."²³ Kilgour still indicated a willingness to stay at Catoctin, even at a reduced salary, and, in his words, his parishioners were "grieved at the thought of losing me and manifest a disposition to do all in their power to retain me."²⁴ In December 1876, Bishop Whittingham suggested that Kilgour accept a call to Mahoney City, Pennsylvania. He later served other parishes in that state.

As the decade of the 1870s came to a close, Catoctin Furnace was also coming to the end of an era. The busy industrial center which employed hundreds and supported a parochial school was about to enter a period of decline. Sadness and austerity lay ahead.

²² Address of Assistant Bishop William Pinkney, Journal of Convention of Diocese of Maryland, 1875, p. 90, Maryland Diocesan Archives.

²³ Charles J. Kilgour to Bishop Whittingham, July 11, 1876, Maryland Diocesan Archives.

²⁴ *Ibid.*

VIII

The decade of the 1880s brought the most startling change in life at Catoctin since the iron furnace began production more than a century earlier. The United States as a rapidly expanding nation was particularly dependent on rail transportation. A vast network of railroads crisscrossing the country demanded thousands of miles of steel rails and bridges. For a number of years, most of the output of Catoctin's furnaces had been marketed to the Lobdell Car Wheel Company, a rail car wheel manufacturer in Wilmington, Delaware.

In 1873, Andrew Carnegie, a pioneer in railroading, entered the steel manufacturing business with the construction near Pittsburgh of the biggest steel mill in the world, the J. Edgar Thomson Steel Works. Utilizing the improved Bessemer process, Carnegie's company dominated rail manufacture. In addition to Pittsburgh, vast steel enterprises were consolidated in the South, the Midwest and the Western Mountain Region. Proximity to raw materials, improved technology and reduced shipping costs made it impossible for small independent furnaces to compete with these corporate giants.

When Catoctin Furnace experienced a temporary shut down in 1879, Harriet Chapel was virtually closed. Only the Sunday School continued to operate. The mission work in Mechanicstown was also suspended. In order to bring some services to the eight communicants of the parish, the Rev. Dr. John C. Tennant, a physician who served as rector of Western Run Parish in Baltimore County, made the trip once a month from his home in Emory

Grove. Mechanicstown was connected to the outside world by rail, a fact which made the journey a bit easier.

During these troubled years, a young man who would play a significant role at Catoctin was preparing to enter the priesthood. Born in Lansingburgh, New York, Ernest McGill grew up in Anacostia, District of Columbia. He graduated from Columbian College in the District and began his studies at the Theological Seminary of Virginia.¹ After ordination to the diaconate, McGill served briefly as an assistant at the Church of the Messiah in Baltimore.

In order to revitalize the chapel at Catoctin Furnace, Bishop Pinkney held a preaching mission in May and September of 1882. The Rev. Charles Denison Andrews, rector of Christ Church and chaplain at the Navy Yard in Washington accompanied the Bishop. The spring mission began on Thursday, May 4 when the two men arrived at Harriet Chapel and held the first service. During their four day stay they enjoyed the hospitality of the McPhersons at "Auburn" and of the Kunkels who lived in the ironmaster's mansion.

Each day there were two services. The Rev. Mr. Andrews was the main preacher. On Saturday afternoon the two clergymen met with the Sunday School children, questioned them and were very impressed with their answers. Writing in his diary, Bishop Pinkney had high praise for the Misses McPherson and Kunkel, Sunday School teachers. Two persons were confirmed at the Saturday evening service. The mission ended on Sunday morning, May 7 with a service of Holy Communion celebrated by the Bishop whose diary was lavish in praise of the Rev. Mr. Andrews. ". . . the echo of his eloquence will not soon die out on the mountains of Catoctin," wrote Bishop Pinkney.²

Apparently the mission played a significant role in stirring up the people of Catoctin Parish. In June, Dr. McPherson wrote to the Bishop about action taken by the vestry in preparation for the arrival of a new rector. Contributions were solicited in the little iron-making community. Pledges came in from the "laboring

¹John M. Ezekiel to Bishop Pinkney, Nov. 1, 1879, Maryland Diocesan Archives.

²Address of the Bishop, journal of Convention of Diocese of Maryland, 1882, p. 85, Maryland Diocesan Archives.

people of the works," as well as from the Kunkel family, the McPhersons and Bishop Pinkney.³ Following the Bishop's instructions, a treasurer was appointed in anticipation of the time when the pledged funds and Mission Committee aid would be put together to pay the rector. Treasurer Lewis Ramsburgh, son-in-law of John Baker Kunkel and an employee of the furnace complex, wrote to Bishop Pinkney on August 1, 1882. He reported \$375 had been collected and the vestry was eagerly awaiting the arrival of their "shepherd." The parish was also looking forward to a second preaching mission scheduled for September.⁴

The Rev. C. D. Andrews and Bishop Pinkney returned to Catoc-tin in September, holding the first service on Tuesday, September 19. The mission continued through Friday with services each morning and evening. The Rev. Mr. Andrews was, as usual, a spell-binding preacher. The Bishop described him eloquently. "This was a most gratifying mission - - - the echoes of (his) tuneful tongue . . . will not soon die out on those mountain slopes. He was singularly blessed on that occasion. His words were with power and I believe in demonstration of the Spirit. He preached without notes, and drove home the truth he preached in the most direct and practical way."⁵

An unexpected and sad event upset this visit of the clergymen to the parish. While staying with the Kunkels, their hostess, Mrs. Deborah Kunkel, died suddenly. After doing what they could to minister to the bereaved, they continued with the mission at the insistence of the Kunkel family.⁶

Joining the Bishop and the Rev. Mr. Andrews in this fall mission was the young deacon, Ernest McGill. He assisted at the services and on the final evening all three men preached. The Rev. Mr. McGill continued his ministry at Catoc-tin for the next two years. He was ordained to the priesthood in Harriet Chapel on Septem-

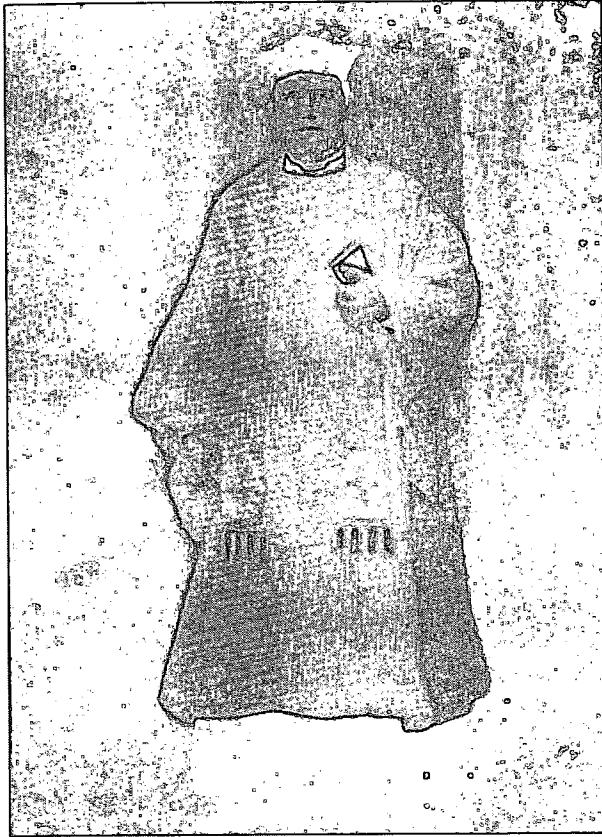
³ Dr. William McPherson to Bishop Pinkney, June 10, 1882, Maryland Diocesan Archives.

⁴ L. J. Ramsburgh to Bishop Pinkney, August 1, 1882, Maryland Diocesan Archives.

⁵ Address of the Bishop, journal of Convention of Diocese of Maryland, 1883, p. 51, Maryland Diocesan Archives.

⁶ *Ibid.*

ber 30, 1883 by Bishop Clarkson.⁷ While rector of Catoctin Parish, Ernest McGill married Mary Buchanan McPherson, daughter of Dr. William S. and Harriet McPherson. On October 21, 1884, McGill transferred to Bishop Clarkson's Diocese of Nebraska where he became rector of St. Mary's Church in Blair.⁸ He served



The Rev. Ernest McGill. Ordination photograph-Property of Catoctin Parish

⁷Journal of Convention of Diocese of Maryland, 1884, p. 54, Maryland Diocesan Archives.

⁸Standing Committee Report, October 21, 1884, Maryland Diocesan Archives.

in numerous parishes in the South as well as in the Diocese of Maryland before returning to Catoctin twelve years later.

During the two years that the Rev. Mr. McGill spent at Catoctin, the parish was comprised of Harriet Chapel and Mechanicstown. Following his departure, the Rev. William Locke Braddock was appointed missionary in July 1885 to serve three mission stations, Catoctin, Mechanicstown and Smithsburg. The missions were to pay a portion of Braddock's salary at the yearly rate of \$66 from Catoctin, \$45 from Mechanicstown and \$146 from Smithsburg. There were just twelve communicants representing six parish families in the Frederick County portion of the Rev. Mr. Braddock's charge. In spite of this, Catoctin continued to have a lively Sunday School with five teachers and one hundred scholars.

Catoctin Furnace was entering its most turbulent years. John Baker Kunkel died on April 5, 1885, leaving no will. His children attempted to maintain the operation under the name Catoctin Iron Company with L. R. Waesche as manager. This was the first time in the history of the furnace that there was not direct owner management. In 1886 Waesche and Steiner Schley built the Monocacy Valley Railroad to connect Catoctin with the Western Maryland at Mechanicstown making receipt and shipment of products faster and easier.

The Kunkel estate was sued by creditors in 1888 forcing sale by order of the court. The highest bid received at public auction was not acceptable and the property was withdrawn. It was subsequently purchased by Thomas Gorsuch of Westminster, acting as agent for investors who formed the Catoctin Mountain Iron Company. This enterprise operated until 1892. As a side line, the Catoctin Mountain Iron Company started a paint mill, producing blue, red and yellow ochre from the clay banks north of the furnace.

The Rev. William L. Braddock served as missionary to Smithsburg, Catoctin and Mechanicstown until 1887. After he left, the parish was once again temporarily without clerical leadership. The Rev. Richard Whittingham, younger brother of the former Bishop, appointed as Diocesan Missionary, took charge of Catoctin Parish and Smithsburg early in 1889. Whittingham, a native of New York

City and graduate of General Theological Seminary, was author of several church publications. He had published *The Parish Guide*, first parish paper in the United States, and also had served as editor of *The Church Penny Magazine* and *The Girl's Friendly Magazine*.

Shortly after his arrival in the parish, torrential rains in late May 1889 produced severe flooding around the rectory and Harriet Chapel. The water poured into the rectory and caused extensive damage. The Rt. Rev. William Paret who had been elected sixth Bishop of Maryland following the death of Bishop Pinkney, visited St. Anne's, Smithsburg and Harriet Chapel on June 21, 1889. His evaluation of the situation was that "the recent floods have almost destroyed the rectory, and partly discouraged the few but faithful church people."⁹

Whittingham apparently was not one to be easily discouraged. He held services at Smithsburg and in Catoclin Parish on alternate Sundays, traveling across the mountain by train. Arrangements were made to rent the Odd Fellows Building in Mechanicstown for Sunday afternoon services. At times other missionaries filled in, relieving the Rev. Mr. Whittingham. Some of them, such as the Rev. Dewitt C. Loop, were retired and spent their summers in the mountain climate of Mechanicstown.

In addition to his parochial duties, Richard Whittingham took charge of restoring the rectory. A sizeable amount of lumber was needed, including flooring and German siding. Locust posts were bought from Catoclin Mountain Iron Company to rebuild the property fence.¹⁰

Whittingham also accomplished another building task in the parish. On March 1, 1892, as trustee he purchased a lot from Joseph and Ida Weddle for two hundred dollars. It was located on the north side of Main Street in Mechanicstown. Construction of a chapel, to be named St. Stephen's, began immediately. The

⁹ Address of the Bishop, Journal of Convention of Diocese of Maryland, 1890, p. 28, Maryland Diocesan Archives.

¹⁰ Invoices: Simon A. Weller, Mechanicstown, July 18, 1889 & August 7, 1889, and Catoclin Mountain Iron Company, September 28, 1889, property of C. E. Gardiner, Catoclin Furnace.

¹¹ Frederick County Land Record JLJ 1:228.

cost of construction was \$1,350 most of which was pledged or collected by the time of completion.¹²

As the Rev. Mr. Loop took over the services on the Frederick County side of Catoctin Mountain, Richard Whittingham concentrated his efforts at St. Anne's, Smithsburg. A number of events were taking place which would gradually change the complexion of Catoctin Parish. The shut down of the iron furnace was imminent. Vacationers streamed to the mountains by rail, making Mechanicstown, soon to be renamed Thurmont, a resort center. Improved roads opened the way for other missions in other country towns. Catoctin Parish was preparing to move into the twentieth century.

¹² Parochial Report, Journal of Convention of Diocese of Maryland, 1892, p. 186, Maryland Diocesan Archives.

VII III

The final years of the nineteenth century brought national depression, labor unrest and business failures. At Catoctin Furnace, mostly idle from 1892 to 1898, a glimmer of hope was kindled early in 1899. Following the death of Thomas Gorsuch in 1898, the property was again sold, this time to Ernest and Willa Sharp of Baltimore.¹

Expectations that "the paint works will be resumed and that a nail and hosiery industry will be established . . . giving employment to hundreds . . . extensive smelting plant will again be started up . . ." ² proved to be excessive. The Blue Mountain Iron and Steel Corporation was set up in August 1899, repairs were made to the furnace and the mines reopened. By enlarging Deborah furnace, an output of forty tons per day was reached. Blue Mountain Iron and Steel remained in operation until February 1903 when the furnace fires were extinguished for the last time.³ The furnace property was sold three years later to Joseph E. Thropp, owner of a large independent furnace operation in Bedford County, Pennsylvania.⁴ Again hope rose that the furnace would be rekindled, but Thropp dismantled the coke furnace, taking everything usable to his Pennsylvania operation. He worked the mines north of Catoctin Furnace until 1912, shipping the ore to his Bedford County furnaces.

¹Frederick County Land Record DHH3:614.

²"An Industrious Boom?" *The News*, Frederick, Maryland, March 18, 1899.

³Joseph T. Singewald, Jr., *Report on the Iron Ores of Maryland* (Baltimore: The Johns Hopkins Press, 1911), p. 148.

⁴Frederick County Land Record STH284:567.

Emphasis within the territory of Catoctin Parish shifted from the furnace village to Thurmont and Walkersville. Completion of St. Stephen's in Thurmont provided a place of worship for many vacationers as well as a small group of year round residents. Missionary Richard Whittingham began to hold services in Walkersville commenting that "attendance . . . is always good, and it does not seem as though it need be long ere this interesting place could provide itself with its own 'House of Prayer'."⁵ Two years later a small chapel was completed, bringing Episcopal services to one of Frederick County's richest farming centers.⁶ The Rev. Mr. Whittingham was encouraged by the efforts within the parish. He said in the Parochial Report of 1894 that

In the last two years by efforts made at the two extreme ends of the parish (twelve miles apart) the scattered members of the church have been gathered together and two church buildings have been procured. . . . At both these points, good promise of gain in souls, and ability for self support is evidenced and most encouraging result attends the little that has been done, and it seems as though there may be a growth generally that will carry on the weakened and nearly destroyed centre of Catoctin Furnace.⁷

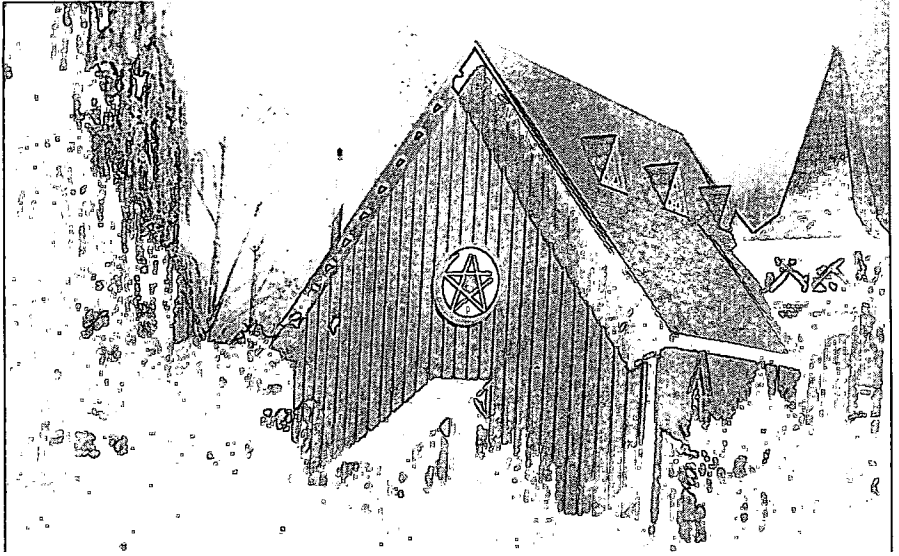
The chapel at Walkersville was named St. John's. A total of 160 services were held in the parish in the year between the Conventions of 1894 and 1895. A Sunday School met at each of the three churches with a total of nine teachers and ninety seven scholars. There had been no vestry in the parish during the years when services were so spasmodic. By 1895 the parish was organized once again and a vestry was elected.⁸ At this same time application was made and approved to change one line between Catoctin and All Saints' Parishes. Catoctin's area was slightly enlarged,

⁵ Clerical Report of Richard Whittingham, Missionary, Journal of Convention of the Diocese of Maryland, 1892, p. 221, Maryland Diocesan Archives.

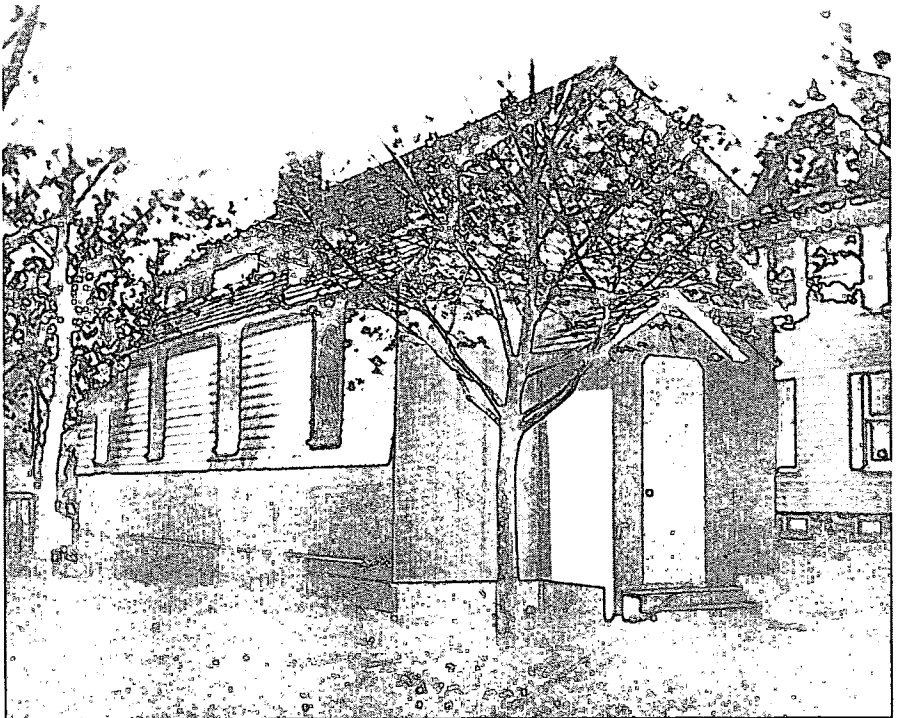
⁶ Diocesan Mission Report, Journal of Convention of the Diocese of Maryland, 1894, p. 121, Maryland Diocesan Archives.

⁷ Parochial Report, Journal of Convention of the Diocese of Maryland, 1894, p. 220, Maryland Diocesan Archives.

⁸ Parochial Report, Journal of Convention of Diocese of Maryland, 1895, p. 183, Maryland Diocesan Archives.



St. Stephen's Chapel, Thurmont (Courtesy of Diocese of Maryland)



St. John's Chapel, Walkersville (Courtesy of Diocese of Maryland)

following the Monocacy River south from Bigg's Ford to the Frederick-Liberty Road, then east to Mount Pleasant. Other lines remained the same.⁹

Due to the fact that there was again an elected vestry, the Rev. Richard Whittingham deeded the land on which St. Stephen's was built to the vestry on September 24, 1895.¹⁰ Bishop Paret visited St. Stephen's Chapel on that same date, consecrated the chapel, confirmed three people and celebrated the Holy Communion. Bishop Paret also issued a Lay Reader's license to C. C. Waters, so that the missionary priest Whittingham would have help with the increasing demand for services.

On November 1, 1896 the Rev. Mr. Whittingham officiated at the funeral service of Harriet McPherson, who for nearly fifty years had worked, and planned to help keep Harriet Chapel alive. Her death led to the return, exactly one month later, on December 1, 1896, of Mrs. McPherson's son-in-law, the Rev. Ernest McGill and his family. The McGill family moved into "Auburn" with the aging Dr. William McPherson and Ernest McGill again became rector of Catoctin Parish. The rectory in Catoctin Furnace was rented during the years the McGills lived at "Auburn." In 1900, while "Auburn" was serving as rectory, fire destroyed one wing where the Rev. Mr. McGill had his office. At that time the early register of the parish was also destroyed.

Another outgrowth of the death of Mrs. McPherson was the installation of memorial windows in St. Stephen's Chapel. When it was built, St. Stephen's Chapel in Thurmont had been largely furnished with memorial gifts.¹² In 1899 a stained glass window was put up in memory of Harriet McPherson. Other memorial windows would later be installed in St. Stephen's.

The final shut down of the furnace at Catoctin in 1903 had a devastating effect on the people of the village. Many of them

⁹ The Rev. Osborne Ingle to Bishop William Paret, January 14, 1895, Maryland Diocesan Archives.

¹⁰ Frederick County Land Record JLJ II:348.

¹¹ Address of the Bishop, journal of Convention of Diocese of Maryland, 1896, Maryland Diocesan Archives.

¹² Parochial Report, Journal of Convention of Diocese of Maryland, 1892, p. 186, Maryland Diocesan Archives.

were forced to leave to find employment. A sizeable number went to work for the Western Maryland Railroad, a fact which led to the greatest single tragedy to befall the people of the northern part of Frederick County.

Some of the railroad workmen were assigned to a wrecking crew under Foreman Wade. These men were known as "floaters" because they moved to wherever they were needed, clearing wrecks and making repairs. A freight wreck near Mount Hope not far from Baltimore on Wednesday, June 14, 1905 had employed Wade's crew for three days. Late in the evening of Saturday, June 17 the men finished their work and waited for a passenger train heading west which would carry them to their homes.

Passenger train Number 5 left Hillen Station in Baltimore at five o'clock on that fateful evening, loaded largely with people on their way to mountain resorts in the Western Maryland area. It stopped at Mount Hope and the men of the wrecking crew climbed aboard. The one baggage combination car would not hold all the men so some of them seated themselves on the bumpers between the baggage car and the engine tender and on the bumpers between the baggage car and the first passenger car.

Farther west on the line a heavily loaded east bound freight train pulled by two engines waited on a siding at Gorsuch. While it waited, three west bound trains were due to pass the siding. The Union Bridge Accommodation and the Blue Mountain Express passed on time. Then, for some unexplained reason, the freight train pulled back onto the main track before the arrival of fast passenger train Number 5. Both trains were moving at a good rate of speed and the passenger train had just crossed the Patapsco River when they met head-on near Ransom Station. All of the crewmen in the three locomotives, except one freight engine fireman who jumped, were killed.

The crew of floaters, crowded in the baggage car and sitting on the bumpers, was devastated. Most of them were crushed or terribly burned in the impact. Due to the fact that the majority of them lived in the Thurmont-Catoctin area, the shock that reached the community was overwhelming. Of twenty-six men killed, sixteen lived close by. Seven of the injured were also from

the Thurmont area. Close family ties and friendships existed among these people. No one was untouched by the tragedy which left a number of widows and fatherless children and dominated thinking in the village of Catoctin Furnace for years. Even to this date, nearly eighty years later, people talk of family members or acquaintances killed in "the Ransom wreck."

Catoctin Parish was hit very hard. The Rev. Mr. McGill buried seven from Harriet Chapel in a two day period: Francis McClellan Sweeney, his two sons, William Thomas and Francis, Jr. and two nephews, Harry Sweeney and Nelson Fraley, were buried on June 19. Joseph Stitely and Edward Martin were buried the following day, June 20.¹³

Just a little over a year later another shock came to Catoctin Parish. The Rev. Mr. McGill died suddenly on July 7, 1906 at the age of fifty. In the words of Bishop Paret he had put in ". . . . years of great patience in self denying work."¹⁴ McGill's funeral was held by a family friend, the Rev. Edwin Cheney Alcorn who also filled in with baptisms and services during visits to "Auburn" in subsequent years.¹⁵

Following the death of Ernest McGill, Catoctin Parish was placed under the supervision of the General Missionary of the Diocese, the Rev. G. Mosley Murray. While the Rev. Mr. McGill was rector, the parish averaged one hundred and forty to one hundred and fifty services per year. In the year following his death, the number of services dropped dramatically to twenty-three. St. John's, the little chapel at Walkersville, was placed under the care of the rector of All Saints', Frederick. This removed from the parish the chapel whose membership were the most liberal givers.

¹³ "Trains on W.M.R.R. Crash Together," *The News*, Frederick, Maryland, June 19, 1905. Also Catoctin Parish Register, entries of June 19 and 20, 1905, Catoctin Parish, 13736 Catoctin Furnace Road, Thurmont, Maryland.

¹⁴ Address of the Bishop, Journal of Convention of Diocese of Maryland, 1907, Maryland Diocesan Archives.

¹⁵ The Alcorns were the parents of a baby whose gravestone was found near Harriet Chapel with the inscription:

Louis Fulton Alcorn Died Sept. 9, 1886

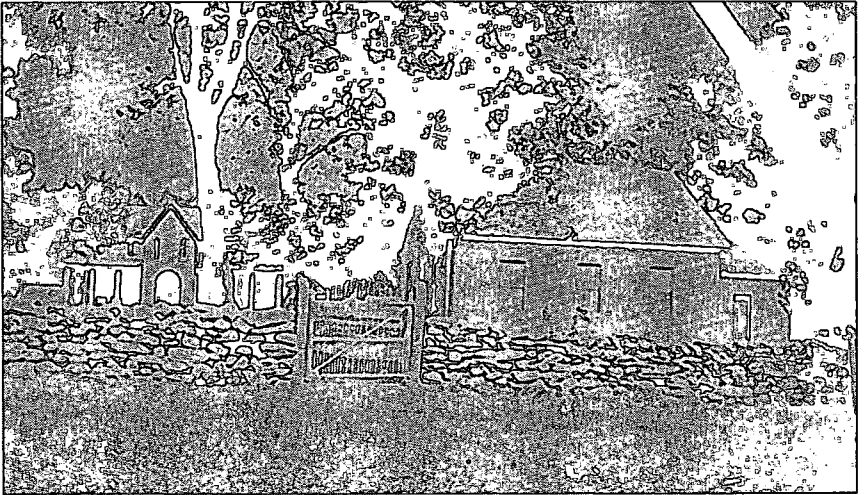
Aged 5 months "Of such is the kingdom of heaven."

The exact location of the original grave is unknown. In 1886 Father Alcorn was assistant rector at Trinity Church in St. Louis, Missouri.

It was not unusual during the years just after the turn of the twentieth century when the people of Catoctin Furnace were in desperate financial straits for the offering plate at Harriet Chapel services to be empty or nearly so.

Feeling prevailed at Diocesan headquarters in Baltimore that the future of Catoctin Parish lay with St. Stephen's in Thurmont. In accordance with this idea, General Missionary Murray visited Catoctin and organized a vestry, some of whom were Diocesan appointees from Baltimore. The parish was a mission of the Diocese under the jurisdiction of Bishop Paret. On January 26, 1907 this vestry joined with the Bishop in issuing a deed for the sale of the rectory and most of the seven acres of land around Harriet Chapel.¹⁶ Frank W. Fraley paid one thousand dollars for the property. The money was deposited with the Mercantile Trust and Deposit Company, in trust for Catoctin Parish.

A little over a year later, Bishop Paret, after conferring with the Rev. Mr. Murray, directed him to use part of the money to purchase lot number two on a plot at East Main Street and Blue



Harriet Chapel and former rectory c. 1910

¹⁶ Frederick County Land Record STH280:94.

Ridge Avenue belonging to the Thurmont Land and Improvement Company. Construction of a rectory was begun at once. By November 15, 1908, the date that Thomas Getz Hill took over as rector, the new rectory was ready for occupancy.

The Rev. Mr. Hill, a native of Frostburg, Maryland, served as priest-in-charge of St. Stephen's and St. Anne's at Smithsburg until October 1910. He also held some services at Harriet Chapel, but the major thrust of the work in Catoctin Furnace was a Sunday School under the direction of Mary McPherson McGill, widow of the late rector.

Bishop Coadjutor John Gardner Murray visited Catoctin Parish on August 28, 1910. He preached at 4:00 P.M. at Harriet Chapel and later that evening held a service of confirmation at St. Stephen's. One of the confirmands was Hannah Hammond.¹⁸ She remained a faithful communicant until her death nearly seventy years later, the only black member of the parish. Miss Hannah was always ready to share Bishop Murray's counsel given so many years before.

The Rev. Louis Beeman Browne followed Hill as rector. Arriving in 1911 after previously serving in Westernport and the Baltimore area, Browne stayed until 1913. Like his predecessor, he traveled back and forth between Thurmont and Smithsburg by train, also holding some services at Catoctin. The Sunday School which Mrs. McGill conducted was virtually closed down during the years 1911 and 1912 and Browne despaired of having it resumed.¹⁹ However, work in Thurmont flourished, including St. Stephen's Guild which had been inaugurated under the Rev. Mr. Hill.

A stave mill, operated by Oscar H. Trexler and G. J. Heintzleman, trading as Hickory Run Manufacturing Company of Allentown, Pennsylvania, moved into Catoctin Furnace following shut down of the Blue Mountain mines. The mill operated from 1914

¹⁷ Frederick County Land Record STH286:50.

¹⁸ The Bishops Journal, Journal of Convention of Diocese of Maryland, 1911, Maryland Diocesan Archives. Also Catoctin Parish Register, entry of August 28, 1910.

¹⁹ Parochial Report, Journal of Convention of Diocese of Maryland, 1912, p. 231, Maryland Diocesan Archives.

Faith in the Furnace

until the early 1920s, under a contract made with Joseph Thropp which allowed removal of timber from Catoctin Furnace lands.²⁰ Millions of barrel staves were sawed and shipped by rail from Catoctin. A number of jobs were provided by this industry, not only in the mill, but also in the mountains cutting timber.

Following the departure of the Rev. Mr. Browne in 1913, Catoctin Parish went through another reorganization. The three churches in the parish, Harriet Chapel, St. Stephen's and St. John's in Walkersville were placed under the leadership of the Rev. Douglas Hooff, rector of All Saints' Parish. With the aid of his deacon assistant, the Rev. Lewis Ewald, Hooff assumed the care of both parishes. A lay reader from All Saints', John G. Crawford, head of OxFibre Brush in Frederick, and one of his assistants, Ray Athol Paisley, conducted the Sunday School at Catoctin and assisted with services. The children greeted the arrival of Mr. Crawford with great excitement each Sunday because they loved to run to meet him and ride a short distance in one of his large automobiles.

John George Crawford, a native of Ireland and graduate of the Royal College of Science in Dublin, made a decision to leave the business world to study for Holy Orders. He was ordained to the diaconate in 1921, to the priesthood in 1922 and became rector of the Church of the Ascension in Wakefield, Rhode Island. Later named rector emeritus, he remained at Ascension until his death.

While the two parishes were linked, a joint confirmation service was held on December 19, 1915 at All Saints'. Of the twenty seven persons confirmed by Bishop Murray, two were from Catoctin Parish.²¹ Also, during the years that Catoctin and All Saints' Parishes were combined under the rectorship of the Rev. Douglas Hooff the spelling "Harriet" was changed to "Harriott" in the parish register. In time it became the popular notion that the origin of the name was connected with Thomas Harriott, English mathematician and astronomer who came to the colony of Virginia

²⁰ Frederick County Land Records 344:323.

²¹ The Bishop's Journal, journal of Convention of Diocese of Maryland, 1916, Maryland Diocesan Archives.

in the sixteenth century with one of Sir Walter Raleigh's expeditions. The error continued until the 1960s when it was corrected by another rector, the Rev. Leslee Schwindt.

During the time that the two parishes were combined, the new rectory in Thurmont was rented. The \$150 annual rental income went toward paying the salary of the deacon, the Rev. Mr. Ewald. Similar arrangements were made after Ewald resigned early in 1918 to accept a call to North Dakota. The Rev. Mr. Hooff called a special meeting of the vestry of Catoctin Parish in April 1918 to inform them of Ewald's resignation. A proposal had been received from the Bishop to send a young man, Clarence E. Wolfe, who was studying for Holy Orders and would shortly be ordained deacon. In addition to the rental income, Wolfe would be paid \$100 from St. Stephen's congregation, a total annual salary from Catoctin Parish of \$250. The vestry accepted the Bishop's proposition.²²

Following his ordination to the diaconate, the Rev. Clarence Wolfe arrived in Catoctin Parish in the summer of 1918. At that time there were eight men on the vestry, which met once a year on a regular basis. Other special meetings were called as the need arose. As their terms expired, the same vestrymen were generally re-elected.

On April 21, 1919 the vestry authorized the electrification of Harriet Chapel.²³ Later that same year Bishop Murray visited the chapel and confirmed a class of nine, three of whom were from St. Stephen's.²⁴ The parochial report for 1919 listed thirty four communicants in the parish.

Another important action taken by the vestry during the time that the Rev. Mr. Wolfe was deacon-in-charge involved St. John's in Walkersville. A petition was sent to the Bishop asking authorization to sell the church property in Walkersville. The parish reserved the bell, chairs, organ, altar and all furnishings and fixtures.

²² Vestry minutes from St. Stephen's, April 23, 1918, Records of Catoctin Parish.

²³ Vestry minutes from St. Stephen's, April 21, 1919, Records of Catoctin Parish.

²⁴ Parochial Report, Journal of Diocesan Convention, 1919, Maryland Diocesan Archives.

On October 16, 1920 Bishop Murray wrote a letter of consent to the sale.²⁵ Two months later, the Rev. Clarence Wolfe and the vestry, made up of eight men from the Thurmont-Catoctin area, gave Newton A. Fulton a deed for one-half acre of land on Fulton Avenue in Walkersville and the building on the lot. The selling price was one thousand dollars.²⁶ The church bell was taken down and hung in the belfry at Harriet Chapel. The Rev. Mr. Wolfe resigned as deacon-in-charge just before the issuance of the deed, resignation to take effect on January 1, 1921. He became rector of St. John's Parish, Havre de Grace, Maryland.

The early years of the twentieth century were particularly difficult for the people of Harriet Chapel and Catoctin Furnace. They endured uncertain employment conditions, personal tragedy and decisions and direction which at times were made with seeming impersonal detachment from Diocesan headquarters. That was to change. The decade of the 1920s was the beginning of a period of stabilization for those who elected to make Catoctin Furnace their home and Harriet Chapel their church home.

²⁵ Rt. Rev. John Gardner Murray to the Rev. Clarence E. Wolfe, October 16, 1920, Records of Catoctin Parish.

²⁶ Frederick County Land Record 333:455-56.

JIX

Catoctin Furnace began a slow transition from industrial center to quiet residential village following the shut down of the stove mill in the early 1920s. Parish life also experienced a change. Following the departure of the Rev. Mr. Wolfe, Catoctin Parish was no longer combined with All Saints' Parish.

On April 16, 1921 Bishop Murray received and accepted the Letter Dimissory of the Rev. Warren K. Damuth from the Diocese of New York.¹ Father Damuth was coming home to Thurmont.

Warren Keifer Damuth was born in 1873 near Thurmont, the son of Captain Charles A. and Henrietta Root Damuth. He graduated from Gettysburg College in nearby Gettysburg, Pennsylvania at the age of nineteen. He then began theological studies at the Lutheran Theological Seminary, also located in Gettysburg. In 1894 young Damuth transferred to General Theological Seminary in New York City, graduating in 1896. His work as an Episcopal deacon began at Grace Cathedral in Topeka, Kansas. In 1897, after he was ordained priest, he moved to St. Mark's in Philadelphia. In 1911, having served at several other churches in the Philadelphia area and in Baltimore, Father Damuth became chaplain of the Sisters of St. John the Baptist at Holy Cross Mission in New York City. He remained at the mission until he returned to his hometown in April 1921, moving into the rectory on East Main Street in Thurmont. He was the first priest to occupy the

¹The Bishop's Journal, Journal of Convention of Diocese of Maryland, 1922, Maryland Diocesan Archives.

rectory after the departure of the Rev. Louis Beeman Browne in 1913.

A strict and high churchman, Father Damuth is remembered with much respect. He would allow no noise or disruptive behavior during sessions of the Sunday School or at church services. All girls and women were expected to have their heads covered. For those unaware of this rule, Father Damuth offered his handkerchief as a covering. He also collected chewing gum from lively youngsters before they entered the church and often stopped the service to wait until quiet was restored before continuing. This strictness may seem a bit over emphasized by standards some sixty years later, but as children respond to guidelines set by loving care, so Catoctin Parish responded to Father Damuth. His Anglo-Catholic teaching struck the same chord of response as had Father Curtis and some of his associates in the previous century.

During twenty-six years as rector of Catoctin Parish, made up at that time of Harriet Chapel and St. Stephen's Church in Thurmont, Father Damuth baptized a steady stream of children and adults. The parish had thirty-seven baptized members in 1920. By 1946 this number had increased to one hundred and twenty-eight. In the first few years of his pastorate, Father Damuth annually presented classes of twelve to fifteen for confirmation by the Bishop, the number leveling to one to six after 1925.² Father Damuth also served as chaplain of the State Tuberculosis Sanatorium at Sabillasville.

On June 28, 1923 a property transfer took place which was to have a lasting and beneficial effect on Catoctin Parish. Lancelot Jacques and Stanley Hauver purchased the Catoctin Furnace property from Joseph Thropp and the Fredericktown Savings.³ Included in the purchase were the village houses, the remains of the furnace complex, the ironmaster's mansion and a large amount of land. Jacques and Hauver gave the residents of the village the opportunity to buy their houses, which most of them did at

² Parochial Reports, Journal of Convention of Diocese of Maryland, 1920 through 1946, Maryland Diocesan Archives.

³ Frederick County Land Record 344:369.

prices ranging from \$225 to \$650. Jacques took a special interest in the mansion house, reportedly intending to occupy it himself, then changing his mind and attempting to sell it for a large profit.

Shortly after purchasing the furnace property, Messrs. Jacques and Hauver gave Catocin Parish an old stone casting house which stood in the midst of the furnace complex. The casting house was torn down and the stones moved across the highway to Harriet Chapel. The plan was to use the stones for construction of a parish house. At that time the parish owned only the lot on which Harriet Chapel stood. This lot was approximately 120 by 74 feet, or one-fifth of an acre, and was too small to accommodate an additional building. C. C. Waters, local attorney and parish registrar, wrote to Jacques and Hauver on behalf of Father Damuth and the congregation. He asked for a sixty foot lot adjoining the Fraley property on the north. Jacques and Hauver donated a lot approximately one-half acre in size "to enable the church to expand its program of social usefulness to its people."⁴

However, construction of a parish house was put off and the casting house stones were used for a different purpose. At that time there was a frame chancel and vestry⁵ on the south end of the chapel. After removing the old structure, the stones were used to construct a new chancel separated from the nave by three Gothic arches. In addition, a large room was built behind the chancel. This room with its stone fireplace was used for Sunday School and served as a sacristy.⁶ A smaller room on the east side of the sacristy was added as a furnace room. During construction, which was financed in part by a twelve hundred dollar loan from the bank, it was apparent that the chapel "originally had an end of stone like the side walls, with no provision for the usual chancel."⁷

On December 14, 1924 Bishop Murray visited Harriet Chapel

⁴ Frederick County Land Record 348:15-16, March 8, 1924.

⁵ Vestry: A room where clergy put on their vestments.

⁶ Sacristy: A room in a church where sacred vessels and robes are kept and the clergy vests.

⁷ Louise McPherson to William Slemmer, c. 1949, Historical Society of Frederick County.

and "pronounced benediction upon the new sanctuary . . . (He) was highly pleased with the chapel fabric improvements just completed." ⁸ In addition to the new chancel, the chapel interior was painted and brass electric side lights, a gift from St. John's Lutheran Church in Thurmont, were installed. Later, the old six-over-six pane window sashes were removed and replaced with new four-over-four pane sashes.

The one thousand dollars received from the sale of St. John's Church in Walkersville was an invested fund with which Catoctin Parish hoped to begin a plan of development. C. C. Waters wrote to Jacques and Hauver on October 26, 1925 asking to buy land adjacent to the lot which they had donated. One month later Stanley Hauver replied that the partners were not interested in selling any more land in that area.

Land acquisition continued to be a problem for the parish. Due to the fact that part of the building addition completed in 1924 was situated on land no longer owned by the parish, a trade was negotiated with adjacent property owner Frank Fraley. Approximately two thousand square feet was added to the parish lot in an irregularly shaped addition.⁹ In 1953 the lot was squared up and the division lines defined.¹⁰ For his part, Mr. Fraley received approximately eight thousand square feet of the lot given to Catoctin Parish by Jacques and Hauver.¹¹

Father Damuth continued his ministry at Catoctin Parish until his death on January 19, 1947 after an illness of several weeks. A scholarly man, he had an extensive library which was given to the Peabody Institute in Baltimore at the time of his death. His books, and magazines, many of which he imported, included religious and secular works in several languages.

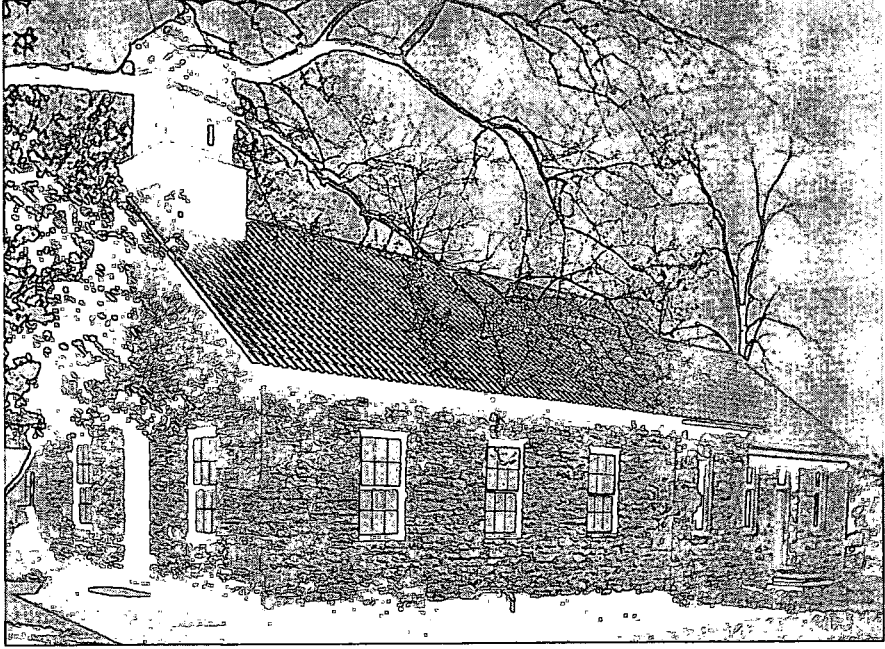
Father Damuth's funeral was held on January 23, 1947 from Harriet Chapel. In addition to the Rt. Rev. Noble C. Powell, Bishop of Maryland; the Rev. Samuel S. Johnston-, rector of All Saints'; the Rev. Arthur Pfaffco, rector of Transfiguration, Blue

⁸ The Bishop's Journal, Journal of Convention of Diocese of Maryland, 1925, p. 58, Maryland Diocesan Archives.

⁹ Frederick County Land Record 360:113-14.

¹⁰ Frederick County Land Record 524:302-4.

¹¹ Frederick County Land Record 395:230-31.

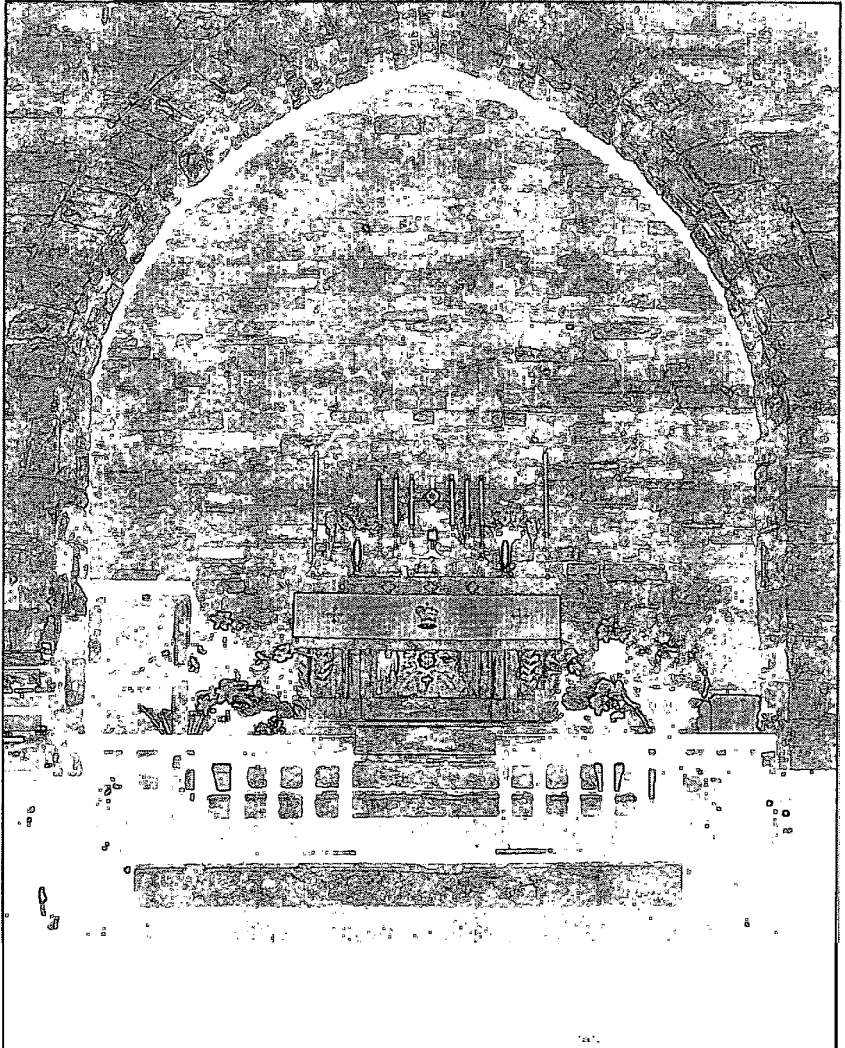


Harriet Chapel showing addition of 1924



Interior of sacristy built in 1924

Ridge Summit, Pennsylvania and the Rev. Dr. Oscar F. R. Treder, vicar of St. Anne's, Smithsburg were in attendance^P



Harriet Chapel-Chancel built in 1924

¹² "Rev. W. K. Damuth Succumbs," *Catoctin Enterprise*, Thurmont, Md. 24 January 1947, p. 1 and Obituary, *The News*, Frederick, Md. 20 January 1947.

Bishop Powell recommended that the vestry call Dr. Treder to be rector of Catoctin Parish in addition to his work at St. Anne's. One week after the funeral of Father Damuth, on January 30, 1947, the vestry met and elected and invited the Rev. Dr. Oscar F. R. Treder to be rector of Catoctin Parish.¹³ However, the Treder family continued to live in the rectory at Smithsburg. Dr. Treder also followed Father Damuth in ministering to the patients at the State Tuberculosis Sanatorium at Sabillasville.

Like his predecessor Father Damuth, Dr. Treder was a graduate of General Theological Seminary in New York City. A native of Albany, New York, Dr. Treder and his wife Lillian were the parents of five children, including twin boys who were Episcopal priests. Interestingly, Dr. Treder did his undergraduate work and received his doctorate from St. Stephen's College in Annandale, New York, the same school where Mrs. Mary Dorsey, housekeeper for Father Curtis at Catoctin, had served as the first housemother a half century earlier. Dr. Treder had ministered to parishes in Pennsylvania and New York, including serving as Dean of the Cathedral of the Incarnation at Garden City, Long Island and Dean of St. Stephen's Cathedral in Harrisburg, Pennsylvania.

One of the first considerations following the arrival of Dr. Treder was the condition of the rectory in Thurmont. Over a period of several months a new heating plant was installed, plumbing was repaired and extensive plastering and painting done. Parishioners and friends provided labor and some materials for this work. The building was rented in May 1947 at the rate of forty dollars per month. This provided some income to offset the nearly two thousand dollars cost of repairs.

Harriet Chapel was still being heated by a coal stove. By mid 1949 a number of measures were being considered to improve the church heating situation including installation of rubber carpet on the floor. An oil fired furnace was installed in 1950 and the heating ducts over the ceiling were insulated. Plans were approved to build an entrance around the front door to help conserve heat. This was later faced with stone. In a 1949 interview,

¹³ Catoctin Parish Vestry Records.

¹⁴ There is no evidence that this carpet was ever installed.



The Rev. Dr. Oscar F. R. Treder, Rector, Catoctin Parish 1947-1952

Dr. Treder expressed interest in making some decorative changes in Harriet Chapel, including removing the large pane windows and replacing them with the original size six-over-six pane windows.¹⁵

Early in 1949 the tenant in Catoctin rectory was asked to leave and the Treders moved to Thurmont. A garage was built at the rectory by men of the parish. Dr. Treder would no longer serve as vicar of St. Anne's in Smithsburg. His ministry would be confined to Harriet Chapel and St. Stephen's.

Though seventy years old when he came to Catoctin Parish, Dr. Treder was extremely young at heart. His work with the children and young people of the parish was outstanding. The very active Church School had ninety-two on roll, filling both the church and the sacristy attached to it. In a letter to Archdeacon Lucas, Dr. Treder spoke of the high interest among those who attended Church School classes. He taught a Bible class of twenty-five adults which was forced by lack of space to meet in the church with three other classes.¹⁶

In spite of a lack of facilities and shortage of funds, Dr. Treder shared with the congregation an enthusiasm and determination to progress and eventually to be self supporting. When he came to the parish in 1947, it was annually receiving \$1,500 in Diocesan aid. This was slowly reduced until 1952, when the aid amounted to \$1,050. Dr. Treder's annual salary, including car allowance and amount for work at the Sanatorium, was \$2,800 during his five years at Catoctin.

Like many of his predecessors, Dr. Treder found the parish "poor and rural . . . without any people of means on our rolls."¹⁷ The people were willing to work for the parish which was a help when repairs were needed. They also enjoyed putting on events to help raise funds, such as the annual summer festival held on two Saturdays in July.

¹⁵ Betty Sullivan "Harriet Chapel Fine Piece of Work in Picturesque Setting," *Frederick Post*, 21 October 1949.

¹⁶ Oscar F. R. Treder to Archdeacon Albert H. Lucas, Jan. 18, 1952, Records of Catoctin Parish.

¹⁷ Oscar F. R. Treder to Archdeacon Albert H. Lucas, Jan. 14, 1952, Records of Catoctin Parish.

Enlarged facilities were still a hope for the future. The tentative plan was to build a parish house on the remainder of the lot donated by Jacques and Hauver north of the stone fence. By early 1952 a parish house building fund of three thousand dollars had been accumulated.

Dr. Treder became ill in May 1952 and was admitted to Church Home and Hospital in Baltimore where he died on May 28. His funeral was held at Harriet Chapel on May 30. Bishop Powell held the service, assisted by Archdeacon Lucas; the Rev. Maurice Ashbury, rector of All Saints'; Canon Arthur Pfaffko of St. Stephen's Cathedral in Harrisburg, Pennsylvania; the Rev. H. E. Harris, Chaplain of Church Home; and the Rev. John Treder, son of the deceased.¹⁸

Following the funeral, Bishop Powell met with the vestry and said that he had a plan to again link Catoctin Parish with St. Anne's in Smithsburg. A young priest, the Rev. Bernard A. Jennings, was at that time serving as rector of St. Anne's and the Bishop felt that he would also be effective in the work at Catoctin Parish. For the time being, the Rev. T. W. Null would continue as supply pastor, assisted by the parish lay reader, F. William Sweeney.

With the passing of Father Damuth and Dr. Treder, another episode in the life of Catoctin Parish had come to an end. Both devoted shepherds to their flock, they had led the parish through much of the first half of the twentieth century. A solid foundation had been laid to withstand the many changes that the future would bring.

¹⁸ "Funeral Services Conducted May 30 for Clergyman," *Catoctin Entelprise*, 6 June 1952, p. 1.

Catoctin Parish was about to enter a period of improved facilities and greatly improved finances. The increased mobility of people within the area brought many newcomers to the parish. This gave an opportunity for expanded ministry and widened the spiritual impact of the parish.

The vestry of Catoctin Parish called the Rev. Bernard Arthur Jennings to become rector in July 1952, and he began his ministry later that year. A native of Washington County, Maryland, the Rev. Mr. Jennings was a graduate of Virginia Theological Seminary. During his ministry in Catoctin Parish, the Jennings family lived in the rectory at Smithsburg and the Thurmont rectory was again rented.

One of the first matters the new rector had to deal with was the problem of making Harriet Chapel more comfortable. The floor was repaired and sanded and new, more comfortable pews were ordered. Contributions in any amount were welcomed toward the purchase of the pews, with the privilege of memorializing a name on a plaque to be placed in the rear of the church.¹

On the recommendation of Diocesan architect, James J. Chapman, Jr. of the firm of Bushey and Chapman, plans were drawn to attach the proposed Harriet Chapel parish house to the sacristy addition, forming an ell. This new addition was designed to provide a much larger area for Church School classes, room for social activities, storage, a kitchen and toilets. Ground was broken on

¹ Catoctin Parish vestry minutes, March 10, 1953.

May 14, 1955. With much of the construction work being done by parishioners, the completed parish house was blessed by Bishop Noble C. Powell on October 13, 1957. Of particular interest is the fact that part of the fill stone used under the parish house came from the ruins of the little Roman Catholic chapel built while Ann Tiernan Brien was living at "Auburn."

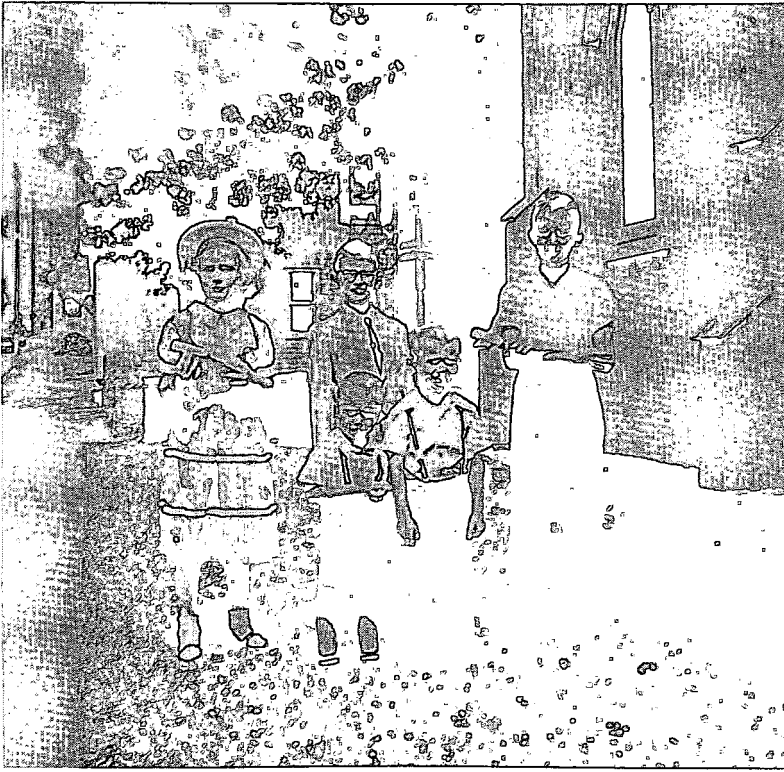
During the years that the Rev. Mr. Jennings served as rector of Catoctin Parish, a Woman's Auxiliary and an Altar Guild were formed. In addition there were several acolytes, a Junior Choir and a Young People's Fellowship. At St. Stephens, extensive repair work was completed and a small Church School was opened. A second parish lay reader, Clement E. Gardiner, was appointed.

It was also during the rectorship of the Rev. Mr. Jennings that the first steps were taken to bring women into greater participation in parish affairs. Under the Acts of Assembly of the State of Maryland, the Vestry Act provided that vestries were voted on by free white male citizens of the State. In 1938, the Diocesan Convention passed a resolution stating that it was "in favor of extending women the right to vote for male vestrymen . . .".² Revision of the Vestry Act in 1951 provided that any vestry might petition the convention for equal voting and office holding rights for women. In line with this, a motion was made and passed at the annual Catoctin Parish meeting on April 19, 1954 to petition Diocesan Convention to allow women of the parish to vote for vestrymen. The petition was presented and approved at Convention held February 1 and 2, 1955 at All Saints' Church, Frederick.³ The same April 1954 parish meeting approved a system of rotating vestry for the parish.

In June 1957, the tenant in the Thurmont rectory was asked to leave to make room for a deacon, the Rev. Lloyd L. Wolf, who came with his family to Catoctin Parish on July 1, 1957 to help the Rev. Mr. Jennings with the parish ministry. Father Wolf was ordained to the priesthood at Harriet Chapel in March 1958

²Journal of Proceedings of Convention of Diocese of Maryland, 1938, p. 21-22. Maryland Diocesan Archives.

³Journal of Convention of Diocese of Maryland, 1955, p. 138. Maryland Diocesan Archives.



Church School-St. Stephen's, Thurmont-1954 Front Row Higdon brothers, Back Row Claire Palmer, Richard Graves, Gilbert Kelbaugh (Courtesy of Anna Palmer)

and subsequently called to be rector at the vestry meeting of May 5, 1958 when the Rev. Mr. Jennings resigned.

Raised in southeastern Pennsylvania, Lloyd Wolf graduated from Albright College in Reading and received his M.A. from the University of Pennsylvania. He taught history at the high school level and also served as a high school principal. During service in the armed forces, he had felt a call to enter the priesthood and following the war had enrolled at the Episcopal Divinity School in Philadelphia. With his background in teaching and his-



The Rev. Bernard A. Jennings, Rector, 1952-1957



The Rev. Lloyd L. Wolf, Rector, 1957-1962

tory, Father Wolf was in much demand in the community as a speaker. Activities in the parish were much like those under his predecessor but also included a very active Girls Friendly Society.

During the years he served at Catoctin Parish, financial aid was still received from the Diocese in amounts ranging from fifteen hundred to twenty two hundred dollars annually. When Father Wolf resigned as of June 30, 1962 to become rector of St. Gabriel's Church in Douglasville, Pennsylvania, the congregation hoped that the parish had reached the point where it was ready to be self-supporting for the first time in its history.

Just before he left the parish, Father Wolf and the vestry negotiated another land trade. On June 11, 1962, Ida Fraley, widow of Frank Fraley, was given the balance of the Jacques-Hauver land gift in exchange for the land in the yard of Harriet Chapel just north of the Chapel.⁴

Following the resignation of Father Wolf, the vestry began a search for a new rector. After a visitation committee met with several prospects during the summer and fall of 1962, a call was extended to the Rev. Leslee Earl Schwindt. A native of Kansas and a World War II veteran, Father Schwindt was a graduate of Canterbury College and the General Theological Seminary and was serving, before his call, as vicar of St. Peter's Church in Lonaconing, Maryland. A high churchman like many of his predecessors at Catoctin Parish, Father Schwindt began his ministry on December 2, 1962.

During his long tenure, Father Schwindt was to be responsible for many changes in the parish. The first occurred shortly after his arrival when the number of vestrymen was increased from eight to twelve. This move offered vestry service to a wider range of men of the parish.

Father Schwindt found Harriet Chapel in need of major repairs. The floor was again in disrepair and the oil fired heating system was not satisfactory. Major reconstruction was begun in the fall of 1963 on Harriet Chapel, including installation of electric heat, replacement of the floor on treated joists, and redesign of the chancel under the guidance of church architect, James J. Chapman,

⁴ • Frederick County Land Record 673:712-716.

Jr. A new altar, pulpit and lectern were installed as well as acolyte benches and a litany desk. A matching credence table would be added later. Redecoration was completed by installation of adossal curtain, Christus Rex, sanctus bell, aumbry and sanctuary light. In order to make more room for the Church School, the old furnace room was converted into a nursery.

The parish brought its administrative structure up to date in 1965 when it responded to changes called for earlier under the revision of the Vestry Act. On April 21, 1965 a set of By-laws for the parish was adopted at the annual meeting.

The 1966 parish meeting reflected the activity and growth of the parish, with an Altar Guild of nineteen members and an Acolyte Guild reporting twenty-one men and boys active in serving at the altar. At that time there were 180 communicants in good standing. The parish responded to Anglo-Catholic leadership as it had many times in the past. Services such as "Stations of the Cross" and the Maundy Thursday Watch where the church was decorated as a garden with an Altar of Repose were introduced and well attended.

From the time of his arrival in the parish, Father Schwindt united with his parishioners in an earnest commitment to receive no more aid from the Diocese. Working together in fun and fellowship, the people joined in a number of activities to help raise the necessary money to fund a self supporting parish. The Women's Auxiliary, started under the Rev. Mr. Jennings, played a major role in fund raising by sponsoring a broad range of activities from bake sales to festivals and dinners. Two of the largest events, sponsored by the vestry, were the two day annual summer festival and the Colorfest, a community weekend celebration of autumn in the mountains. Success was assured as the parish family stirred many kettles of applebutter and cranked over one hundred gallons of ice cream for Colorfest each year. At Christmas the people of the parish made and sold hundreds of pounds of hardtack candy.

Looking to future growth, the vestry purchased five acres of ground on the edge of the town of Thurmont in June 1967.⁵

⁵ Frederick County Land Record 768:101-102.

The ground was paid for with the proceeds from a rummage sale operated in Thurmont. This sale, the brain child of the rector's mother, Mrs. Katie Schwindt, was a community service as well as a financial success. A number of parishioners helped to operate it from September 1965 to February 1975.

The Rt. Rev. Harry Lee Doll, Bishop of Maryland, was the celebrant at a final service of thanksgiving held in St. Stephen's Church on November 1, 1967. Following the closing of St. Stephen's, all parish services were held at Harriet Chapel. The two parish properties in Thurmont were sold, St. Stephen's on January 25, 1969⁶ and the rectory on October 17, 1969.⁷ A new rectory, built on the five acre plot of ground purchased two years earlier, was completed in the fall of 1969 and Father Schwindt moved into it.

All memorial furnishings at St. Stephen's were removed following sale of the property. The three windows in memory of Harriet McPherson, the Rev. Ernest McGill and Mary McPherson McGill were then installed in Harriet Chapel.

When a radio station opened in Thurmont, Harriet Chapel was one of the churches in the community to broadcast services, including the Midnight Mass on Christmas Eve, 1967. This practice was later discontinued by the station. Harriet Chapel also took part in the evaluation of the new trial liturgy, adopting some of the changes, such as the use of lectors, into regular services. Another milestone was reached at Harriet Chapel when women began to serve in this capacity.

In January 1967 Father Warren K. Damuth's sister-in-law wrote a will placing her estate in trust for her mentally retarded daughter. Under the terms of the will, a member of the vestry of Catoctin Parish was to assume guardianship of Miss Damuth following the death of her maternal uncle. For years, the priest and caring parishioners kept a loving watch over her confinement in a state mental hospital. After her uncle's death, the vestry assumed a more active role in ministering to her needs. Some years later, the Damuth estate was to play an important role in the financial history of Catoctin Parish.

⁶ Frederick County Land Record 804:572-574.

⁷ Frederick County Land Record 813:713-715.



The Rt. Rev. Harry Lee Doll and the Rev. Leslee E. Schwindt break ground for the new rectory in Thurmont-April 13, 1969

The Catoctin Mountain area close to Catoctin Furnace and Thurmont, which had attracted vacationers for many years, had also caught the attention of park planners at the state and national level. Much of the land which had been contained in the Catoctin Furnace complex and had been purchased in 1923 by Jacques and Hauver was held by a Jacques family development company called Potomac Hills. On April 28, 1937, a tract of more than 3190 acres was deeded through E. A. Nicodemus of Franklin County, Pennsylvania to the United States of America.⁸ This included the site of the old furnace and the ironmaster's mansion at Catoctin Furnace. Seventeen years later, on June 2, 1954 the property was conveyed to the State of Maryland.⁹ In the meantime, the buildings had largely become ruins, with shrubbery stripped from the grounds of the ironmaster's mansion to grace government buildings, including the White House in Washington, D.C.

The attention of park personnel to the Catoctin Mountains resulted in the establishment of several small rustic parks west of Thurmont. During World War II, one of these parks was improved as a retreat for President Franklin D. Roosevelt. It was given the name "Shangri-La," later changed to "Camp David" by President Dwight D. Eisenhower.

The presence of such notable people in the Thurmont area was quietly accepted by the local community. On January 12, 1964, while the interior of Harriet Chapel was undergoing renovation, President Lyndon B. Johnson knelt at a temporary altar rail made of two-by-fours to receive his communion with the congregation. President Johnson's older daughter, Lynda Bird, also worshipped at Harriet Chapel on several occasions and, in 1967, graciously distributed the Easter flowers to Church School children. Also in 1967, on June 18, Father's Day, President Johnson was accompanied to Harriet Chapel by Prime Minister and Mrs. Harold Holt of Australia; American Ambassador to Australia and Mrs. Clark; Australian Ambassador and Mrs. Waller; Sir John and Lady Bunting; Tony Eggleston, Press Secretary to the Prime Minister; and television representatives including Lawrence Spivak of NBC.

⁸ Frederick County Land Record 407:145.

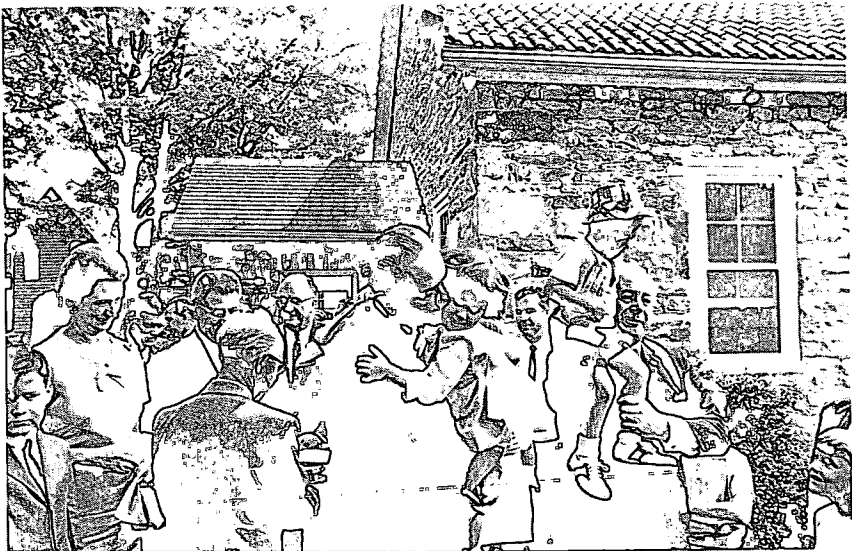
⁹ Frederick County Land Record 535:69.



President Lyndon B. Johnson greets parishioners following service, January 13, 1964 l. to r. Father Schwindt, President Johnson, Josephine Miller, Mary Martin, Louise Fraley, George Shook. (Photo courtesy of Noraine Shook)



Lynda Bird Johnson presenting Easter Hower to Joel Anderson-1967. (Photo courtesy of F. William Sweeney)



Visit of President Lyndon B. Johnson and Prime Minister Harold Holt
June 18, 1967



President and Mrs. Gerald Ford leave Harriet Chapel with Father Shaffer, Easter, 1976. White House Photo

While serving as President Johnson's press secretary, George Reedy was a regular attendee at St. Stephen's in Thurmont.

More recently, in 1976, President and Mrs. Gerald Ford attended the 10:30 AM Easter service, conducted by Father Shaffer, the present rector of Catoctin Parish, and President Jimmy Carter worshipped at the 8:00AM service on February 27, 1977.



Father Shaffer with President jimmy Carter, February 27, 1977. AP Photo

Just preceding the visit of the Fords, one of the more ludicrous events in the history of the parish took place. The old stone walls of Harriet Chapel provide an inviting shelter for many of God's creatures. Bats, bees and birds have all found refuge there. In the spring of 1976, a colony of honey bees had moved into a niche in the wall near the front door. Fearing the presidential party might be stung on Easter morning, a team of exterminators from the presidential retreat attempted to eliminate the bees. The bees took a dim view of these proceedings, called out extra troops, and managed to make their presence well known and felt by those

who attended the Easter Eve services. It took reinforcements from the presidential hideaway to conduct another attack and then to sweep up the dead and dying. The clean up was finished just prior to the 8:00 AM Easter Eucharist. A smiling President and Mrs. Ford probably never realized the extent of the battle which had preceded their visit.

After thirteen years of service to Catoclin Parish, Father Schwindt submitted his resignation, effective February 28, 1975. He returned to his native Kansas to operate a restaurant he had purchased and to serve as priest-in-charge of St. Francis Mission in Russell Springs.

The Rt. Rev. William J. Cox, Suffragan Bishop of Maryland, sent the Rev. Charles O. Shaffer to Catoclin Parish as a supply priest following Father Schwindt's resignation. One month later, April 1, 1975, responding to a call from the vestry, Father Shaffer began his ministry in Catoclin Parish.

Charles Orner Shaffer was born in Madisonville, Kentucky and received his A.B. degree from Transylvania University in Lexington, Kentucky. He worked as a research and development chemist in Pennsylvania and Florida. After attending Diocesan Convention as a delegate from St. Andrew's Parish in Panama City, Florida, Charles Shaffer felt a call to enter the ordained ministry. He packed up his family and returned to his native state where he enrolled in the Episcopal Theological Seminary in Kentucky, located in Lexington. During his seminary years, Shaffer worked with drug addicts, disadvantaged inner city youth and inmates of the state mental hospital in the Lexington area. Following ordination to the diaconate, he was called to be assistant to the rector at St. Timothy's Church in Catonsville, Maryland, serving from 1972 to 1975.

Father Shaffer's arrival in Catoclin Parish coincided with a period of transition in the church, both nationally and at the parish level. The new *Proposed Book of Common Prayer* was about to become standard in most dioceses. Women were taking a much larger role in the church, including the ordained ministry.

For years the role played by women in Catoclin Parish had been significantly behind that of women in most other parishes. Even though approval for women to serve as members of the

vestry had been gained while Father Lloyd Wolf was rector, no woman ever received enough votes to be elected. It was not until February 8, 1977 that the first woman was sworn in as a vestry member. In 1980, the first woman to serve as a church warden was elected. The question of female acolytes was brought up at the June 1977 vestry meeting, tabled, reintroduced and passed in July 1977. This opened the way for girls to join in the service at the altar.

Catoctin Parish faced a personal crisis with the death of Father Damuth's niece in late summer of 1977. The sizeable trust fund used for her care became the property of Catoctin Parish. This presented a different challenge to a parish which had always had to cope with a shortage of money.

The bequest, while beneficial in some ways, also proved to be detrimental in other ways. The decision making process about the handling of the parish's unaccustomed wealth proved divisive. Some wanted to share the wealth through an outreach fund, others wanted to use the money for parish needs. Additionally, the guaranteed income from the bequest coupled with generally improved economic status of parishioners meant that there was little need to hold the many money raising affairs that had become a tradition. Some parishioners welcomed the rest from planning and carrying out a large number of events. Others were frustrated and hurt because they felt that they were no longer needed to help keep their parish alive.

After great consideration, the vestry decided to use a part of the bequest income for outreach both locally and on a world-wide level. With the realization that work was needed on the church properties, much of the interest and a part of the principal were later used for major maintenance. This maintenance tied in with preparations for the parish Sesquicentennial.

An effort was made in June 1980 to purchase from the descendants of Frank W. Fraley the old rectory in Catoctin Furnace and a small amount of ground around it. This was not successful due to the fact that the parties could not agree on terms.

Father Shaffer, a man of abiding faith, has provided spiritual leadership for the parish through difficult years. Leadership in secular matters has passed largely to laymen with the adoption

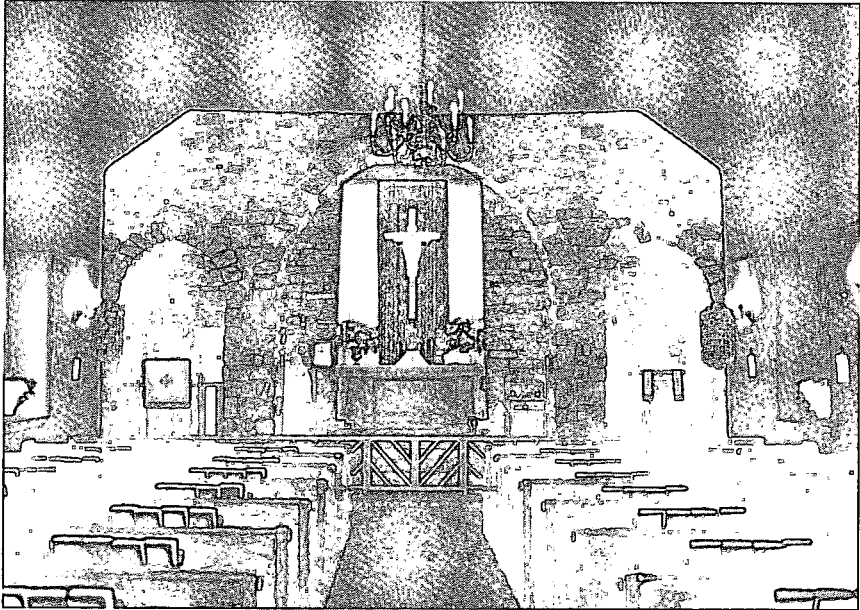
of a Council system, headed by an Agenda Committee made up of the elected officers of the parish. While greatly changed by the mobility of the latter part of the twentieth century, Catoctin Parish remains a rural parish. The parochial report issued in 1983 listed one hundred and eleven communicants in good standing, representing sixty nine households with fifty children attending the Church School.¹⁰

People who attend services as Harriet Chapel in 1983-84 represent a cross-section of the history of the Chapel and Catoctin Parish. There are descendants of families who have lived in Catoctin Furnace since before the chapel was built, and of other families who came to work when the furnace was a major industry. There are newcomers, attracted to Frederick County as a bedroom community for nearby metropolitan centers. Some are working in



Harriet Chapel and parish house-1983. Photo by Joann Miller

¹⁰ Parochial Report. Journal of Convention of Diocese of Maryland, 1983, p. 107. Maryland Diocesan Archives.



Interior of Harriet Chapel-1983. Photo by Joann Miller

newly established local industries, some earn their living as a part of Frederick County's oldest industry, farming. Some have their own businesses, some work on a factory assembly line. The faith which has brought Harriet Chapel through many trials serves well today to knit her people together as a church family.

XII

The Sesquicentennial or one hundred and fiftieth anniversary of the consecration of Harriet Chapel was an event eagerly awaited by the congregation. In order to prepare the physical plant for the future, an appeal was made to members and friends of the parish for funds for capital improvements. This Harriet Chapel Birthday Fund Drive was begun in May 1981.

The first step toward refurbishing the old Chapel for the Sesquicentennial was taken in April 1981 when the stone exterior was sandblasted and then repointed. During sandblasting, traces of red "wash" which had once covered the stones were found. Exterior woodwork on both Chapel and parish house were painted. The following year a new roof, selected to look much like the weathered wooden shingles of mid nineteenth century, was installed. During the roofing operation, extensive insulation work was completed on both Chapel and parish house.

In August 1982 the vestry approved appointment of a chairman and committee to plan the Sesquicentennial celebration. After agreeing to serve as chairman, the parish registrar, Betty Anderson, asked the other members of the Agenda Committee, Senior Warden Clement Gardiner, Junior Warden Ann Boyd, and Treasurer Bea Vito to help plan the celebration. The only directive from the vestry was that as many people as possible from the parish be involved. It was truly a combined effort, with many people helping to plan and carry out preparations for the celebration. To cover expenses, the proceeds from the 1983 Colorfest were designated as the Sesquicentennial Fund.

In order to involve all ages in planning, Church School children were asked to submit drawings of people, animals, trees, and buildings indicative of a mid nineteenth century scene in Catoctin Furnace. These drawings were put together into one scene of the furnace village by Joann Miller. With the help of Church School teachers, the drawing was transferred to white linen. During the spring and summer of 1983, women of the parish met together two evenings a week and made a crewel work altar superfrontal, a pulpit fall and Bible markers from the drawings. The names of those who helped with this work were later stitched onto it. They were Betty Anderson, Ann Boyd, Sandy Burrier, Helen Carbaugh, Gladys Dobson, Michele Dobson, Jean Flory, Mary Forbes, Harriet Gardiner, Susan Helfenstein, Janet Martin, Joann Miller, Kathy Reynolds, Colleen Smith, Debbie B. Sweeney, Elva (Boots) Sweeney, Bea Vito, and the Church School children.

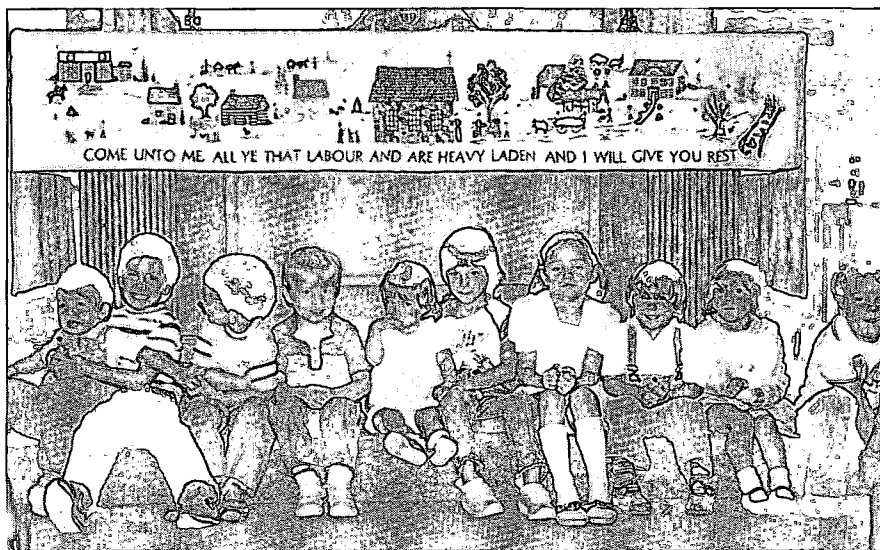
Finishing the superfrontal in time for the October 25 anniversary service became very hectic in the last days. After the crewel work was finished, a backing had to be fitted onto the hanging and it had to be washed and blocked. Part of the set was in place only one-half hour before the service. Working with a medium with which they had no experience, every step was taken in faith that the finished creation would be as glorious as it turned out to be.

A processional banner and a processional flag in the style of 1833 were also designed and made. Elva Sweeney sewed the flag and crocheted little white stars which grace the blue field. The banner design, compiled by Joann Miller, was beautifully reproduced by Harriet Gardiner. Clifford Reed carved a cross for the banner pole and a spear for the flag staff.

The rectory family designed and made a set of eucharistic vestments following the theme "Christus Rex-Christ Is King." Barbara Shaffer and Debbie Shaffer Stitely sewed and embroidered the set.

A design for a Wiltonware plate made of a pewter-like material was approved. The plates, a special commemorative issue with a picture of Harriet Chapel, were very popular.

An early priority of the planning committee was the schedule for services to be held in October. In order to commemorate

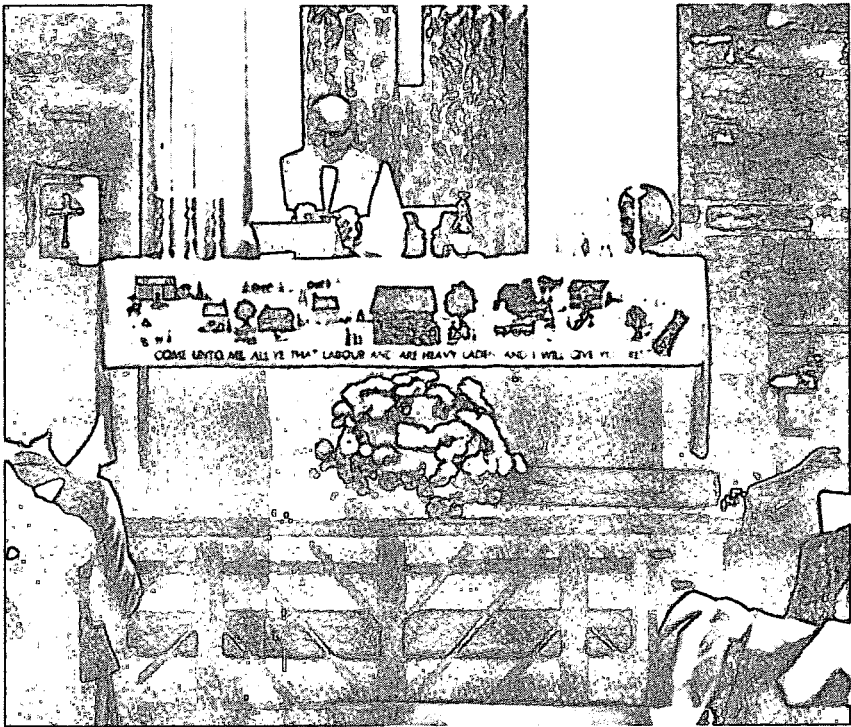


Sesquicentennial altar superfrontal and l. to r. Scott Williar, David Williar, Benjamin Rice, Jason Misner, Stacey Sweeney, Jaime Sweeney, Lindsey Lookingbill, Jamie Williar, Megan Portner, Ryan Adams

the five and one-half years that the Chapel was used by Moravian and other clergy to bring worship services to the furnace community, a simple Moravian Litany was scheduled for October 23. The preacher at this service was the Rev. Paul Zeller, former Moravian clergyman. Father Zeller was very helpful in providing suggestions about the type of service and the music which might have been used in 1828. Father Shaffer read the Litany and church organist Warren Rice accompanied the old hymns on an auto harp. In his sermon Father Zeller talked about the work of the Moravian church in missions similar to the one at Catoctin Furnace. At this service, held in the Chapel which had been stripped bare of any adornment except the plain altar, both clergymen wore plain black robes and knelt at Litany desks. Following the service, a simple lunch, organized by Janet Martin and Ethel Devilbiss, was served. The menu was ham pot-pie, green beans, home-

made bread, and fruit pie for dessert. The day provided a dramatic lesson on the changes that have taken place over the last 155 years.

The service on Tuesday, October 25, the actual consecration date, combined Holy Baptism, Confirmation and Holy Eucharist. The Rt. Rev. David K. Leighton, eleventh Bishop of Maryland, was the celebrant. The service of Holy Eucharist was Rite II from the new Proposed Book of Common Prayer. Bishop Leighton blessed the new altar hangings, the eucharistic vestments, banner and flag which were used for the first time at this service. After-



The Rt. Rev. William J. Cox celebrating Sesquicentennial Eucharist in the style of 1833. October 30, 1983. Photo by Joel Anderson

wards a reception was held in the parish house honoring the newly baptized and confirmed. The Chapel was well filled for both this 7:30 PM service and the Moravian Litany on Sunday, October 23.

On October 30, the Rt. Rev. Willian]. Cox, presently Assistant Bishop of Oklahoma, led a standing room only crowd in celebration of one hundred and fifty years of Episcopal witness in Catoctin Parish. Congratulatory letters were read from former rectors and from All Saints' Church, mother church of Harriet Chapel. The service followed the form of one which might have been held in Catoctin Furnace in the mid nineteenth century, including old hymns which the congregation sang joyously. Service booklets were printed and used on both October 23 and October 30. Floatella Riggs was the typist for much of this work.

A Landmarks plaque now marks the Chapel as a registered Frederick County landmark. Other Sesquicentennial remembrances are planned, such as marking the Chapel cornerstone, printing a descriptive brochure, and publication of the parish history. The first one hundred and fifty years have been memorable, filled with faith and love. One can only pray that the future will be as meaningful to those who carry on His work and find their faith in "The Furnace."

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