THE FORTY-FIFTH ANNUAL MEETING

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THE 45th annual meeting of the Pennsylvania Historical Association was held on 21, 22, and 23 October 1976, at Allentown, Pennsylvania, sponsored jointly by Cedar Crest College; Educational Ventures, Inc.; Lehigh County Historical Society; and Muhlenberg College.

The opening sessions began at 3:00 p.m. on Thursday in the College Center of Cedar Crest College. Richard Varbero, of State University of New York, New Paltz, chaired Session I on "Elites." Roger Simon of Lehigh read a paper, "The Steel Elites of Bethlehem."

The dissociation of ownership and management in the modern corporation has essentially meant that upper management is a self-perpetuating group of elites with upper-class pretensions and achieved status. One of the firms in which these developments occurred early was the Bethlehem Steel Corporation. In the second and third decades of the twentieth century a new corps of elite managers of Bethlehem Steel displaced that town's older upper-class families at the pinnacle of the local social structure. They established and supported a local country club in an effort to confer upper-class standing upon themselves and to perpetuate their status. Bethlehem Steel provided the club with extensive support including materials, free labor, and technical expertise. While the steel company's employees did not dominate the club's membership, they did hold half of the board seats and most of the offices and could observe the behavior of rising younger executives and confer or withhold status in the form of club membership. This reinforced the social impact of the managerial revolution. The paper used oral history interviews as well as a quantitative analysis of the club's membership from 1920-1937.

A paper, "Art and Industry: Upper-Class Support for the Pennsylvania Museum and School of Industrial Art, 1876-1900" was delivered by Barbara Howe of Heidelberg College, Tiffin, Ohio. This
paper dealt with the individuals who supported these institutions and their reasons for doing so. The museum and school grew out of the 1876 Centennial Exhibition and were part of an Anglo-American concern for industrial art education in the late nineteenth century. Benefactors of the two institutions, operated by one board of trustees, wanted to provide a museum containing examples of industrial art that could be examined by students in the school's textile and design courses. Students were encouraged to be thrifty and industrious and to practice their skills in textile factories owned by those who donated equipment to the school. These skills would produce beautiful goods that would increase both desire for the products and employers' profits. "Art and Industry" meant that industrialists supported art and art in industrial design. In return art taught the virtue of industry.

The commentators for Session I were the chairman, Varbero, and John Ingham of the State University of New York, Brockport.

William Shade of Lehigh was chairman of Session II, on the subject, "Religion." A paper on "Dwight Moody in Philadelphia: Religion and The Business Ethic," was read by Marion Bell of Wallingford, Pennsylvania. John Frantz of Pennsylvania State University then spoke on "Religion in Pennsylvania During the American Revolution."

In Pennsylvania, religion was a significant cause of the revolutionary movement. Although representatives of major religious groups initially favored a moderate response to British policies, they steadfastly refused to acquiesce in what seemed to them incursions on their traditional freedoms. The outbreak of war disrupted the public practice of religion by rebels, loyalists and pacifists alike. When Pennsylvania no longer served as a battleground, many of its people resumed their pre-war behavior. Nevertheless, the Revolution did effect a profound change in the leadership of Pennsylvania as the pacifistic Friends and their German sectarian allies withdrew, and the aggressive, militant Presbyterians and their German allies of reformed and Lutheran background assumed management of the new state's secular affairs.

David Schattschneider of Moravian Theological Seminary and William Shade of Lehigh were commentators for this session.

The Lawrence Henry Gipson Institute for Eighteenth Century Studies, Lehigh University, and Cedar Crest College were hosts at a reception at 6:00 p.m. in the College Center Lounge of Cedar Crest. It proved to be a friendly and hospitable occasion, a welcome respite from scholarly activities.
Mahlon Hellerich, Archivist of Lehigh County, chaired a dinner meeting in the College Center of Cedar Crest. The invocation was given by Charles E. Peterson, Jr., of Cedar Crest.

Pauline Tompkins, President of Cedar Crest, extended greetings. The lecture session, immediately following the dinner, was chaired by Henry Acres, Chancellor of Educational Ventures, who introduced the featured speaker, Jack Greene of Johns Hopkins University.

Dr. Greene spoke on "Paine, America and the 'Modernization' of Political Consciousness." He analyzed the broader impact of Thomas Paine upon eighteenth century political consciousness in both America and Europe, which was comparable to the religious consciousness of the seventeenth and eighteenth centuries. Paine sharply criticized monarchy and aristocracy, which needed poor, ignorant subjects, little better than animals. Using extensive quotations from Paine's works, especially Common Sense and Rights of Man, Green argued that Paine played a central role in initiating an enlightened political consciousness. Paine tried to make the inhabitants of the New World understand and appreciate their advantages—a reasonable, liberty-loving system versus an old, corrupt and oppressive system.

On October 22, the seminars resumed at 9:00 a.m. in the J. Conrad Seegers Union Building, Muhlenberg College. Chairman of Session I on "Communities" was Daniel Gilbert of Moravian College, who also was a commentator. Jean Hudson of Lehigh was the essayist on "A Moravian Community in Revolutionary Pennsylvania, Emmaus, 1740–1790."

During the 1750s the Moravian Church in America established a number of religious settlements where kindred spirits—mostly German immigrants—could live and work together without worldly temptations. Only members of the Moravian Church were permitted to live in these congregational villages. There was a code of conduct for each village and a political organization to enforce this code. Responsibility for village government in Emmaus rested in the Gemeinrath, the congressional council. It derived its authority from the "Preliminary Conditions, or Town Regulations," which stated the reasons for establishing the congregational village and provided guidelines for community behavior. The Gemeinrath performed a variety of political, religious, economic and social functions; virtually everything an Emmausite wanted to do brought him in contact with the Gemeinrath. Its permission was needed to marry, apprentice, or set up a business. Before granting permission to reside in Emmaus, the Council examined the applicant's religious background and economic situation,
and anyone disobeying the "Preliminary Conditions" or Council's edicts could be expelled from the village. The Gemeinrath used the latter power sparingly and reluctantly, for to expel someone from the village offended the Moravians' sense of Christian fellowship.

The second paper, titled "Community Structure, Geographical Mobility and the Revolution in Pennsylvania: An Interpretation," was by George Franz of Pennsylvania State University, Delaware County Campus. The so-called Radicals who engineered Pennsylvania's acceptance of independence were anything but radical in their approach and organization, and their mechanism for steering the province toward independence was traditional and reflected the typical use of extra-legal, *ad hoc* mechanisms to meet the exigencies of the situation. Pennsylvanians saw nothing wrong with side-stepping the Assembly and were willing to accept the actions of special committees, mass meetings, provincial conventions, etc., because they had accepted for over 20 years the use of extra-legal means of meeting crises. To explain this, Franz analyzed the structure of local communities in the back country of provincial Pennsylvania after 1750, particularly as they responded to the French and Indian War and Pontiac's Conspiracy, and related this structure and response to the high rate of geographical mobility in the back country.

Linda Auers of Temple and the chairman, Gilbert, commented on the papers.

Session II on "Politics" was chaired by John Folmar of California (Pa.) State College. The first paper, "Parties and Politics in Revolutionary Pennsylvania: An Institutional Analysis" was presented by George Rappaport of Wagner College. The Republicans and Constitutionalists of revolutionary Pennsylvania were political parties; while their structure differed from modern parties they served the same function. Their form reflected the dominant organizational mode of the era—the voluntary association. They established networks of political clubs and cultivated ties with other institutions such as churches. Patronage was used to build a nucleus of loyal activists, statewide electoral campaigns were organized, and party activity was consciously engaged in, as well as the formation of public policy. Once positions on issues were adopted, the parties maintained them for years. Significantly, politicians acted as if their constituencies had party loyalties, and devices such as party labels implied the acceptance of party behavior. The Republicans and Constitutionalists were durable, possessed a structure linking leaders and followers, and generated symbols of identification.
Marc Egnal of York University, Toronto, Canada, delivered the second paper, "Pennsylvania, Virginia and South Carolina: A Comparison of Three Paradigms of Revolutionary Activity." The chairman, Folmar, and James Martin of Rutgers were the commentators for these papers.

The Holiday Inn West was the site of Friday's luncheon meeting. The chairman was William Shade of Lehigh, who introduced the speaker, Joseph Illick of San Francisco State University. The latter's subject was "Benjamin Franklin: A Psychohistorical Sketch."

The changing views of Benjamin Franklin since his death reflect the attitudes of historians writing about him as well as changing times. In the post-Freudian age it is useful to try to understand Franklin in terms of developmental psychology, remembering that the insights are still personal (the historian) though informed by psychoanalytic theory (the times).

Drawing upon the epigenetic chart of human development which appears in Erik Erikson's *Childhood and Society*, Illick looked at Franklin and judged him to have passed successfully through these eight stages of development: trust; autonomy; initiative; industry; identity or ego; intimacy; generativity; and ego integrity.

Franklin trusted churches, nature, environment, reading, and experimentation. He had self-control (no shame or doubt), could sublimate desires (he neither refused nor competed for sexual opportunities), won recognition by producing things before assuming a social role, viewed friendship and religion as utilitarian, was not isolated (relationship to his wife only secondary), was not stagnant (moved around, scientifically curious), and would have lived his life over the same way (quite ready to retire, unafraid of death).

From 2:00 until 5:00 p.m. there was a tour of Bethlehem and Allentown, which was well patronized.

The Council of P.H.A. met at 4:00 p.m. in the Seegers Union of Muhlenberg.

The second reception of the conference, with the same hosts as the one of Thursday, occurred (and was extremely well attended) in the spacious Center for the Arts of Muhlenberg College at 6:00 p.m.

The annual dinner meeting of the P.H.A. was held on Friday at 7:15 p.m. in the Garden Room of Muhlenberg's Seegers Building, presided over by Russell Weigley of Temple University, president of the Association. David Bremer of Muhlenberg delivered the invocation. Greetings were brought by John Morey, President of
Muhlenberg. The lecture at 8:30 p.m. was a thoughtful essay, "The Enduring Revolution" by John Roche of Tufts University's Fletcher School of Law and Diplomacy.

The two underlying hypotheses were: 1) that in any real sense of the word, there was no American "Revolution." On the contrary, John Adams knew what he was talking about when he observed "the revolution was effected before the war was commenced." In essence, the Americans had de facto control of their communities and by 1775 the British were confronted with an entrenched elite and social system that took its authority for granted; 2) that contrary to superstition, the Founding Fathers were not addicted to balanced power, separated powers, or equilibrium in the state governments they established. They accepted almost without question the Radical Whig version of Locke, i.e., complete legislative supremacy. Moreover, the original model for the U.S. Constitution, submitted by Edmund Randolph to the 1787 Convention, was built on the principle of legislative supremacy and was tempered by political rather than theoretical considerations.

The host of the Phi Alpha Theta breakfast in the Holiday Inn West on Saturday was Donald Hoffman, the fraternity's executive secretary.

The annual business meeting of P.H.A. convened in an adjacent room at 9:00 a.m., 23 October 1976, with thirty members present and President Weigley presiding. The minutes of the 1975 business meeting were approved as printed in the January 1976, Pennsylvania History.

The report of Business Secretary Stebbins was given in abbreviated form by President Weigley. Membership as of 1 October 1976, was 1202, including seven honorary and 15 life members. There were 1150 members in April, 1976, and 1234 in October, 1975. The supply of Pennsylvania History study booklets is adequate. The budget proposed for 1977 totalled $11,510, including $60 to send a Pennsylvania Junior Historian to the 1977 Landis Valley Institute. The report was accepted.

Treasurer Wright reported that the total cash balance on 1 October 1976, was $20,502.94. Receipts of $12,702.81 had exceeded disbursements of $7,713.73 since 1 October 1975. Income from the sale of Pennsylvania History booklets ($2,056.03) was better than average for a year. Printing costs were less for the year because only three Pennsylvania History issues were included, instead of four. The report was accepted.
The editor's report was given by Benjamin Powell. Harold Cox of Wilkes is now editor, with James Rodechko as associate editor. Harold Myers has replaced Harry Whipkey as News and Comment editor. With the approval of the Executive Council, the printer of Pennsylvania History will be changed to Payne Printery of Dallas, Pennsylvania, for professional reasons.

John M. Coleman, Publications Committee Chairman, reported that an unusual sale of booklets resulted in a cash balance of $8,071.85. No reprints of booklets are presently needed. Irwin Richman has been asked to prepare a booklet on the decorative art in Pennsylvania. The P.H.A. has agreed to enter into liaison with P.H.M.C. regarding published material.

James Rodechko reported on preliminary plans for the annual research meeting. Dates for the sessions are not yet firm.

President Weigley announced that John Hoffman of the Smithsonian Institution, a native Pennsylvanian, will be membership committee chairman. Robert Clemmer has agreed to chair a permanent committee on the status of history in Pennsylvania public schools. Weigley has written to appropriate legislators in Harrisburg, inclosing P.H.A. resolutions and the Kirkendall O.A.H. Report. Copies of the correspondence will be given to the Clemmer committee. The Pennsylvania Department of Education was not helpful in its response to the P.H.A. action concerning certification of teachers in history. There has been no committee yet appointed by President Weigley to work for the employment of historians.

Nominating committee chairman Kent (other members were Bloom and Rosenberger) presented a slate of candidates: Vice-president, John M. Coleman; Recording secretary, Abram Foster; Business secretary, Phillip Stebbins; Council, Charles Glatfelter (2nd term), Arthur Jensen (2nd term), James E. Mooney, H. Benjamin Powell, and Michael Weber. The slate was unanimously elected. The service of retiring council members was sincerely commended.

Vice-president Carlson presented resolutions of gratitude and appreciation to the convention hosts, Cedar Crest College, Educational Ventures, Inc., Lehigh County Historical Society, and Muhlenberg College, to the local arrangements committee, and to the program committee. The resolutions were adopted and the recipients will be notified.

John M. Coleman read a resolution of gratitude to Dr. and Mrs. Benjamin Powell for their services as editor and assistant editor of Pennsylvania History for five and four years respectively. The meeting enthusiastically approved the resolution.
Prospective future annual meeting sites were announced by President Weigley: 1) 46th at University of Pittsburgh, Johnstown, 14–15 October 1977, with Local Arrangements Chairman, James Sheep of U.P.J., and Program Committee Chairman, Michael Weber of Carnegie-Mellon; 2) 47th at Temple in 1978, co-hosted by the Historical Society of Pennsylvania; 48th at California S.C. in 1979; 49th at Wilkes in 1980; and 51st at Chester County in 1982.

The meeting adjourned at 9:45 a.m.

The last sessions of the Conference began at 10:30 a.m. in the Holiday Inn West. Session I on “Dissent” was chaired by John M. Coleman of Lafayette. Ira Brown of Pennsylvania State University spoke on “The American Revolution and the Problem of Slavery.” He discussed the progress of the antislavery movement during the Revolutionary era, with special reference to Pennsylvania. After reviewing briefly the early Quaker contributions to this reform, with emphasis on the work of Woolman and Benezet, he outlined the founding of the Pennsylvania Abolition Society and the process of emancipation in the North. He also considered the prohibition of slavery in the Northwest Territory, the service of blacks in the Revolutionary war (for many an avenue to freedom), the increase of voluntary manumission, and the abolition of the foreign slave trade. A major contribution of the American Revolution was the establishment of abolitionist ideology for later use. The Declaration of Independence set a standard to which later antislavery spokesmen could appeal.

The second paper, “Robert Proud: Loyalist,” was delivered by John Beeson of Cheyney State College. The lives of a number of late eighteenth century Americans have been ignored in traditional American history, mainly because they chose to continue their allegiance to England during the American Revolution. One of these was Robert Proud (1728–1813) a man skilled in the sciences, a noted author and dedicated teacher. The reasons for Proud’s loyalty can be traced to commitment to duty taught by his yeoman parents. Loyalty to nation was an outgrowth of fidelity to faith, perseverance in the face of adversity and a consequence of the dedication nurtured in an agrarian setting. Trained for scholarly pursuits, he left his Yorkshire home, went to London and then to colonial America (1759). He was a teacher for ten years, then, just before the American Revolution, became a merchant. The boycotts that followed the troubles of 1773 ruined his new venture. He tried to speak out against the excesses of the times but had very few sympathetic listeners. Late in the
war he resumed teaching and researched and wrote the two-volume History of Pennsylvania. Poor fortune plagued him even in the waning years of his life. Land speculation as well as the marketing of his published work proved failures. He died in 1813, aged 85, a disillusioned man—an example of one to whom the American Revolution was a bane and not a blessing.

Commentators on the papers were John M. Coleman, and Jerome Gillin of St. Peter’s College, Jersey City, N. J.

Session II on “Local History” was chaired by Herbert Ershkowitz of Temple, who also served as commentator. Mahlon Hellerich, Archivist of Lehigh County, read his paper on “The Development of Allentown, 1811–1873.”

In this period Allentown grew from a small, poor, obscure agricultural village into one of the larger cities of Pennsylvania with a diversified industrial base and a substantial retail district serving a flourishing agricultural area. Two main developments occurred. The first was a steady, and at times, explosive population and economic growth as the city was industrialized and linked to the South-eastern Pennsylvania canal and railroad network. The second was a social change as the predominantly Pennsylvania German culture was modified by partial Anglicization and as immigrants added ethnic diversity. The principal source of population growth, however, was the migration of Pennsylvania Germans from rural areas to the city. Factors making for development were a favorable geographic position, aggressive local leadership, interest of non-local capitalists in funding industrial and transportation enterprises, a substantial agricultural base, a hardworking, cooperative labor force, diversified economic growth, and steady development of necessary social services, particularly public schools. Important periods were 1811 to 1814 when borough status was achieved and the town became the seat of the new county of Lehigh, 1827 to 1829 when the Lehigh Canal was constructed, the 1840s and 1850s when the anthracite iron industry was established and the Lehigh Valley, East Pennsylvania and North Pennsylvania railroads were built, and from 1865 to 1873 with continued economic growth and social diversification. The Panic of 1873 brought a temporary halt to prosperity and forced local leaders to seek, successfully, a new basic industry to support the economy.

The second paper, “Decline of Schuylkill County Whiggery-Anti-Slaveryism or Anti-Catholicism,” was read by its author, William
The long-held theory that the Whigs of the mid-nineteenth century United States collapsed because of sectional tensions related to the slavery issue has recently come under severe criticism. In part of Pennsylvania's anthracite region (Schuylkill County), factors such as anti-Catholicism were more instrumental in destroying the Whigs than were matters related directly to the slavery controversy. Of overwhelming importance were such issues as temperance, sabbatarianism, parochial school funds as well as open anti-Catholicism in the early 1850's. This contrasted sharply with the lack of attention to such national concerns as the Compromise of 1850, slavery extension and the Kansas-Nebraska Act. The Whig organization in Schuylkill County, which relied heavily on evangelical Protestants for its support, became politically useless when it failed to assume the strongly anti-Catholic positions desired by its constituents. In this one area of a politically crucial state the forces of anti-Catholicism were far more potent than those of anti-slavery in causing the demise of Whiggery.

Ershkowitz, and David Valuska of Kuiztown, commented on the papers.

The final event on the conference schedule was the luncheon of 23 October in the Holiday Inn West. The Chairman was Lawrence Leder of Lehigh and the panel discussants on the topic, “New Directions in the Study of the American Revolution,” were Jack Greene of Johns Hopkins, Joseph Illick III, of San Francisco State, and John Roche of the Fletcher School of Law and Diplomacy. These three, who had already contributed greatly to the conference, were joined by Leder and the audience in an interesting and spirited exchange of ideas.

The 45th annual meeting of the Pennsylvania Historical Association adjourned at 2:30 p.m.

**EDITORIAL COMMENT ON TRUST IN GOVERNMENT**
From the Moundsville National.

The present government of West Virginia is a bastard one from beginning to end. The courts are bastards, the constitution is bastard, both houses of the legislature are bastard, the Governor is a bastard. . . .

Every man who participated in the present State is a moral and mongrel bastard or in other words, *a son of a bitch.*

[Waynesburg Republican, 28 January 1874.]

Contributed by Schuyler C. Marshall, California State College.