

Background Report-September 2026

Bethel African Methodist Episcopal Church, Marietta, PA

Uplifting God's Kingdom since 1819

This report includes reproductions of much of the research material that has been assembled by multiple generations of community historians with family ties and deep interests in the African American heritage of the greater Marietta community, and in honor of those connections to the history of Lancaster County and places beyond. The material presented here includes primary and secondary sources of records consisting of photographs, newspaper articles, biographies and autobiographies, family documents, oral traditions and personal perspectives.

The public presentation of this material is summarized in two commemorative markers permanently installed on church property at 128 West Fairview Avenue, Marietta. Dedicated on September 19, 2026, one marker focuses on general church history and the other highlights notable religious leaders associated with the church. Those historical markers are reproduced in this report for reference purposes.

This community history effort — the commemorative markers, landscape design and production of this report — was launched in 2025 by The Marietta African American Legacy Initiative, a volunteer community organization of Marietta residents and those who hold this community in honor and esteem. MAALI members secured generous financial donations, contributed services and in-kind support from area residents, businesses, local government and community not-for-profit organizations. This effort was undertaken in collaboration with the African American Historical Society of South Central Pennsylvania (AAHSSCPA) and the Borough of Marietta. Eventually, this material and more items of community history will be included in the African American Heritage Collections and Archives of LancasterHistory, Lancaster County's Historical Society, officially organized in **1886** and incorporated in **1901**.

MAALI TEAM

Lynn Jenkins Brumfield

Charles Dorm

Georgieanna Jenkins Dorm

John K. Jenkins

Michael Gentry Sweeney

MAALI Support team

Tina Charles—Historian & editorial review

Cheryl Corson—Landscape design advisor

Andre Dominguez—Marker installation

Randy Harris—Historian & graphic designer

Robin E. Sarratt—President, LancasterHistory

AAHSSCPA

Nelson Polite—President

Leroy Hopkins—Historian

Daniel Ness—Treasurer

Bethel AME Church

Rev. Dr. Charley M. Thomas,
Pastor

Borough of Marietta

Freddy States—Borough Council President

Jeff Hudson—Liaison & Borough Council
Vice President, 2023 - 2026

Bethel African Methodist Episcopal Church

Uplifting God's Kingdom

The Christian community of faith that would become Bethel A.M.E. Church was founded in 1819 by free people of African descent. They gathered for worship in an area known as Heisey's woods, located approximately one mile northwest of this location.

First Church Building (1822)

In 1822, land was purchased here on Green Lane. A carriage house on the property was converted into Bethel Church, providing a sheltered meeting place, protected from weather.

Worship Practices

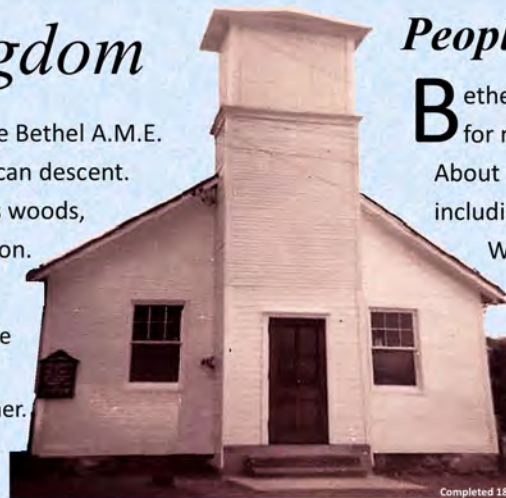
Services held at about 8 PM, allowing women working as domestic servants to attend after daily responsibilities.

Community Support

Quarterly meetings brought visitors from other churches. Donations helped purchase Bibles, music, and furnishings, strengthening the congregation despite limited resources.

Ongoing Mission

Though membership has fluctuated, the church remains committed to faith and community, guided by Matthew 18:20 and its mission to uplift God's Kingdom.



Following the destruction of their original building, members constructed this building on the site of the current church.

FIRE! Arsonists strike community

Based on the Minutes Book, Pioneer Fire Company, Marietta, PA

With the outbreak of Civil War, rising tensions over slavery affected Marietta and hostility spread into the African American community. On April 19, 1861, Bethel A.M.E. Church was burned to the ground, just days after the attack on Fort Sumter, S.C. The nearby A.M.E. Zion church was also attacked. Despite devastation, the congregation rebuilt later in 1861. Shown here above, that new church stood on the same site and served members for over a century.

People of deep faith rest here

Bethel AME Cemetery is the final resting place for many who accomplished much in their lives.

About 35 veterans are buried here, including some 20 from the Civil War, reflecting a long history of service and sacrifice.

Catherine Jane Smith

Tucker preserved local

history, authored books,

gave talks, and remained devoted to church, family, and community. Another notable person laid to rest here is

Wesley Armstrong. He served in the 54th Union Infantry,

was wounded at the Battle of Fort Wagner, S.C. in 1863, and discharged in 1865. **Joseph Maze** was born enslaved in Virginia and served the Confederate Army. He witnessed major events of the Civil War and later became a leader in this community, helping to organize Colored Camp Meetings.

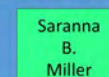
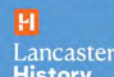
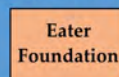
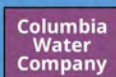


Mrs. Tucker (1931–2022)



Joe Maze
c. 1844–1933

The Marietta African American Legacy Initiative—a volunteer organization of community residents—was formed in 2025 to research, design and install this landmark as part of a series of commemorative memorials in collaboration with the African American Historical Society of South Central Pennsylvania and the Borough of Marietta. MALLI extends its thanks for the support of the following individuals and organizations who contributed in a variety of ways to make this initiative possible:



Bethel AME Church, Marietta, Lancaster County, PA

Uplifting God's Kingdom

LNP Always Lancaster
Mon, Oct 14, 2019 · Page A18

Historic year



DAN HARSCHKE | STAFF PHOTOGRAPHER

Bethel African Methodist Episcopal Church, a tiny church at 128 W. Fairview Ave. in Marietta, has deep roots in the borough's community.

THE ISSUE

Bethel African Methodist Episcopal Church, a small church on West Fairview Avenue in Marietta, will mark its 200th anniversary Saturday with a banquet at the Heritage Hotel, 500 Centerville Road. The Rev. Bryan McAllister, pastor at Bethel AME Church in Camden, New Jersey, and a former pastor at the Marietta church, will be the keynote speaker, LNP's Earle Cornelius reported in the Oct. 5 Faith & Values section.

Having a shared history helps to bind our families, our communities, our places of worship.

Marietta's Bethel AME is described by Cornelius as a "tiny" building, but its place in our local history is anything but small.

Indeed, its two centuries of history are worthy of Saturday's celebration.

Here are some historical notes from Cornelius's article:

— "Church leaders date the first services to 1819, when African Americans living in or near the riverfront town met in nearby Heisey Woods under brush arbors — poles that could be covered with branches of trees and shrubs to shield worshippers and itinerant pastors from the weather."

— In 1822, an agreement was reached on the tract of land on Green Lane in Marietta that would be the site of the church grounds. (Green Lane is now Fairview Avenue.)

— "The land initially housed a stable, carriage house and an orchard. The first church on the site was destroyed by fire in 1861, according to records of the Pioneer Fire Company. A second church was built and remained there until 1969, when it was replaced with the current white brick church."

— For many years, services were on Sunday evenings to accommodate those who worked as servants in Marietta's mansions. "They didn't get off work until 8, so services were held at night," Georgianna Dorm, a member of the anniversary committee, told Cornelius.

If that last item sounds like a church treating its congregation like family — putting its members' needs first — we think that's about right. It describes Marietta's Bethel AME perfectly. It's a family.

Cornelius notes that McAllister, the former pastor who will be the keynote speaker at the celebration, "was the third member of his family to pastor the church. His late father, Charles, served from 1996 to 1998, and his mother (served) from

2003 to 2004."

Perhaps McAllister will mention Bethel AME's community turkey dinners, or its well-known Veterans Day ceremonies.

That latter piece in particular shows the church's historical connection to Lancaster County and American history.

Marietta Bethel AME's cemetery — LNP's Jack Brubaker described it in 2008 as "a carefully maintained half-acre plot surrounding the modest white brick church" — includes the graves of 36 veterans, 20 of whom fought in the Civil War.

One of those graves marks the final resting spot of Wesley Armstrong, who fought with the Massachusetts 54th U.S. Colored Infantry, the unit featured in the 1989 Oscar-winning film "Glory."

Another grave — one that received a new tombstone from the U.S. Department of Veterans Affairs and the Sons of the American Legion in 2008 — is for Joseph Maze, who was a soldier in the Confederate Army. He served in the 3rd Cavalry and Infantry, Virginia State Line.

In 2008, LNP's Brubaker spoke with longtime Bethel AME parishioner Catherine Tucker about Maze's incredible life story.

"Born a slave in Virginia, Maze joined the Confederate Army and was present when Gen. (Robert E.) Lee surrendered to Gen. (Ulysses) Grant at Appomattox. After the war, he settled in Marietta, where he worked as a coachman for Col. James Duffy, once serving as driver for the visiting Gen. Grant. Maze lived on Walnut Street, one street closer to the Susquehanna River from Bethel AME. He died in 1933," Brubaker wrote.

The theme for the church's anniversary celebration is "We've Come This Far by Faith."

Indeed, Bethel AME has come a long way and established itself as part of Marietta's bedrock. We like that its faithful can look back with pride at their church's 200-year history. And we wish the church the best for the next two centuries.

 FIND MORE ONLINE bit.ly/Church200

LNP EDITORIAL BOARD

Suzanne Cassidy, Opinion editor; Chris Otto, deputy Opinion editor; Paula Wolf, editorial writer; and Barbara Hough Huesken. Community members: Deborah Gonzalez and Mandy Stoltzfus.

A History of Bethel AME Church, Marietta, Lancaster County, PA

Submitted by John K. Jenkins



A typical carriage house of the kind that may have been used by the early members of Bethel AME Church.

Bethel African Methodist Episcopal Church in Marietta, PA was founded in 1819 by free people of African descent. This group would routinely gather for worship services in an area known as Heisey's woods, located approximately one mile northwest of this current location.

In October of 1822 land was acquired from Christian and Margaret Hershey in the 100 block of Green Lane (now known as West Fairview Avenue).

This property was described as including a stable, orchard, and a carriage house. The congregation converted the carriage house into a church which they called Bethel. The group was so blessed to have obtained this structure as it would provide a common meeting place, and some protection from the elements.

Church services were generally held at night, beginning around 8:00 pm. The use of a later start time was to accommodate many of the participating women who were domestic servants and would only be able to attend after the responsibilities of their day's work had been completed.

Quarterly meetings were held and attended by congregations from many other churches bringing friends and well-wishers. During these meetings friends and attendees would place a portion of their meager earnings into the church collection baskets. After sufficient funds were acquired, the group purchased Bibles, music, and other appropriate furnishings as are needed for a church.

In 1861 the country was greatly divided over the issue of slavery. Dr Samuel Houston, a resident of Marietta and a well-known abolitionist, upset many people in the borough.

He was very outspoken about his anti-masonic and anti-slavery views, which resulted in at least three of his properties being burned by upset residents. The attacks did not just affect Dr. Houston's properties, but some of this tension and anger also spilled over to some of the African American community.

On the night of April 19, 1861, both the Bethel A.M.E. Church and the Wesley A.M.E. Zion Church were set ablaze and burned on the same night. What many may not realize is the burning of the two churches came just 7 days after the attack on Fort Sumter which occurred on April 12, 1861, in South Carolina by the Confederate troops. While both churches were set on fire, only Bethel A.M.E. Church was burned to the ground. Wesley A.M.E. Zion Church, formerly located just two blocks west of here, was spared suffering little damage.

Continued next page

FIRE! Arsonists strike community

From the Minutes Book, Pioneer Fire Company, Marietta, PA

“Friday, April 19, 1861– The alarm of Fire was given at 11 o’clock and the Company repaired to the Engine House and proceeded with the apparatus to the fire which was the burning of the African Church (Bethel A.M.E.) on Fairview Street which was burned to the ground, supposed to be the work of incendiary’s as the other church (Zion M.E.) was also on fire. The apparatus was brought into use on Walnut Street in wetting the roofs as the flakes of fire was falling on the roofs, but there was no further damage than the burning of the church. The apparatus was returned to house and the roll was called by C. M. Foulz as the Secretary could not see to call the roll due to some infection in his eye. On Motion adjourned – Wm. Child, Jr., Secretary”

However, fifteen months later Wesley A.M.E. Zion Church would again be set ablaze, this time burning it down to the ground, and destroying the “colored school” and a small private dwelling.

Despite this catastrophic event, the people of Bethel A.M.E. Church remained steadfast. In the fall of 1861, after many hardships and much prayer, reconstruction of their house of worship began, and a new church was erected on the same site. Bethel A.M.E. congregants continued to worship in the rebuilt structure until the summer of 1969.

In the summer of 1969, after receiving a generous monetary donation from the estate of Marietta borough residents Mr. and Mrs. Anthony Resch, the church was torn down to make way for a larger, more modern building.

The new structure would include a basement which now allowed adequate space for a kitchen and fellowship hall. The dedication of the current structure occurred on April 26, 1970.

Continued next page



**Home of Dr. Samuel Houston—1830-1865
214 West Market Street, Marietta
Residence of Richard and Mary Ann McIlnay**

An outstanding example of Federal architecture, this home was built about 1810 by a carpenter named John Hoyer.

From 1830 to 1865, it was the home of Dr. Samuel Houston (1792-1865), an ardent abolitionist and close friend of Thaddeus Stevens. Dr. Houston despised slavery and often aided runaway slaves on the Underground Railroad. On one occasion, his rhetoric against the practice so infuriated local opponents that he found it necessary to leave town for a while to escape threats of bodily harm. The house remained in the possession of Dr. Houston’s descendants until 1945.

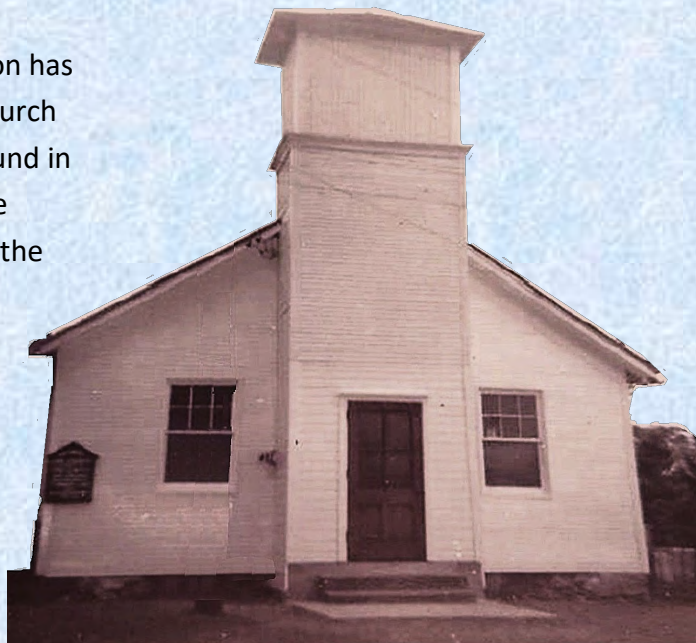
In 1967, it was purchased by Robert and Mary Cresswell, Mrs. McIlnay’s parents, who restored it and preserved its early charm that includes nine fireplaces and a separate open-hearth summer kitchen.

From

<http://www.marietta restoration.org/2012-pictorial-review.html>

Although the Bethel A.M.E. congregation has fluctuated in size over the years, the church continues to hold on to the promise found in Mathew 18:20 "Where two or three are gathered in My name, there will I be in the midst of them."

The church also continues to stand fast to the task of her mission, the uplifting of God's Kingdom.



Following destruction of their original building, members constructed this building on the site of the current church.



Through a generous donation from the estate of Mr. and Mrs. Anthony Resch of Marietta, the existing building was dedicated on April 26, 1970.

Notable people buried at Bethel AME Church Cemetery

Bethel AME Cemetery is the resting place to so many amazing Saints that accomplished much during their time here.

There are over 36 veterans buried here, including about 20 who served in the Civil War.

One of the notable people interred here is Joeseph Maze who was born enslaved in Pittsylvania, VA, and served in the Confederate Army during the Civil War. Among many recollections of life in the South, Maze remembers witnessing enslaved people being sold on the auction block and on one occasion getting to see Abraham Lincoln. Maze was present at Lee's surrender. After the war, he settled in humor and vivid memories of the past. Maze, a coach driver for Colonel James Duffy, declared when General Grant came to Marietta, "I haven't seen you since Appomattox!" Joseph Maze was also one of the organizers of the Colored Camp Meetings.

Another notable person laid to rest here is Wesley Armstrong who served in the 54th Massachusetts Volunteer Infantry Regiment during the Civil War. Wesley was wounded in action on 18 July 1863 at Fort Wagner, the battle that inspired the 1989 film, *Glory*, starring Denzel Washington. Armstrong was discharged on August, 20 1865.



Joe Maze
C. 1844-1933

Living history:

83-year-old Marietta woman recalls growing up black in Lancaster County



LNP Lancaster Online

Sun, Feb 01, 2015 · Page 43

By TOM KNAPP | Staff Writer |

The old silver maple tree that stood near her house is long gone. But Catherine Jane Tucker has vivid memories of sitting in its shade as a child in Marietta, chatting with an African-American veteran of the Civil War.

“I sat with him many a day,” she says. “He’d run me to the grocery store many times to get him a 10-cent cherry pie. We’d talk for a while, and then he’d send me back for another one.”

“Back in those days, you didn’t say no to an adult.”

Born in Lancaster in 1931, Tucker moved when she was 6 to attend school in Marietta.

“I would have had to cross King Street,” she recalls. “My father was afraid of the traffic. And the trolleys, so that dates me.”

Her family bought a house on Fairview Avenue, a house she still lives in today.

Tucker, 83, has a lot of memories about growing up black in Lancaster County.

Continued next page

Catherine Jane Smith Tucker (1931–2022)

By Michael Gentry Sweeney

Noted historian and lifelong resident of Marietta, Pennsylvania, Mrs. Tucker was a devoted member of **Bethel AME Church**.

She was deeply committed to preserving local history and celebrating the contributions of her community.

Over the course of her life, she authored

two books, delivered numerous talks to local organizations, and was featured several times in the **Lancaster Newspapers** for her historical work. She was widely respected for her dedication and insight.

Mrs. Tucker raised **three children** and was known for her strength, and steadfast faith toward her family, church, and community. Her legacy endures in the lives she touched and the history she helped preserve.



That Civil War veteran — Mr. Sebastian to her, Billy to other adults — was **a fascinating man**, Tucker says, “although he wouldn’t talk about the war.”

“I was maybe 10 at the time,” she says. “My mom would always be peeping out the window, every couple of minutes, to check on me.”

Maybe that’s why Tucker grew up with an interest in Civil War history — and in honoring those who served.

At least 129 Civil War veterans are buried in Marietta, many of them “veterans of color,” Tucker says, and 20 of them in the graveyard at her church, Bethel AME.

“My church is the longest continuing church in Marietta,” she says proudly. “It’s 195 years old.”

When she found out that seven Civil War veterans — one of them a Confederate soldier who moved to Marietta after the war — didn’t have grave-stones, she **spearheaded an effort to provide them** in 2008.

She also developed a lifelong fondness for lending her ear to those older and presumably wiser than her.

“I like to sit with older people,” she says. “That’s how you learn. I can’t learn anything from people younger than me.”

Tucker retired as a federal employee after 34 years, working in various clerical posts at the

Marietta Army Depot, Middletown Air Force Depot, New Cumberland Army Depot and Brooklyn, New York, Army Terminal, as well as for the Social Security Administration in Lancaster.

“I didn’t have a college education, but I didn’t do too bad for myself,” she says. Through it all, she commuted from her home in Marietta. She also found time to raise three strapping sons. Now, she has two chubby-cheeked great-grandchildren.

“I realize how old I am when I go out to dinner with my sons and we all can eat off the senior citizens menu,” she says with a hearty laugh.

Race relations

Tucker didn’t want to talk much about race issues, fearing she might give too much away before her talk on Monday.

“I feel there’s still room for improvement, but we have become more acceptable in town. I’ll put it that way,” she says. “But here in Marietta, I don’t think we have much of a problem. I really don’t.”

She didn’t even recognize many of the issues as a child, she says, only becoming aware of some racial matters as she got older.

“It could be a little rough,” she says. “There were some very hurtful times.”

Recent news stories about violence against and among young black men worry her.

“Yes, it’s troubling,” Tucker says. “I hope things get better, because my two great-grandchildren are boys, and I fear for boys of color. I worry about them.”

A knack for history

History, she says, has always come naturally to her — a passion she says sprang from her mother.

She pulls out a well-thumbed copy of Lyn Baker Alarie’s “The Scoop on Marietta: A Small River Town” and turns to bookmarked sections of interest.

“I love this book,” she says, noting that she contributed a few pages to the hefty tome. “It brings back so many memories.”

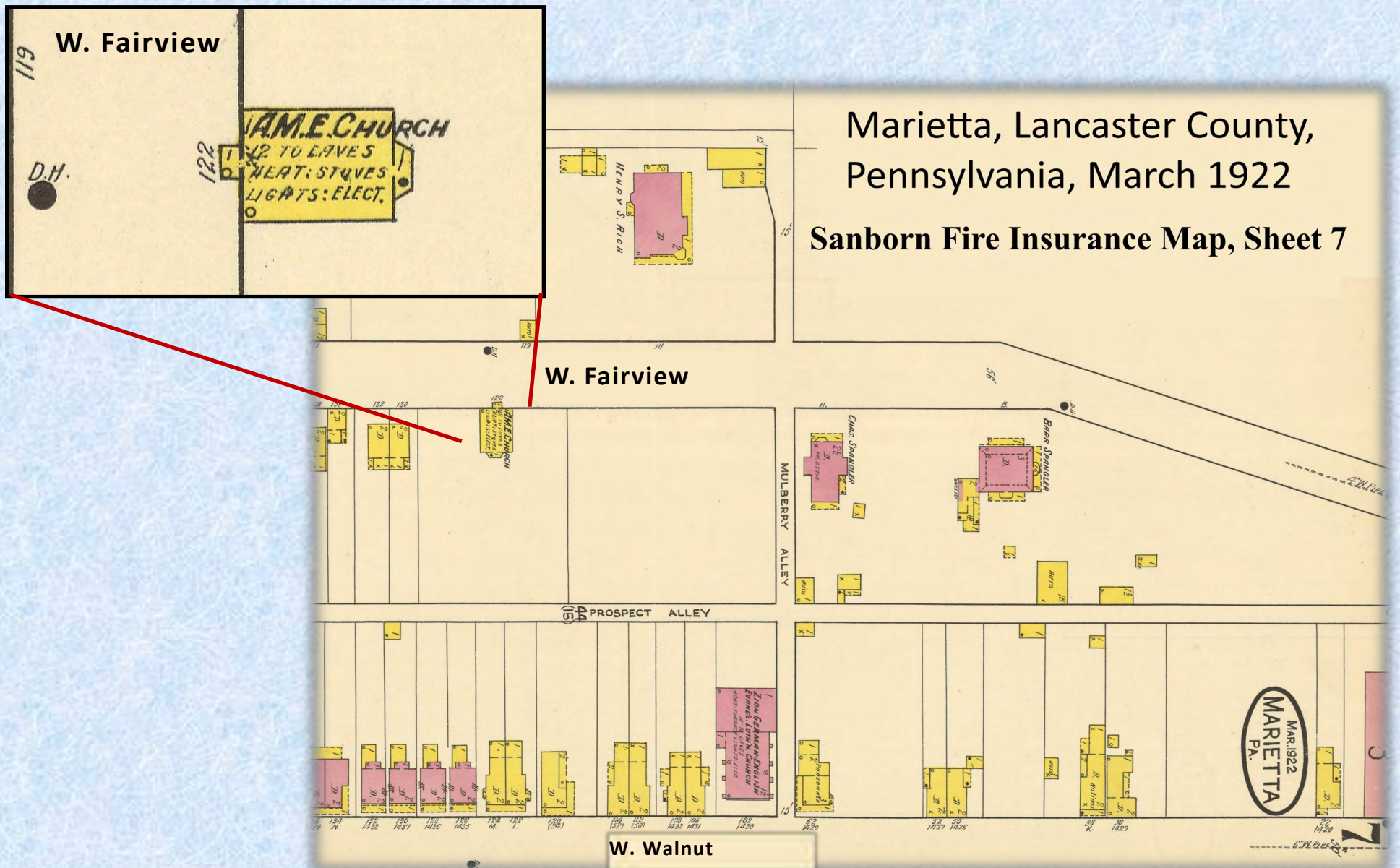
She chats about Dr. Samuel Houston, a Marietta physician and lumberman who built false bottoms into a fleet of barges to transport escaped slaves on the Susquehanna, and former Confederate soldier Joseph Maze, who moved north because of the fair treatment he received as a prisoner of Union soldiers, worked locally as a coachman and gave a tour of the borough to Ulysses S. Grant.

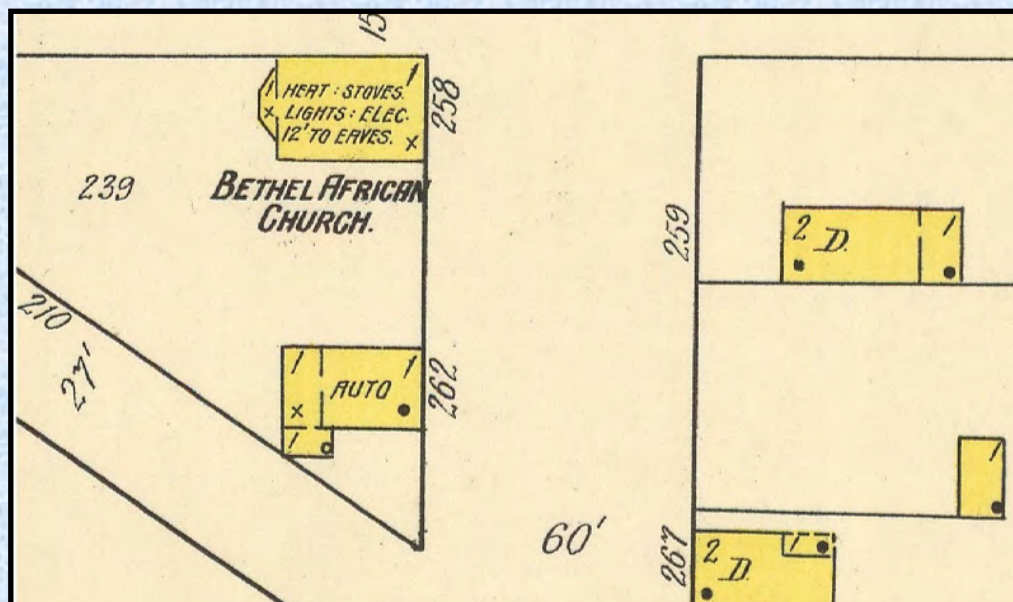
She pages through folders filled with old photos and clippings. She says she has “boxes and boxes” more.

Tucker used her knowledge to pen a small history book several years ago, titled “The Marietta That Was.”

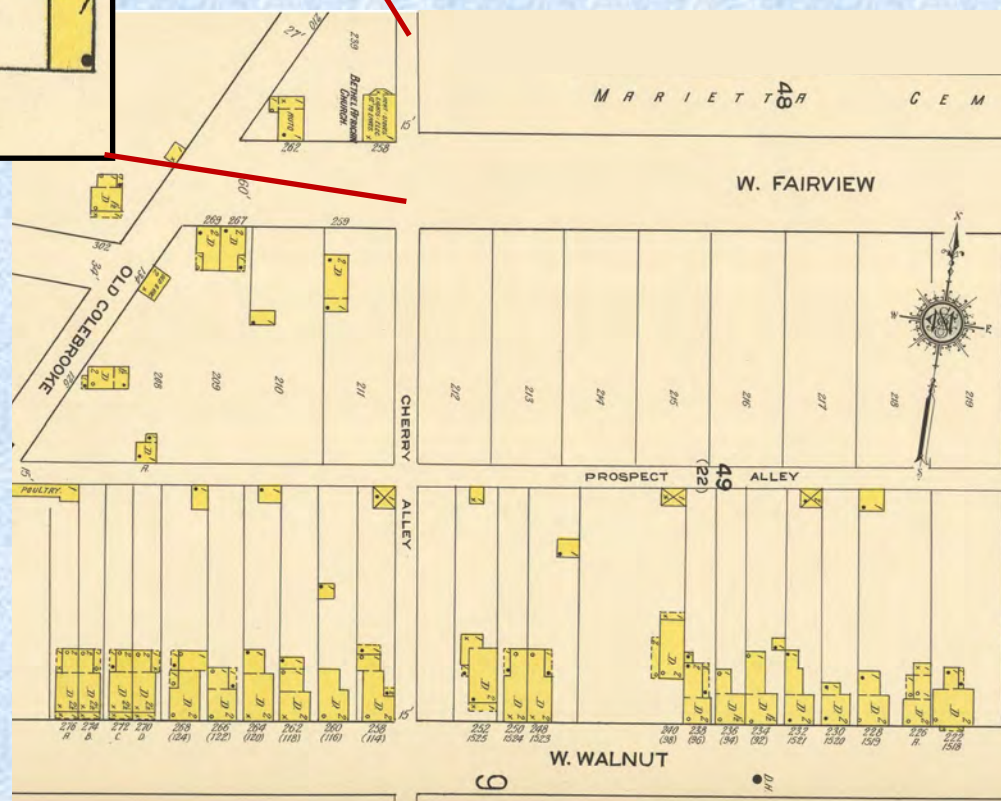
She also pulls out stacks of photographs from her own history — mostly pictures of her family.

“I like to know the past, because then you know where you came from,” she says. “I tend to assume everyone feels the same. I guess we’ll see how many show up for my talk.”





**Sanborn Fire Insurance Map
Marietta, Lancaster County,
Pennsylvania
March 1922. Sheet 8**



MESSENGERS OF FREEDOM & FAITH

Missionaries to Liberia & Southern States

Early Life & Conversion

As a teenager, Harvey attended a New Year's Eve service here with Black and White friends, planning to make fun of the event. But that night, there he accepted Jesus Christ as his Lord and Savior. His life was profoundly transformed.

Early Ministry

Became a well-respected teenage preacher, serving his home town and surrounding area. Attended Lincoln University.

Missionary Work in Liberia

Sent as missionary to Arthington, Liberia and managed a school and training center.

Gained favor with local tribal chief by helping heal the chief's daughter, who gave his daughter (Penelope) in marriage. They ministered together for 10 years (1908–1918).

Health Decline & Final Assignment

Weakened by worldwide influenza epidemic, Harvey was called to Plaquemine, Louisiana, and encouraged Penelope to remain in Marietta, but planned to bring his family south once established. For his final mission, he was sent to Hollandale, Mississippi during a tuberculosis outbreak where he performed last rites and conducted burials.

Deaths & Legacy

Already frail, Harvey succumbed to illness and passed away on January 6, 1920. Sadly, the year before, their nine-month-old children, William and Etta, died one week apart in July 1919. Their remains are buried in this cemetery. Penelope returned to Liberia with three surviving children to continue the missionary work the couple had begun.



**Harvey George Knight
(1878–1920)
& Penelope Knight**

First Female Evangelist in US

Roots on Jersey Shore

Born free in Cape May, NJ, Jarena faced major obstacles to her ministry, being Black and female in a role traditionally denied to both.

Marriage

Married Joseph Lee in 1811; he forbade her to preach but died in their sixth year of marriage.

Evangelistic Career

She lacked formal education but was self-taught in reading and writing. She began preaching and impressed Rev. Richard Allen, founder of Mother Bethel AME Church, Philadelphia.

Circuit Rider

Jarena was not ordained but Rev. Allen endorsed her as a “traveling exhorter” under the AME Church. She preached at Bethel AME Churches in Lancaster and Marietta. She also preached across the Mid-Atlantic, Northeast, and parts of the South, risking enslavement. Her constant key message: Wesleyan-Holiness doctrine of holiness and sanctification.

Trail Blazer

In 1836 she published *The Life and Religious Experience of Jarena Lee*, the first autobiography by a Black woman, but she died penniless because of compensation disparity between the sexes.



**Jarena Lee
(1783–1855)**

Widely-known & Well-Respected Female Evangelist

Early Years

Born into slavery in Long Green, Maryland, Amanda endured immense personal loss as an adult, losing two husbands and four of her five children.

First married to Calvin M. Devine in 1854 and lived in Columbia, Lancaster County.

Widowed during the Civil War, she later married James Smith, a deacon at Mother Bethel AME Church in Philadelphia.

Evangelistic Career

Became a traveling holiness evangelist after James Smith's death in 1869 and is known to have preached here at Bethel AME and Wesley Zion AME Church, Marietta and Bethel AME, Lancaster. A powerful preacher respected in both Black and White churches, she often spoke at camp meetings attended by thousands and preached to 12,000 people at Ocean Grove, New Jersey.

International Ministry

Amanda took her surviving daughter to England for schooling in 1878 and began overseas ministry there, as a missionary in India for 18 months. Also served in Africa for eight years, gaining respect for her faith and leadership.

Later Contributions

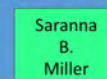
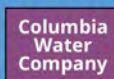
Founded an orphanage in Harvey, Illinois and was connected with the early NAACP, advocating for justice and expanded opportunities for women in ministry within the AME and Methodist churches.



**Amanda Berry Smith
(1837–1915)**

Schomburg Center for Research in Black Culture
New York Public Library

The Marietta African American Legacy Initiative—a volunteer organization of community residents—was formed in 2025 to research, design and install this landmark as part of a series of commemorative memorials in collaboration with the African American Historical Society of South Central Pennsylvania and the Borough of Marietta. MALLI extends its thanks for the support of the following individuals and organizations who contributed in a variety of ways to make this initiative possible:



Dedicated
September 2026



Learn more about *The Messengers of Freedom and Faith* associated with Bethel AME Church, Marietta and the wider heritage of the African American community of South Central Pennsylvania



Amanda Berry Smith from The New York Public Library, Schomburg Center for Research in Black Culture

Amanda Berry Smith (1837-1915) Amanda Berry Smith (1837–1915) was born into slavery at Long Green, Maryland, and endured immense personal loss—losing two husbands and four of her five children. She first married Calvin M. Devine in 1854 and reportedly lived for a short time in the Columbia, Pennsylvania area. She was widowed during the Civil War and later married James Smith, a deacon at Mother Bethel AME Church in Philadelphia. After his death in 1869, she became a traveling holiness evangelist and a powerful preacher. Amanda Berry Smith was well respected and preached in both Black and White churches, often speaking at camp meetings attended by thousands. In Ocean Grove, New Jersey, she is said to have preached to 12,000 people. Smith took her surviving daughter to England for schooling and began her overseas ministry there in 1878. She then served as a missionary in India for eighteen months and later in Africa for eight years, gaining wide respect for her faith and leadership. In her later years, she founded an orphanage in Harvey, Illinois, and was connected to the early NAACP. Her life of perseverance, evangelism, and advocacy for justice helped expand opportunities for women in ministry within the AME and Methodist churches. It is believed she preached at Bethel AME Church in Lancaster and at both Bethel AME and Wesley Zion AME Churches in Marietta.

Extracts from the Autobiography of Amanda Berry Smith, published in 1893:

Eleven recollections of her life & ministry in Lancaster and York counties—
With references to the Mifflin family, Underground Railroad and “Bob Loney.”

Book title page:

**AN AUTOBIOGRAPHY THE STORY OF THE LORD'S DEALINGS WITH
Mrs. Amanda Smith
THE COLORED EVANGELIST**

Containing An Account Of Her Life Work Of Faith, And Her Travels In
America, England, Ireland, Scotland, India and Africa, As An Independent Missionary.

With an introduction by Bishop Thoburn of India.

"Hitherto the Lord hath helped me."

CHICAGO: Meyer & Brother, Publishers, 108 Washington Street, 1893

Page 29:

It has been years ago. While living at Black's hotel, in Columbia, I remember reading a book.

I forget the title of it, but it was an argument between an infidel and a Christian minister. As I went on reading I became very much interested. "Oh," I thought to myself, "I know th Christian minister will win."

Page 30:

Oh, how true! I longed for deliverance, but how to get free. The Lord sent help in this way:

My aunt, my mother's half sister, who now lives in Baltimore, and whom I loved very much, came up to York, and then to Wrightsville, to visit father and us children. I lived in Columbia; and I went over to see her and had her come over with me.

"Now," I thought, "this will be my chance to unburden my heart. Aunt lives away down in the country in Quaker Bottom, or in the neighborhood of Hereford, Md., and I know no one there, and no one knows me; I shall never be there; and just so that no one knows around here, that is all I care for."

Page 42:

In September, 1854, I was married to my first husband, C. Devine, by the Rev. Nicholas Pleasant, a Baptist minister in Columbia.

Continued

My father did not object to my marrying, only on the ground that I was rather young, and I thought so, too, but still, like so many young people, I said, "But well, I know I can get on."

Then there was the fellow saying all the nice things he would do for me, and I believed it all, of course. But it was not long before I wished I had not believed half he said, though in many things he was good. He believed in religion for his mother's sake. She was a good woman, he said, though I never saw her. He had two sisters who lived in Columbia. He could talk on the subject of religion very sensibly at times; but when strong drink would get the better of him, which I am very sorry to say was quite often, then he was very profane and unreasonable.

We had two children. The first died; the other, my daughter Maze, is now married and living in Baltimore.

In 1855 I was very ill. Everything was done for me that could be done. My father lived in Wrightsville, Pa., and was very anxious about my soul. But I did not feel a bit concerned. I wanted to be let alone. How I wished

that no one would speak to me. One day my father said to me, "Amanda, my child, you know the doctors say you must die; they can do no more for you, and now my child you must pray."

Page 43

In a watch meeting one night at the Baptist Church in Columbia, Pennsylvania, a revival started. I lived with Mrs. Morris, not far away, and I could hear the singing, but I did not mean to go forward to the altar to pray: I didn't believe in making a great noise. I said, "If you are sincere the Lord will bless you anywhere, and I don't mean to ever go forward to the altar; that I will never do." So I prayed and struggled day after day, week after week, trying to find light and peace, but I constantly came up against my will. God showed me I was a dreadful sinner, but still I wanted to have my own way about it. I said, "I am not so bad as Bob Loney, Meil Snievely, and a lot of others. I am not like them, I have always lived in first-class families and have always kept company with first-class servant girls, and I don't need to go there and pray like those people do." All this went on in my mind.

Page 44

If I had known how to exercise faith, I would have found peace that night, but they did not instruct us intelligently, so I was left in the dark. A few days after this I took a service place about a mile and a half from Columbia, with a Quaker family named Robert Mifflins. This was in January. I prayed incessantly, night and day, for light and peace.

After I had got out to Mr. Mifflins', I began to plan for my spring suit; I meant to be converted, though I had not given up at all, but I began to save my money up now. There were some pretty styles, and I liked them. A white straw bonnet, with very pretty, broad pink tie-strings; pink or white muslin dress tucked to the waist; black silk mantilla; and light gaiter boots, with black tips; I had it all picked out in my mind, my nice spring and summer suit. I can see the little box now where I had put my money, saving up for this special purpose. Then I would pray; O, how I prayed, fasted and prayed, read my Bible and prayed, prayed to the moon, prayed to the sun, prayed to the stars. I was so ignorant. O, I wonder how God ever did save me, say how.

Continued

The Devil told me I was such a sinner God would not convert me. When I would kneel down to pray at night, he would say, "You had better give it up: God won't hear you, you are such a sinner."

Page 54

So we started; just what she stood up in, with one domestic dress under her arm, was all she had. He flourished the horse--whip around so I didn't know but we were both going to get a flogging before we left; but we got out without the flogging. But oh! wasn't he mad! I thanked the Lord for the old Quaker gentleman. But for him it would have been much worse. Then how I prayed the Lord would bless Mrs. Hutchinson. I believe she was good. There were a number of little black children around there, and Mr. Hutchinson was kind to them, and played with them, and put them on the horse and held them on to ride, and they seemed to be very fond of him. But then they were slaves. What a difference it made in his feelings toward them. My sister was free. He had not any business with her, and I had no right to pay him any money; and if I had had as much sense then as I have now, I would not have paid him a cent; I would have

just waited till he went to bed, and taken the underground railroad plan. But it is all over now, and my poor sister has long since gone to her reward.

Page 57:

CHAPTER VI.

MARRIAGE AND DISAPPOINTED HOPES-- RETURN TO PHILADELPHIA --A STRANGER IN NEW YORK--MOTHER JONES' HELP—DEATH OF MY FATHER.

After my conversion I continued to live in Columbia, Pa., a year or two; then went to live at Colonel McGraw's in Lancaster, about ten miles from Columbia, where I remained some four or five years.

In the meantime the civil war had broken out, and my husband, in common with so many others, enlisted and went South with the army, from which he never returned. From Lancaster I went to Philadelphia, where I remained at service with different families for several years. There I became acquainted with James Smith, a local preacher, to whom I was subsequently married.

Page 89

So to save her to her church, she was baptized that Sunday, and she got well after that, which was a great wonder to many. Sister Harriet N. Baker was one of the strong members in the church. She was baptized the same Sunday morning. Lancaster was only twelve miles from Columbia, so that we in Lancaster got water struck! For most all the colored people in Lancaster would go to Columbia to quarterly meeting.

Oh! how I have seen the power of God displayed in the salvation of souls. What men and women they were to pray in those days.

How I remember Candes Watson, Sarah Henderson, Chris Stokes, Simon Morris, John Morris, Jake Snively, and a host of others. How they come before me now, as I think it all over. But all these have gone, though it seems but as yesterday.

Harvey George and Penelope Hoggard Knight

Missionaries to Liberia & Southern US By Michael Gentry Sweeney

Harvey George Knight was born on October 6, 1878. As a young teenager, he attended a New Year's Eve service at Bethel AME Church with some of his Black and White friends, intending to make fun of the event. That night, however, Harvey accepted Jesus Christ as his Lord and Savior, and his life was profoundly transformed.

He soon became a well-respected teenage preacher in his town and the surrounding area. Harvey later attended Lincoln University and was eventually sent as a missionary to Arthington, Liberia, where he preached the gospel and managed a school and training center.

While in Liberia, Harvey gained the favor of a local tribal chief after helping to heal the chief's daughter. In gratitude, the chief gave his daughter in marriage to Harvey. Together, the couple ministered in Liberia for about ten years (1908–1918) before being reassigned to another mission field.

During the worldwide influenza epidemic, Harvey's health was weakened after contracting the virus. He encouraged his wife to remain in Marietta while he began a new assignment in Plaquemine, Louisiana, intending to bring his family south once he was established.

When a tuberculosis outbreak struck, Harvey was sent to the Hollandale, Mississippi area to perform last rites and conduct burials. Already frail, he succumbed to illness and passed away on January 6, 1920.

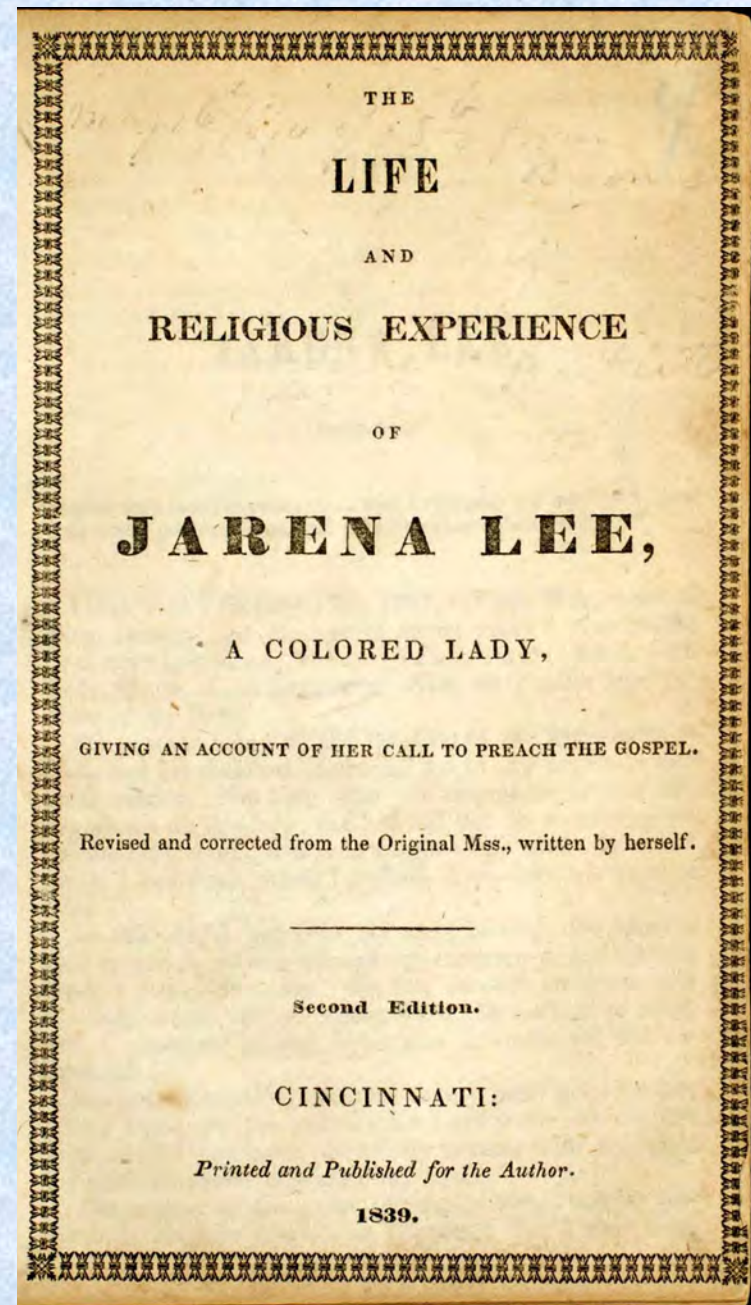
His death came just six months after the heartbreaking loss of his nine-month-old twins, William and Etta, who died one week apart in July 1919 of “infantile trouble.” Both twins are buried somewhere in this cemetery. Soon after Harvey's passing, his wife returned to Liberia with their three surviving children to continue the work they had begun together.



Jarena Lee (1783-1855)



Jarena Lee was born in 1783 in Cape May, New Jersey as a free individual. Two of her greatest struggles in ministry was being born Black and Female as a servant called to preach the gospel. Jarena married Joseph Lee in 1811 who forbade her to preach. He died in their sixth year of marriage. Jarena was not formally educated but taught herself to read and write. She stood up and



began to preach and so moved the people and impressed Richard Allen. He was unable to ordain her but “endorsed” her to preach under the AME Church as a traveling exhorter. Lee’s ministry took her throughout the Mid-Atlantic, Northeast, and parts of the South risking enslavement. Her main message as a leader in the Wesleyan-Holiness Movement was the doctrine of holiness and sanctification. She included singing in her ministry. In 1836, Jarena became the first Black woman to publish an autobiography, which she titled “The Life and Religious Experience of Jarena Lee”. It is believed that Jarena Lee preached in both Bethel AME Churches in Lancaster and Marietta, Pennsylvania. She died penniless in 1855.