

# Two-hundredth Anniversary of Lancaster's Incorporation As a Borough

By M. LUTHER HEISEY

The first of May—a day usually associated with disorders and demonstrations in the cities of Europe; the First of May—here a day of rejoicing and rededication for the citizens of Lancaster, this year made memorable as the two-hundredth anniversary of the granting of a charter establishing Lancaster as a borough, an event fittingly observed with an elaborate program given in the spacious auditorium of the McCaskey High School, which was filled to capacity with appreciative townspeople.

Sections were reserved for delegations of three members from each of over one hundred and fifty organizations in Lancaster, from the oldest—Trinity Lutheran and First Reformed Churches, dating from 1730—to the youngest body, the draft boards of 1941. Filing into the auditorium as the program opened, under appropriate banners, the delegations made an impressive sight, showing the extent and diversity of activities in this fair Red Rose City. While the delegates came to their seats, the director of the program and narrator, Cameron Hawley, told of the part the organizations have played in the making of Lancaster.

A thrilling part of the exercises was the appearance, on either side of a huge colored seal of the city, of two soldiers properly uniformed, representing successively the eight wars in which sons of Lancaster participated. After their appearance in spot-light, alternately on the left and right side of the platform, members of the armed forces of the present war—marines, soldiers, sailors and airmen—marched to the forefront of the stage, with the national, state and city flags, and remained in position of salute, while the audience rose and sang the national anthem.

The invocation was given by the Rev. William H. Bollman, who led the assembly in a prayer of gratitude, appreciation and hope.

O God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast  
And our eternal home!

The 122nd Psalm was read by Rabbi Daniel L. Davis. As he read the description of ancient Jerusalem, one's thoughts made applicable the hopes for modern Lancaster: "Pray for the peace of *Lancaster*: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. . . . I will seek thy good."

Before presenting the speakers, H. W. Prentis, Jr., presiding, voiced the need of full support in the present world crisis, and added: "Because men will fight valiantly only for ideals which they understand and in which they believe, it is imperative that the ancient altar fires of freedom that burned so fiercely in the Lancastrians of an early day should now be rekindled in the hearts and minds of all our people. Vital as they are, physical armaments in themselves are never adequate alone. Intellectual and spiritual ramparts such as have been built so firmly here in Lancaster are equally essential."

Dr. Herbert H. Beck, in presenting the marble tablet to the city as the gift of the Lancaster County Historical Society, spoke as follows:

"Mayor Cary, fellow citizens, honored guests: The tablet, which it is my honor to present to the City of Lancaster, bears this inscription: In Rededication to the Spirit of / Liberty, Independence and Democracy / of which Colonial Lancaster / was a Center / this tablet / is erected on the Bicentennial / of Lancaster's / Incorporation as a Borough / May 1, 1742/ by the / Lancaster County / Historical Society / May 1, 1942.

"The Historical Society presents this tablet to the city with authentic assurance of the facts of this inscription and of their increasing importance to the world throughout two centuries.

"The Swiss and Palatines, who settled in large numbers in the region of which Lancaster was a center, had been persecuted champions of religious liberty for several hundred years before they came to America.

"With the consistently zealous Quakers and other faiths demanding religious freedom, they tenaciously struggled for measures which, as early as 1719, won for them the 'Great Act of Liberty.' This grew in form, with the increasing support of other local denominations, until after 1787 it was ordained in the First Amendment of the Constitution of the new Republic. No territory of equal area in America can claim larger part in this major stride toward Liberty than the fertile region of which Lancaster was a center.

"The people of Lancaster, the Borough, doubtless were influenced into the spirit of Liberty, Independence and Democracy by an act of the town's original founder, Andrew Hamilton, who as equitable owner of about five hundred acres in the heart of Lancaster in 1730 had later turned the tract over to his son, James. Andrew Hamilton, of Scotch-Irish parentage, as one of the greatest lawyers of America, when no others dared to, boldly rose to defend the liberty of a poor printer against the King's charge of libeling the Government. Though the Court, many of the people and even the jury, at first, were against him, Andrew Hamilton had the humble printer acquitted. For this noble stand and brilliant victory for popular liberty, freedom of trade and conscience in 1735, Gouverneur Morris has called Andrew Hamilton, 'the day Star of the Republic.' The Colonies had been profoundly impressed and influenced by this Act of Andrew Hamilton. In Lancaster, it became a firm tradition, an inspiring inheritance from the town's original founder.

"In the latter decades of Colonial Lancaster this spirit of the times grew in force and form. Months before Continental Congress met in Carpenter's

Hall, Philadelphia, in September, 1774, zealous patriots assembled at the home of Adam Reigart, 38 South Queen Street, Lancaster. Under the names of Committees of Correspondence, of Grievance, of Safety and of Observation immortal persons like George Ross, Edward Shippen, William Henry, William Atlee, Jasper Yeates and many others met there to further the national cause. With the enforcing of the Boston Port Bill, which closed the port of Boston, the people of Lancaster were among the first in the colonies to take concerted action in protest. This was done in the courthouse in Penn Square on June 15, 1774. After 1775, Adam Reigart's Grape Tavern, at 30-32 North Queen Street, was the glowing, dynamic center of the spirit of Liberty and Independence; and of mustering forces to win these precious privileges. Lancaster became an important arsenal of Democracy, a center from which poured arms and supplies to win the war of the ages for human rights.

"In presenting this tablet to the City of Lancaster, I am solemnly conscious of the fact that this thin marble plate, like Liberty, Independence and Democracy, which its noble inscription features, is fragile. It could be demolished with the butt of a rifle. America's precious national heritage, which our local forefathers lived for, fought for, and died for, is symbolized by this fragile tablet. In presenting this tablet to the City of Lancaster, on the bicentennial of its incorporation as a borough, I do so in full confidence that with the zealous rededication of America to the spirit of intense patriotism of our Colonial ancestors — now turned into the colossal fighting strength of the inspired nation — this symbol of Liberty, Independence and Democracy will gloriously survive its present-day supreme challenge for existence."

The large tablet is a beautiful piece of white marble with the lettering in gold. It will be placed upon a wall on the first floor of the municipal building on North Duke Street. The tablet was unveiled by Miss Hildegard Pilgram, a great-great-great-great-granddaughter of Sebastian Graff, who was burgess in Lancaster Borough in 1742. This was a definite linking of the present to the days of old.

In accepting the tablet for the city, Mayor Dale E. Cary declared that "to-day our citizens are just as eager and willing to fight, to suffer, to sacrifice for the principles of Liberty, Independence and Democracy as were our ancestors, and they have done this all through these two hundred years.

"We are proud of the part Lancaster has played in the history of the Republic. We are proud of the record of our citizens in all the wars in which our nation has engaged. We look with pride on the records of our sons and daughters who were prominent in local, state and national affairs. We look forward with confidence that, no matter what the future has in store, we will be able to cope with it and preserve the heritage of our forefathers."

### **Dr. Klein's Address**

Dr. H. M. J. Klein, Professor of the Department of History at Franklin and Marshall College, and formerly acting-president of the institution, was the principal speaker, taking as his subject, "The Charter of the Borough of Lancaster." His talk in full follows:

Tonight my single duty is to speak to the citizens of Lancaster and, if possible, to help them to realize that this celebration of a free and united community is a symbol of that national unity which America must speedily acquire in order to preserve this Republic.

Lancaster has had many celebrations. She has good reason to be proud of her heritage. This celebration, however, is unique. It emphasizes our ancient faith in the importance and value of an ordered system of self-government. It is an impressive expression of a people's belief in a government organized on the basis of the Common Law.

We celebrate tonight the Two-hundredth Anniversary of the granting of a Charter to the borough of Lancaster. What is a Charter? It is an instrument for permitting and encouraging the free exercise of the power which in every efficient plan of self-government must be exercised by somebody in authority.

Charters go back to the days of the Roman Republic where towns called themselves Commonwealths (*respublica*). Then men were citizens of their cities. These Old Roman Charters unified groups of individuals. They were one corporate body politic. When the barbarians destroyed these cities, the towns went under the sway of feudal lords. Then they had to fight again for their charters and their freedom.

This charter movement began in England in the eleventh century. It took three hundred years until the English boroughs had gained for themselves corporate rights and privileges.

This system was transferred in the seventeenth and eighteenth centuries to the American Colonies. In the period of British migration to America the system of borough government flourished throughout England, and was then transplanted to America. The charters were not forced upon the people. They were granted, as a rule, upon petition of the leading townsmen.

The New England towns did not ask for borough charters. They preferred their own system of town government and were permitted to exercise it. But the towns in the Middle and Southern Colonies followed the English practice. This granting of borough charters in the American Colonies began in 1686 and ended in 1746. The pioneer charter was given to New York in 1686 under instructions from the Duke of York, on petition of the mayor and aldermen. It is still preserved in the archives of the Comptroller of New York City. Albany followed a few months later. In 1691 Philadelphia was organized under a borough charter. Then Annapolis in 1696, Perth Amboy 1718, Williamsburg 1722, Norfolk 1736, Richmond (Virginia) and Lancaster (Pennsylvania) in 1742, and Trenton (New Jersey) in 1746. The entire list was about twenty. No new charters were granted from 1746 to the days of the American Revolution. This was probably due to a growing estrangement between the home government and the people of the colonies.

There was no uniformity in these charters. They were granted at different times, under different circumstances. No two of them were exactly alike, yet no two were very different. They all provided for a governing body which the charter endowed with the corporate powers of the community.

These charters bound the community together. They furnished a community-consciousness. They helped people to adjust their personal interests to the common good, to train future citizens by furnishing a school of self-government, and making provisions for public service. After all, local self-government is one of the most priceless possessions of any people. It is the greatest contributing factor to the stability, strength and liberty of the nation. The rule of law, crystallized in England, transferred to America, forms the basis of that freedom which the cities of England and of America are today giving their all to preserve.

And now as to the charter of the borough of Lancaster. It was granted on May 1, 1742, by Governor George Thomas in the name of George II, through the influence of the Proprietors of the province of Pennsylvania, John Penn, Thomas Penn, and Richard Penn, upon the application of James Hamilton on behalf of the freeholders and inhabitants of the townstead of Lancaster. The reasons given in the petition were that great improvements and new buildings were in process of construction, inhabitants were increasing in number, and there was urgent necessity for the promotion of Trade, Industry, Rule and Good Order. Therefore, says the Charter, "we have erected, and by these Presents do erect the said town of Lancaster into a Borough forever hereafter, to be called by the name Lancaster, which said Borough shall extend, be limited and bounded in the Manner it is now laid out, pursuant to the Plan thereof hereunto annexed. And we further grant and ordain, That the streets of the said Borough shall forever continue as they are now laid out and regulated." I might add that we have certainly taken this last condition literally, for we still have the same limits to Lancaster in 1942 that were ordained in 1742.

The first two burgesses to be appointed were Thomas Cookson and Sebastian Grooffe. Thomas Cookson was to be the chief burgess within the Borough and Michael Byerly, Mathias Young, John Dehoffe, John Folkes, Abraham Johnson, and Peter Worrall were assistants for advising and aiding the burgesses. A constable and a town clerk were also appointed. These offices were to be filled by an election to be held on September 15, 1744.

The Charter further declared that the officers and inhabitants within the borough were to be one Body Corporate and Politic in Deed and in Name, and were to be known as the burgesses and inhabitants of the borough of Lancaster with the privilege of using one common seal for the sealing of all business. Full powers and authority were granted to officials and other inhabitants of the borough to manage the affairs of the borough and to keep peace and order therein. They were to be conservators of the peace within the borough.

Provision was made in the charter for the inhabitants "to hold within the borough two markets in each week, that is to say, one market on Wednesday, and one market on Saturday in every week of the year forever in the lot of ground already agreed upon for that purpose and granted for that use by Andrew Hamilton, Esq. And also two fairs every year, the first to

begin on the first day of June and the other to begin on the 25th day of October. When either of those days shall happen to fall on Sunday, the fairs are to be kept the two following days. There is to be a clerk of the market who shall be the judge of the bread, wine, beer, wood and all other provisions brought for the use of the inhabitants."

The burgesses and their assistants were given the privilege of assembling town meetings as often as they found occasion. Here they were to pass laws, ordinances, and rules as the greatest part of the inhabitants should deem necessary and convenient for the good government of the borough. In other words, two hundred years ago, in Lancaster, there was established a frame of self-government under law according to the will of majority rule. These things are the very essence of what afterwards developed into the American system of government. If the inhabitants became dissatisfied with the rules and ordinances they had made, the charter gave them the privilege of altering them and making them as new as occasion might require.

Such was the document whose origin we celebrate tonight. But why celebrate the granting of a charter? Certainly not out of respect to the grantor. I never did have much respect for "that dull little man of low tastes," as Thackeray characterizes George II of Great Britain, France and Ireland, King, Defender of The Faith, etc., or for "that strutting little Sultan George II," as Horace Walpole pictures him. No, it is not the person of the grantor that is important. He is incidental. Doubtless he never saw the charter, nor knew of its existence.

The charter is important because of the community and the people to whom it was issued, because of the nature of its contents — self-government under the law — and because it has become the rallying point for the united effort of the whole city and county of Lancaster in meeting the great emergency of 1942, and in helping us to win the eighth war — as we have won the other seven wars — since the days when the charter of the borough of Lancaster was first issued.

Let us look for a moment at these three reasons for celebrating this Charter Day.

This celebration is important because it recalls to us the heroic qualities of our pioneer forefathers. The townstead of Lancaster in 1742 had about 1200 inhabitants, Swiss, Palatines, English, and Scotch-Irish. Many of them had come to Penn's Woods with their families to escape tyranny, intolerance, and every form of injustice. Thomas Cookson, the first burgess, had come to Lancaster in 1740. Sebastian Graff had moved here several years before the incorporation. Some of the organizations represented here tonight were in existence in 1742, notably Trinity Lutheran, the First Reformed, St. Mary's Catholic Church and other organizations. After Mr. Hamilton laid out the town of Lancaster in 1730 comparatively few lots were sold during the first ten years. In 1740 they began to go off more rapidly. Many people moved to town. Trade began to flourish. The future looked hopeful. That is one of the reasons why the petition for a charter was made and granted at that time.

We know very little of the village life of early Lancaster from 1730 to 1742. We hardly know how the village was governed, for there are no minutes or records covering that period. But Lancaster is exceedingly fortunate in still possessing in excellent condition its original charter and "Lancaster Corporation Book" containing the minutes of the seventy-six years of the life of the Borough. The other day, through the courtesy of the City Fathers, Professor Beck and I were privileged to examine the original parchment charter of the borough of Lancaster, and we were delighted to see the splendid condition of the document. We also looked over the "Lancaster Corporation Book" begun in 1742. The first two items in the minutes gave us such a vivid picture of the Spirit of Old Lancaster that I shall reproduce them here. The "Corporation Book" opens thus:

"At a meeting of the Burgesses and Assistants of the Borough of Lancaster and province of Pennsylvania the Corporation granted by the Honorable Proprietaries bearing date of the first day of May, Anno Domini, 1742. On receiving the Charter of James Hamilton, Esq. and in view of the services done to the Town of Lancaster by procuring the same to be incorporated, It is unanimously agreed that the Burgesses and Assistants wait upon him and return him the thanks of the Corporation for such services, and also request him to return the thanks of the Corporation to his honor the Governor (in the absence of the Proprietaries) for the same."

After this note of gratitude, the Borough Corporation got down to business as will be seen in the following resolutions: "At the same meeting it was taken into consideration that by an Act of General Assembly of the Province made in the fourth year of the reign of the late Queen Anne for the due observance of the Lord's Day, It is resolved that no Tradesman, Artificer, Workman, Labourer, or any other person whatsoever shall do or exercise any worldly business or work of their ordinary calling. Works of necessity and charity only excepted on the Sabbath Day, Therein called the First Day, upon pain that every offender forfeit Twenty Shillings to the use of the poor. And all constables are required to search all Taverns or other public houses or places and if any persons are found Drinking or Tippling on the Sabbath Day they are to forfeit one shilling six pence to the use of the poor and the keepers of such Taverns and public houses ten shillings to the same use."

Then follow ordinances against the practice of riding horse races through the town and endangering the lives of children, against playing ball at the court house, against riding horses on the pavement, against blowing up meat and against short measures in cordwood. Blacksmiths were instructed on how to build their shops, and house owners were warned against the danger of fire from their chimneys.

During seventy of these years, from 1742 to 1812 the borough was run without property taxes, the resources coming from markets, fines, and fairs. In these good old days life was simple, houses were small, mainly one-storied, people were poor but happy and content.

Why? Because they were experiencing a sense of freedom which they had never enjoyed before. They were not yet fully free. That was to come

later. But they were on the way of self-government that would eventually and inevitably lead to what we now characterize as the American way of life. That makes the contents of our borough charter so significant today. It emphasizes government under law, election of officials by the people, the rule of the majority, the right of the people to amend their laws, and public officials looked upon as the conservators of peace. These are the principles that are bound to create an enlightened public opinion and make men free. Teach men to exercise self-government in local affairs and they will soon insist on self-government in national affairs. George III forgot that principle which grew out of the English Revolution of 1689. He forgot that it was England herself that taught us the principles for which our forefathers fought in 1776.

All of which leads us to a fuller realization of what the charter of the borough of Lancaster means for us in America in 1942.

Today we are involved in a World War. We are fighting for a way of life which Britain and America together today have in common, and at their best have had in common for two hundred years. We are fighting for the preservation of our heritage of freedom, of opportunity, of human rights based not on blood or race but on faith in God and respect for man. Hitler says: "The most blissful state a man can experience is that of being bossed." "We despise freedom." "The day of individual happiness has passed." "We suffer today from an excess of culture." "There are two opposing worlds, One of the two must succumb. This struggle is not for the present but for the future. We shall break down the barriers. Then we will show the world who is the real master."

And now, men and women of Lancaster, if that is the kind of world we want, all we have to do is to lie down and let the Juggernaut roll over us, our children, our country and the future of the human race on this little planet we call the Earth.

We are fighting for the preservation of our Republic. The American form of government is the fairest and finest product of political thought and experience. Its principles go back to Anglo-Saxon days, to the Common Law of England, to the Magna Carta and the Bill of Rights, to American hardships in pioneer days. The government of the United States under our Federal Constitution, in theory and ideal at least, makes possible the happy and harmonious living, together in peace, of a free people.

We are fighting for self-preservation. The free and innocent men, women, and children of four continents, Europe, Asia, Africa, and Australasia are being subjugated. By the logic of events, we, too, will be subjugated unless the Axis powers are checked in their mad onslaught on life and property. No individual is safe as long as desperadoes are abroad searching for loot.

We are fighting for the future, for a new order in the world, in which peace will be possible among men of good will, and in which people may live together in a family of nations to develop their destinies. This is a life and death struggle for a more civilized way of living.

Tonight Lancaster's charter is a rallying point for the whole city. All these organizations represented here are a symbol of the unity of our com-



munal life. They show us that America is awake and that all our resources can be unified to meet a great emergency. This celebration is doing for Lancaster what nothing else could have done so well. In a local way it is exemplifying the truth that only by uniting all the free forces of mankind and by hard struggle and sacrifice (for all of us must share in a total war), we will counteract the threat of a Nazi-dominated world, and we will have the assurance that government of, by and for the people shall not perish from the earth; that Freedom's soil will remain beneath our feet, and Freedom's banner streaming o'er us.

Where there is no vision the people perish. Tonight we look back two hundred years, perhaps, with longing eyes. But we also look forward in hope and faith, without fear. We look forward to winning the greatest victory over wrong and tyranny in the long history of humanity by the brave and united sacrifice of all the free peoples of the world. Our charter will remain a symbol of human rights, of free peoples, of liberty under law, of proof through the day and through the night of the value of the Spirit of a free human being in the sight of God and man. In a "Summons to the Free," Stephen Vincent Benét refers to the words of the late Thomas Wolfe the novelist, "I believe," he says, "that America and the people in it are as yet undiscovered. I think the true discovery of America is before us. I think the true fulfillment of our spirit, of our people is yet to come. I think the true discovery of our democracy is still before us. And I think all these things are as certain as the morning, as inevitable as noon. I think I speak for most men living when I say that our America is Here, is Now, and beckons on before, and this assurance is not only our living hope but our dream to be accomplished."

To which Stephen Vincent Benét adds: "That is our task. It will not be accomplished easily, but it will be accomplished. The day is troubled and the night full of voices. But if we are men we shall go forward. Through good days or bad, we will serve our country."

Our pioneer fathers have shown us the way. They knew what the price of freedom was. It is said that when the American Revolution broke out one man counted his possessions and said: "I have a Thousand dollars in hard money. I will pledge my plate for a Thousand more. I have seventy hogs-head of Tabago rum which will be sold for the most it will bring. If we succeed in defending our homes, I may be remunerated. If we do not — nothing will be of value to me." There were many men like that in pioneer America. It is because of these men, and the men who followed them, that we are still free today.

And we will stay free, if we will unite all our resources. A house divided against itself must fall. If we lose, nothing will be of value to us. When we win, as we shall win, spring will once more be really a peaceful spring and freedom will be the freedom of all. This is not only a war of Survival. It is the People's war. Every man in the air, on the sea and on land who is risking his life for the "Spirit of Liberty, Independence and Democracy of which Colonial Lancaster was a Center," says to us tonight: "I leave it with you. I depend upon you."

To that challenge there comes a united response. Lancaster is responding nobly. America is responding. Russia, China, Britain, Canada, Australia, South American States are responding with high courage and great sacrifice. Out of this united, determined and sacrificial response will come a great and ultimate victory for all the free peoples of the world, and, we trust, a more harmonious world community of peoples based on justice, freedom and the dictates of humanity.

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Following the address, the Very Reverend George W. Brown led the audience in prayer — a prayer as found on the Washington pew in the church in New York City which was attended by the first president.

The stirring music was a pronounced feature of the program, as could be expected under leadership of such directors as Harold Shaar, Samuel B. Smith, Helge Pearson and Harry A. Sykes. The civic chorus was composed of two hundred and fifty voices from choirs of the city churches, and their rendition was superb, especially in the selections, "Gratitude," and "Call of America."

On the platform as guests were gathered prominent jurists, mayors of neighboring cities, and burgesses of our county towns, with members of the committees in charge of the celebration.

War-time conditions precluded the planning of an elaborate out-door program of pageantry in honor of this two-hundredth anniversary, but all who attended Friday evening's program were convinced that nothing was lacking in effectiveness and completeness, as planned and directed solely by local talent. The community feels indebted to all participants in the successful event.

## ANNIVERSARY COMMITTEE

### BICENTENNIAL OF LANCASTER'S INCORPORATION AS A BOROUGH

D. E. Cary, *Chairman*

William Shand

Adam Z. Moore

J. Hale Steinman

Lewis H. Wessinger

John H. Wickersham

John H. Carter

John M. Groff

I. Z. Buckwalter

H. M. J. Klein

John J. Evans

Andrew B. Rote

Charles G. Baker

Herbert H. Beck

H. W. Prentis, Jr.

Daniel B. Strickler

H. A. Smith, *Secretary*



### CHARTER DAY COMMITTEE

Herbert H. Beck

Theodore A. Distler

H. M. J. Klein

H. W. Prentis, Jr.

Harry A. Sykes



### COMMITTEE ON DECORATIONS

Mrs. Albert M. Herr

Mrs. D. E. Cary

Mrs. S. G. Pontius

Mrs. Paul C. Dellinger

Mrs. Paul B. Eshleman

**PROGRAM**

H. W. PRENTIS, JR., *presiding*



**SEATING OF DELEGATES .**

**"BLESSED IS THE PEOPLE"** by Harry A. Sykes.....CIVIC CHORUS  
*conducted by Harold Shaar*

**MEN OF LANCASTER**

**INVOCATION**.....THE REV. WILLIAM H. BOLLMAN  
*of the First Reformed Church*

**PSALM**.....RABBI DANIEL L. DAVIS  
*of Congregation Shaarai Shomayim*

**PRESENTATION OF MEMORIAL TABLET**.....HERBERT H. BECK  
*President of the Lancaster County Historical Society*

**UNVEILING OF MEMORIAL TABLET**.....HILDEGARDE PILGRAM  
*direct descendant of Sebastian Graff, one  
of the burgesses of Lancaster in 1742*

**ACCEPTANCE OF MEMORIAL TABLET**.....DALE E. CARY  
*Mayor of Lancaster*

**"GRATITUDE"** by Harry A. Sykes.....CIVIC CHORUS  
*conducted by Samuel B. Smith*

**"CALL OF AMERICA"** by A. A. Matthews.....CIVIC CHORUS  
*conducted by Helge Pearson*

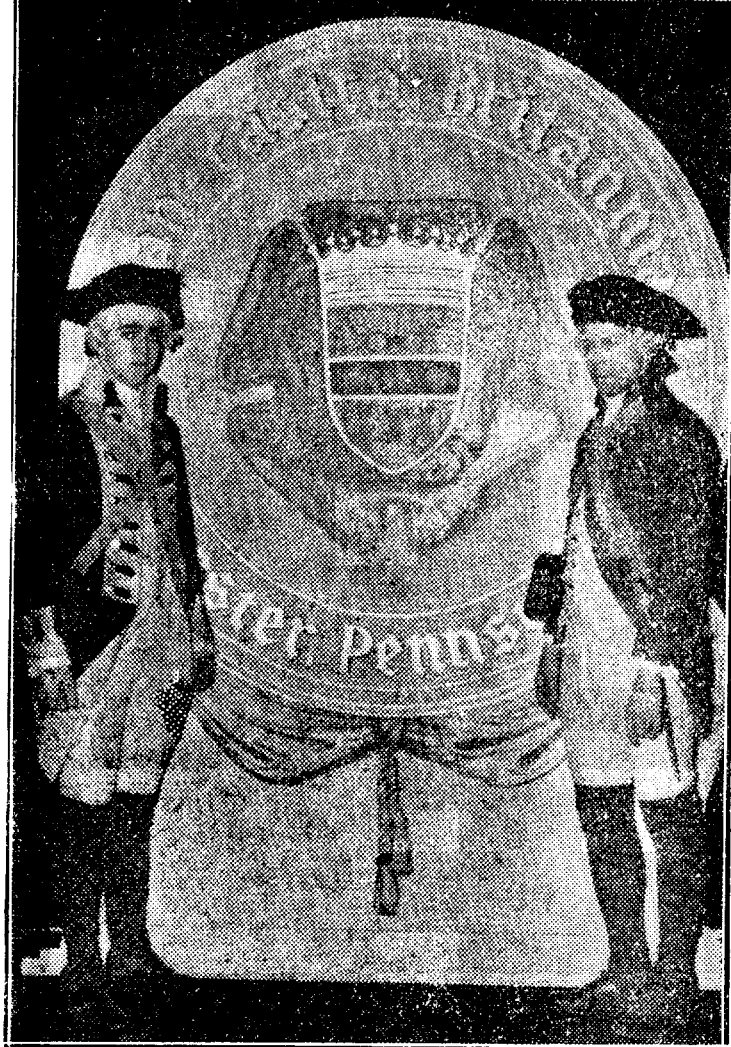
**THE CHARTER OF THE BOROUGH OF LANCASTER**....H. M. J. KLEIN  
*Professor of History, Franklin and Marshall College*

**WASHINGTON'S PRAYER**.....THE VERY REVEREND GEORGE W. BROWN  
*Pastor of St. Mary's Catholic Church*

**"ONWARD YE PEOPLE"** by Sibelius.....CIVIC CHORUS  
*conducted by Harry A. Sykes*



Program under the direction of  
**CAMERON HAWLEY**



James C. Drumm, left, and Robert Ross, right, local munition workers, appearing on the platform attired in the uniform of Revolutionary War soldiers, in front of the huge reproduction of the Seal of the City of Lancaster.

# President Roosevelt Sends Congratulations

THE WHITE HOUSE  
WASHINGTON

April 9, 1942

Dear Mayor Cary:

There is a peculiar inspiration to be derived from due appreciation of local history and I am glad that your community is planning proper recognition of the bicentennial of Lancaster's incorporation as a borough.

The history of the city through two centuries embraces a generation of life in colonial days and comprehends all of the local changes and developments which have taken place since Pennsylvania achieved statehood and the Confederation evolved into the Nation. I trust that the proposed celebration will quicken the interest of the citizens in the past and serve to arouse a deeper appreciation of the heroic efforts which went into the establishment of the free institutions which constitute our proud heritage.

It gives me great pleasure through you to extend hearty congratulations and warmest personal greetings to the citizens of Lancaster.

Very truly yours,

[Signed] Franklin D. Roosevelt.

Honorable Dale E. Cary,  
Mayor of Lancaster,  
Lancaster, Pennsylvania.